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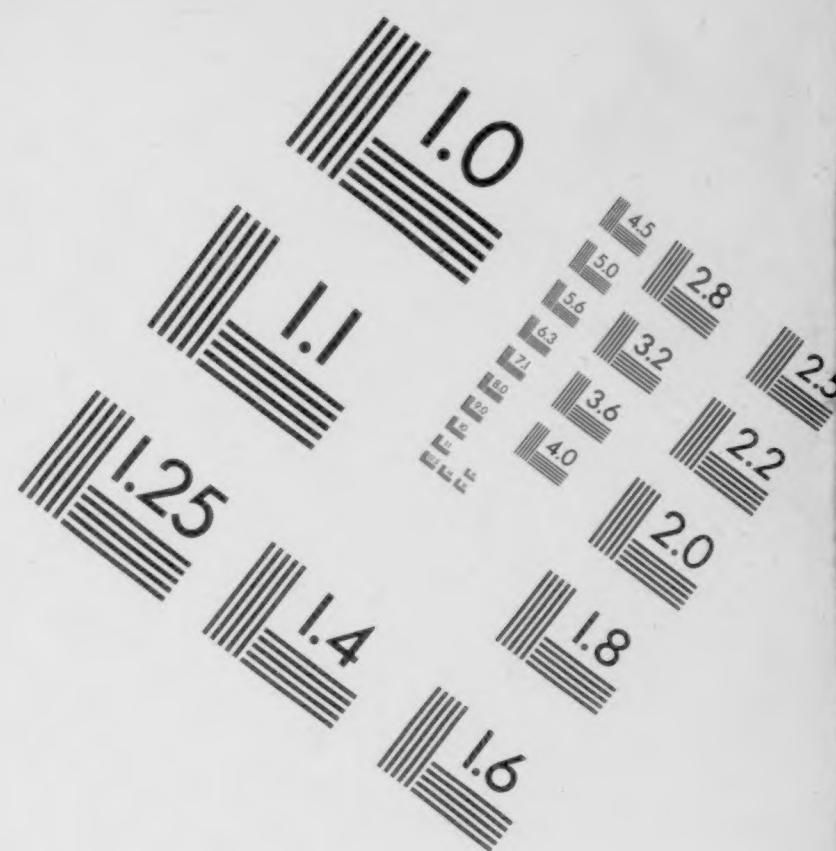
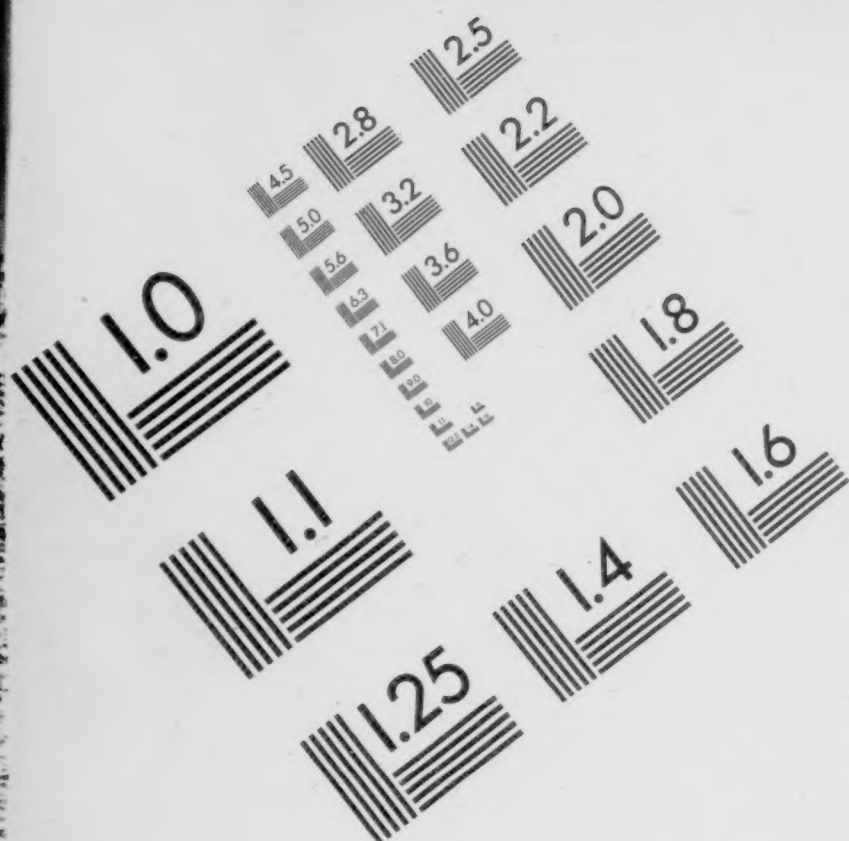


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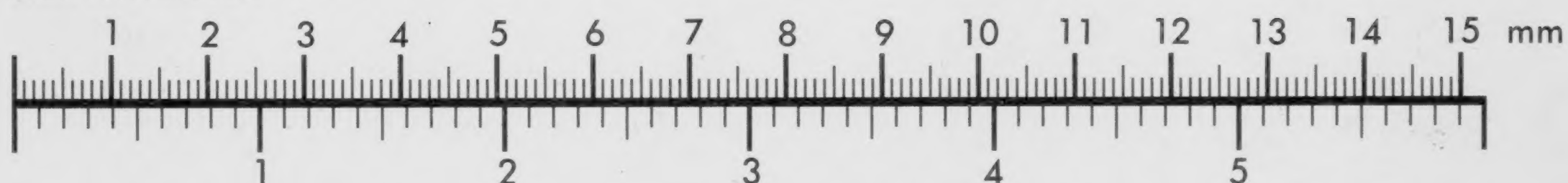
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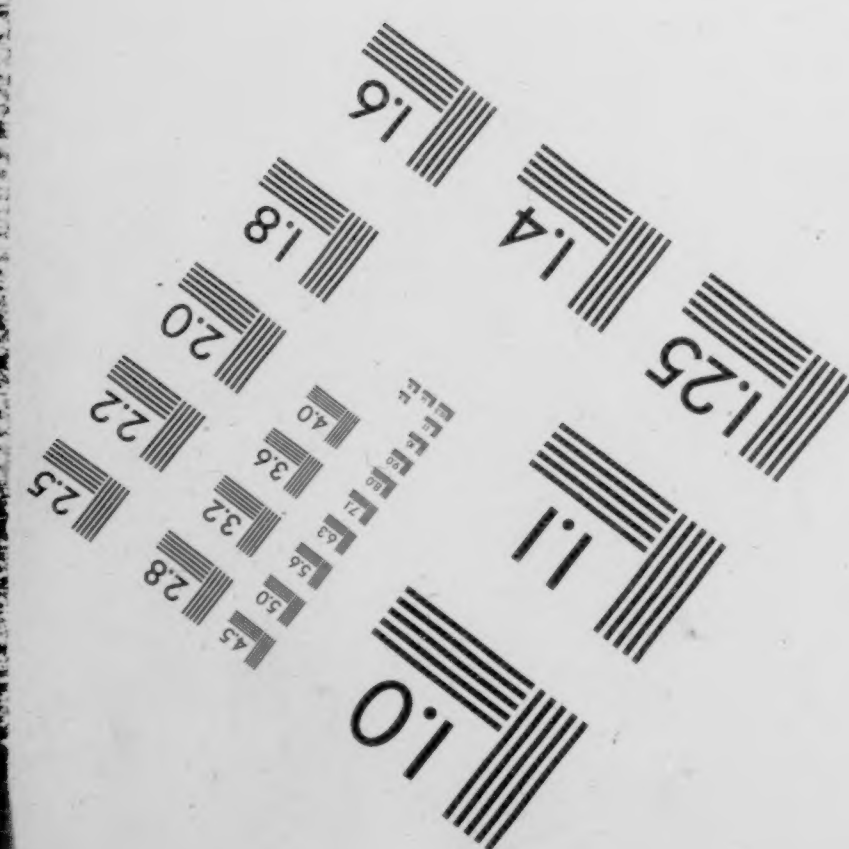
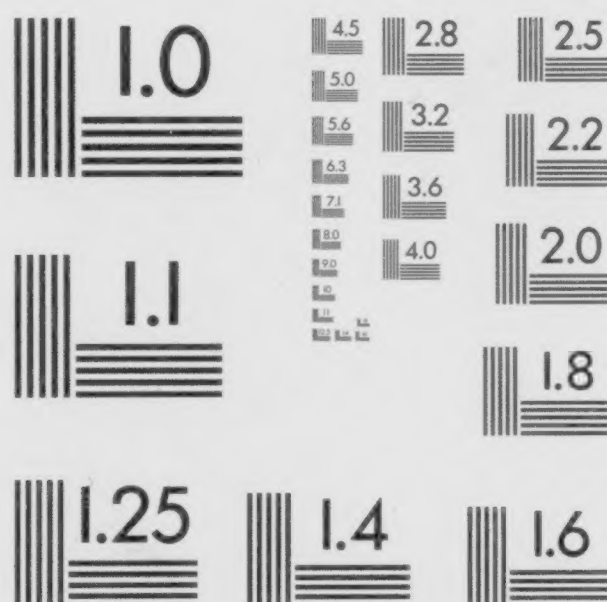
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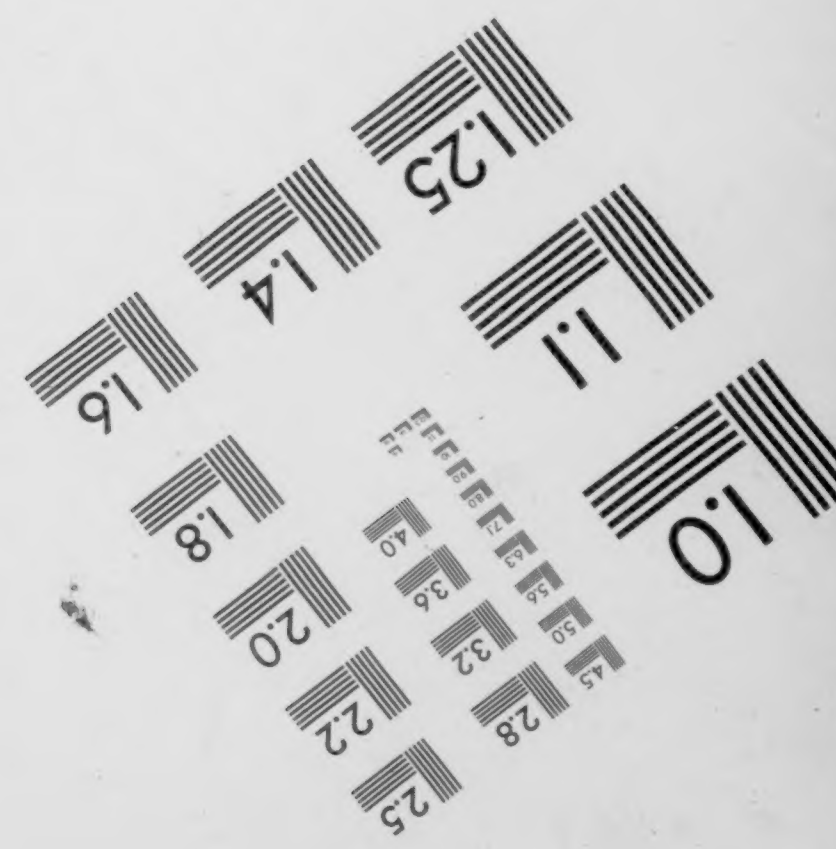
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THE
ILIAD OF HOMER

BOOKS I—VI

WITH AN INTRODUCTION AND NOTES

BY
ROBERT P. KEEP

REVISED EDITION

ALLYN AND BACON
Boston and Chicago

Copyright, 1883,
BY JOHN ALLYN

UNIVERSITY PRESS:
JOHN WILSON AND SON, CAMBRIDGE.

PREFACE.

THIS edition of a part of the Iliad differs from any other which has hitherto appeared in our country, in the amount and variety of the introductory matter which immediately precedes the text; and a few words may seem called for, explaining why this matter has been introduced, and suggesting how it may be most profitably used.

The object of the Introduction is to open the way to the study of Homer, by giving the student some idea of Epic Poetry, in general, and information upon the origin, history, and transmission of the Homeric poems, in particular. A sufficient account of Homeric criticism is also given to enable the reader to enter intelligently into the discussion which is wont to arise among educated men when the name Homer is mentioned.

The Essay on Scanning has been inserted on account of the difficulty which the writer has observed that his own pupils have always found in learning to scan well. The dactylic hexameter is not usually treated in our Greek grammars as a distinct subject by itself, but boys are ordinarily left to depend entirely upon the metrical knowledge which they have acquired in connection with their study of Vergil. The Homeric hexameter can never be well understood by this process, and it is believed that no teacher of experience will refuse his attention to the attempt here made to

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present the subject of scanning by itself, in a simple, untechnical way.

The Sketch of the Peculiarities of the Homeric Dialect was originally prepared for the American edition of Autenrieth's Homeric Dictionary, and it is inserted here by the kind permission of Messrs. Harper & Brothers. It is translated and condensed from the first Appendix of Koch's *Griechische Grammatik*. The project was seriously considered of expanding this sketch so that it should include a summary of the peculiarities of Homeric Syntax, and particularly of the uses of the Moods in Homer, but was at length abandoned on account of the belief that these peculiarities are best explained and easiest understood as they are met with in their connection. This is especially the case with the Moods, which show an elasticity of usage quite different from that of the Attic dialect, and not easily exhibited in a brief outline.

In the judgment of the editor, the thorough acquisition by the pupil of all the introductory matter just referred to — Introduction, Essay on Scanning, Sketch of Dialect (excepting perhaps the latter sections) — should be insisted upon. The Table of Contents furnishes a full summary of this matter, and may suggest questions for examination upon it.

The text is substantially that of La Roche, 1877. The only important variations are that the forms of the article δ , η , $\alpha\iota$, are printed as in prose, (instead of δ , η , $\alpha\iota$, $\alpha\iota$), and that the dat. sing. $\tau\omega$, 'therefore,' is printed with a subscript ι (instead of $\tau\omega$). A fuller punctuation than that of La Roche, and a more frequent use of the diaeresis, will also be noticed, especially in Books I. and II., where Sidgwick's edition is followed.

The notes have been made quite full, but they are designed not so much to aid in translation as to supply that collateral information which is so much needed in the study of Homer. A constant attempt will be noticed, by very frequent cross-references, to make Homer his own interpreter. The sources

from which the editor has chiefly drawn in the preparation of the notes will be seen by reference to the List on p. 157.

It is emphatically true of this edition that it is an outgrowth of the editor's experience of the needs of the class-room. What would be the direction of his aim and effort in the teaching of Homer will sufficiently appear as the notes are read, but a suggestion or two may not be out of place. Respecting the style of translation, the rule he would follow is contained in two words: "Be Homeric." Imitate in general, with scrupulous care, the order of words and the constructions of the original as far as our language permits. The cases are few in which it is impossible to translate a passage with literal fidelity and, at the same time, into idiomatic English. The ideal method in teaching is one which combines variety with thoroughness, and emphasizes different matters at successive stages in the pupil's progress. At the outset, while the lessons are very short (the editor usually devotes fifteen lessons to the first 150 lines of the Iliad), it is of course indispensable to go over, with minutest care, translation, scanning, comparison of every Homeric form with the corresponding form in the Attic dialect and all those points respecting inflection and syntax which naturally suggest themselves. But when the pupil has acquired some familiarity with the dialect and begins to translate twenty lines at each lesson, it will no longer be possible to proceed with such minuteness; and the scholar's interest in Homer will be heightened if, without tolerating superficial preparation in any particular, the teacher is able to bring some *one point* into prominence at each lesson. On one day, for example, etymologies and the composition of words may come to the foreground; on another, the use of moods, running back perhaps through a hundred lines; on a third, metrical peculiarities; on a fourth, words may be examined which illustrate Grimm's law of the interchange of mutes; on a fifth, a metrical (hexameter) version of a part of the advance lesson

may be required; on a sixth, an essay may be assigned on some point of custom or morals suggested by the lesson. It is indeed surprising how much grammar, philology, literature, folklore, religion may be taught in natural connection with the Homeric poems. They are like the great ocean, ἐξ οὐπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα, Φ 196.

Without further words the editor commits to teachers and to students this book, which has occupied much of his time and thoughts for several years. He asks, from all who may use it, correction of any errors that may be discovered, and questions or suggestions respecting any points which may seem to need further comment.

ROBERT P. KEEP.

EASTHAMPTON, MASS.,
July 13, 1883.

PREFACE TO NEW EDITION.

DURING the twelve years since this book appeared, the plates of the Greek text had become worn by printing successive editions.

It has been thought best to print the text anew in larger type, and the grammatical references throughout have been adapted to the revised edition of Goodwin's grammar.

ROBERT P. KEEP.

NORWICH, CONN.,
December, 1895.

CONTENTS.

	PAGE
FRONTISPIECE. <i>Fac-simile of a page of Codex Venetus. Text and Scholia.</i>	
TITLEPAGE	i
PREFACE	iii
TABLE OF CONTENTS	vii
INTRODUCTION:	
I. Epic Poetry. II. Ancient traditions concerning Homer.	
III. Birthplace and early history of the Homeric Poems.	
IV. Rhapsodes. V. Place of the Homeric Poems in Greek Culture. — Civic Editions. VI. Homeric studies at Alexandria. — Three great Alexandrian critics. — Scholia. VII. <i>Codex Venetus A.</i> VIII. F. A. Wolf's Theory and its influence. IX. Present aspect of the Homeric Question. X. Outline of Plot of the <i>Iliad</i>	ix
ON SCANNING HOMERIC VERSE:	
1. Structure of the Homeric Hexameter. 2. Metrical accent. — Thesis and Arsis. 3. Diaeresis and Caesura. 4. Synizesis and Hiatus. 5. Rules of Quantity and Hints for Scanning. 6. Prerequisites to good Scanning. 7. Specimens of English Hexameters. 8. Translation into English Hexameters	xxiii
CHIEF PECULIARITIES OF THE HOMERIC DIALECT:	
1-8. PHONOLOGY: 1. Vowel changes. 2. Concurrent vowels, how treated. 3. Hiatus. 4. Elision. 5. Apocope. 6. Anastrophe. 7. Consonant changes. 8. Digamma. 9-14. DECLENSION: 9. Suffixes having force of case-endings. 10. First Declension. 11. Second Declension. 12. Third Declension. 13. Declension of Adjectives. 14. Declension of Pronouns. 15-25. CONJUGATION: 15. Augment and Reduplication. 16. Endings. 17. Mood-vowels of subjunctive. 18. Contract-verbs. 19. Formation of Present-stem. 20. Formation of Future	

	PAGE
and First Aorist active and middle. 21. Formation of Second Aorist without variable vowel. 22. Formation of Perfect and Pluperfect. 23. Passive Aorists. 24. Verbs in -μι. 25. Iterative Forms.	xxxi
TEXT	1
LIST OF BOOKS OF REFERENCE ON HOMER AND THE ILIAD	157
LIST OF ABBREVIATIONS	158
NOTES	159
APPENDIX A. Contents of Iliad, I.-VI., distributed with reference to rapid reading	303
APPENDIX B. Explanation of <i>Fac-simile</i>	305
GRAMMATICAL REFERENCES TO ALLEN'S HADLEY AND GOODWIN	308
INDEXES	316

INTRODUCTION.

I. EPIC POETRY.

THE Iliad and the Odyssey are the earliest extant works of Greek literature, and they are also the best examples of what are called Epic Poems. They are the survivors of an immense Epic literature which was produced by Greeks in the period prior to 700 B. C. Three things may be mentioned as characteristic of Epic poetry: a grand, stirring theme (usually of heroic adventure), unfolded in a more or less elaborate plot; an elevated diction, somewhat removed from the language of common intercourse; a peculiar metrical form. The Greek designation for epic poems is *τὰ ἔπη*, lit. 'utterances,' 'sentences.' The same name was also applied to the responses of oracles, for the most important oracles, those given from the shrine at Delphi, were similar to Epic poems, both in diction and in meter.

Examples may be given of epic poems in other literatures than the Greek. Thus we have: in Latin, the Aeneid of Vergil; in Italian, Dante's *Divina Commedia*; in English, Milton's *Paradise Lost*. Of these, only the first is written, like the Homeric poems, in dactylic hexameter: but in the style and thought of all, the influence of the great master of epic song may be traced. The accepted meter for English epic or heroic, as for dramatic, poetry is the so-called "heroic verse," — a ten-syllabled line containing five feet. It is, however, proper to add, that since the hexameter has been seriously attempted by

English poets, and has become naturalized in English poetry, several poems in this meter have been produced which have some of the qualities of epics, though they lack length and an absorbing theme. Such are Kingsley's *Andromeda*, Clough's *Bothe of Tober-na-Vuolich*, Longfellow's *Evangeline*.

II. ANCIENT TRADITIONS CONCERNING HOMER.

The *Iliad* and the *Odyssey* contain no allusion to their author; and although Homer has become a household word, and even a familiar Christian-name, we know nothing of his personality. Several ancient "Lives of Homer" exist, which describe with minuteness various details of the poet's life. Two of them, according to their titles, were composed by Herodotus and Plutarch; but it is certain that neither of these great authors had anything to do with their composition, and their only value is in showing what was the popular tradition respecting Homer at or before the commencement of the Christian era. It is a passage from the Hymn to Apollo¹ which has given rise to the legend of the poet's blindness. Many towns in antiquity where the Homeric poems were especially studied and admired claimed the honor of being Homer's birth-place, and the names of seven claimants are preserved in the following epigram:—

Ἑπτὰ πόλεις μάραντο σοφὴν διὰ ῥίζαν Ὀμήρου,
Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθῆναι.

Seven were the towns that laid claim to the gifted root of Homeros,
Smyrna, Chios, Colophon, Ithake, Pylos, Argos, Athenae.

The claim of Smyrna was conceded to be the strongest. Next came that of Chios, where there was a school of bards called *Homeridae*, who claimed (as is shown by their name) descent from Homer, and transmitted the Homeric poems from father to son.

¹ The name "Homeric Hymns" is given to a series of Hymns to the gods, in style not unlike the *Iliad*, but as a whole of somewhat later date.

III. BIRTHPLACE AND EARLY HISTORY OF THE HOMERIC POEMS.

The *Iliad* and the *Odyssey* undoubtedly originated on the Ionian coast of Asia Minor and in the islands of the Aegean sea. Here the dialect was developed in which they were composed, and such indications of locality as can be discovered in the poems point to this region. Various stories explain how they were transmitted to Greece proper. Lycurgus (about 776 B. C.) is said to have brought them to Sparta, where they furnished the Lacedaemonians with the model for the perfect soldier. But it was at Athens that the poems received that care to which their preservation is due. Here, even before the time of Solon (600 B. C.), there seems to have grown up the custom of reciting portions of the poems at popular festivals, which recitations Solon appears to have regulated. To Pisistratus, however, tyrant of Athens (560–527 B. C.), the gratitude of lovers of Homer is due beyond all others. He collected, through a commission of four competent men, the Homeric rhapsodies¹ which were previously sung separately, and united them into the two poems which bear the names of *Iliad* and *Odyssey*.

IV. RHAPSODES, OR RHAPSODISTS.

The singers or reciters of the Homeric poems were called rhapsodes. The word rhapsode (ῥαψωδός) is variously explained. Some would derive it ἀπὸ τοῦ ἄδειν ῥαπτὰ ἐπη,² 'from singing verses fitted (lit. 'sewed') together.' Verses 'sewed together' might refer to the weaving into songs what had previously been separate verses, or might have reference to the metrical

¹ The word 'rhapsody,' as here used, is not to be understood as identical with the twenty-four divisions or books into which each poem was subsequently divided by Aristarchus.

² Another explanation of ῥαψωδός, perhaps quite as plausible as the one mentioned above, gives it the sense of 'stitchers of song,'—ἀπὸ τοῦ ῥάπτειν ᾠδὰς.

combination of words in the hexameter. The term *ῥαψῳδός* describes 'singers' (*ᾄδων*), not merely 'reciters'; and it is probable that in early times the song was constantly accompanied by the music of the lyre. Later the singing passed into a sort of intonation, — the chord being struck, before commencing, on the lyre. Finally it became a dramatic recitation or declamation. In the earliest times the rhapsodes were poets, and often originated the songs which they sang, like a Neapolitan improvisator or a Scotch minstrel. In later times they had little poetical taste or talent, and plied their art simply as a means of livelihood. The rhapsodes are spoken of several times by Xenophon and Plato, and by both contemptuously, as not always understanding the sense of what they declaimed. They made a study of their personal appearance, sometimes adorning themselves with gay garments and wearing a gold crown upon their heads. They recited with much action and with impassioned gesture. Was the passage sad, they wept; was it horrible, their hair stood on end. Thus, like many modern actors, they strove, by overdoing the manifestation of the sentiment contained in the passage recited, to stir the feelings of their auditors. To persons of the best taste, their recitation became, in later times, offensive: but to the people in general of the period about 400 B. C., it must have been agreeable; and the popular conception of many passages of both poems must have been formed upon the rhapsode's interpretation of them.

V. PLACE OF THE HOMERIC POEMS IN GREEK CULTURE.—CIVIC EDITIONS.

We can hardly form an adequate idea of what the Homeric poems were to the ancient Greeks. What the influence of a great epic may be upon the religious belief of a nation, we see from Milton's *Paradise Lost*, which has unquestionably contributed much to form the popular theology of both English and Americans. It should of course be remembered that the Homeric poems do not profess either to be or to rest upon a divine revelation, and that they are not didactic in the sense of laying

down formal rules of conduct. But they contain passages which were accepted by the Greeks as the best description of the power and majesty of their deities, and they abound in illustrations of all the virtues of a patriarchal age. Plato often quotes a passage from Homer in finishing an argument, as a theologian quotes from Scripture.

A verse of Homer was an important make-weight in settling a disputed boundary or in establishing a doubtful pedigree. Both *Iliad* and *Odyssey* were often learned entire at school, and large portions of them were carried in memory through subsequent years. Copies of them were so multiplied that it was easy to possess them, as is illustrated by the story told of Alcibiades, who is said in righteous indignation to have beaten his teacher, who confessed that he did not own a copy of the *Iliad*. The poems served too as a standard of taste; and though their origin dates back to the very beginning of Greek literature, they influenced to a surprising degree the works of subsequent writers. Herodotus, Plato, and even the late writer Lucian (160 A. D.), illustrate how familiar Homer was to educated men. That they should have retained their charm so long is indeed the highest proof of their merit. Fresh and spontaneous, they gave delight at the simple popular festivals which called them into existence nearly three thousand years ago; and yet they had such perfection of form as to attract and satisfy the exacting criticism of the Alexandrian and later periods. One of the very latest works of erudition in the twelfth century — only three centuries before the fall of Constantinople (1453 A. D.) — is the commentary on Homer by Eustathius, Bishop of Thessalonica.

Different ancient cities had their civic or public editions, — perhaps prepared at the public expense, and from which copies could be made for private individuals. The best known of these editions were those of Massilia (Marseilles), Chios, Sinope, Argos, Cyprus, Crete. Private editions, supervised by individuals, were also numerous. One of the most famous of these was the edition prepared by Aristotle for his pupil, Alexander. This was called the 'edition of the casket,' from the jewelled

case (said to have been part of the spoils taken, after the battle of Arbēla, from the tent of Darius) in which the conqueror carried it with him in his campaigns in Asia.

VI. HOMERIC STUDIES AT ALEXANDRIA. — THREE GREAT ALEXANDRIAN CRITICS. — SCHOLIA.

When the Greek mind ceased to be productive, it turned itself toward the study of what it had created. The earliest and for many centuries the chief seat of Greek learning was Alexandria. This city, from the time of its foundation by Alexander, grew with wonderful rapidity; and in the second generation after its founder, under the peaceful reign of the Ptolemies, literature was cultivated here with a zeal and success unparalleled elsewhere in the Greek world. Ptolemy II., called Philadelphus (285–247 B.C.), established the *Musēum* (*Μουσείον*), — an institution combining the functions of a university and a learned academy, like the French Academy. It was provided with a corps of salaried professors, who gave public lectures in the various departments of human knowledge. But it was also intended to promote research; and the most important work of the scholars who were maintained under stipends at the Museum, and of the eminent men who directed their labors, was to sift, classify, and elucidate the immense collection of manuscripts which the Ptolemies had gathered together at lavish expense in the two great libraries.¹ The names of three heads of the Mu-

¹ The number of volumes in the Alexandrian libraries is said to have been 500,000. By volumes we are to understand rolls of parchment or of papyrus containing the equivalent of a book of Homer, a single tragedy, or a philosophical dialogue. It may be worth while to mention here that Jewish tradition represents that the Greek translation of the Old Testament, known as the Septuagint, was made at the direction of Ptolemy Philadelphus, that it might be placed in the Alexandrian library. Another story relates how foreigners, who brought with them treatises of value, were liable to have them confiscated, and were obliged to be content with receiving copies, while the originals went to enrich the Alexandrian library. The Alexandrian library, or what remained of it, was burned 641 A. D.

seum of Alexandria are particularly famous for Homeric criticism, though their work was not confined to Homer, — Zenodotus of Ephesus, Aristophanes of Byzantium, Aristarchus of Samothrace. They flourished about 250–150 B.C.; and they followed certain common principles of criticism, as was natural, since Aristophanes, who was the pupil of Zenodotus, was the teacher of Aristarchus. The time had been when not only the Iliad and the Odyssey, but a vast mass of epic poetry known as the Epic Cycle, had been ascribed to Homer. This period was now passed, and Zenodotus restricted the authorship of Homer to the Iliad and the Odyssey. He edited the text of the two poems without commentary, and his revision gained such a reputation that it eclipsed all predecessors. He was the first to employ the *obelus* (*ὀβελός*), a heavy horizontal line like our dash (—), to indicate that the verses to which it was prefixed were spurious. He is said to have had a partiality for rare and archaic forms, and to have rejected with great boldness. Of Aristophanes we know but little. Another revision of the text was called for, which he edited, and which in its turn became a standard. He employed the *asterisk* (*) to designate particularly fine or repeated verses, and he invented the marks, ' ^ ` (acute, circumflex, and grave), which are now used in indicating Greek accent. These marks were devised for the convenience of foreigners at Alexandria, to whom Greek was not a native tongue. The third great Alexandrian critic was Aristarchus, whose fame overshadowed all his predecessors. He was the oracle of his day; and the estimation in which he was held is shown by a passage in the ancient *Scholia*: 'It is better to err with Aristarchus than to be right with others.' His great object was to secure a correct text of Homer. This he strove to do by a comparison of the civic editions and by attention to metrical considerations; and he succeeded so far that his text is that to which most of our best modern editions strive to approach. The division of the Iliad and Odyssey into twenty-four books and the employment of the large and small letters of the Greek alphabet to designate these books are ascribed to Aristarchus. During the lifetime of

this great critic, the views of Hellanicus, who maintained the separate authorship of the Iliad and Odyssey, gained some prominence. A school formed itself about Hellanicus; and the doctrine of what were called the Chorizontes (οἱ Χωρίζοντες), or 'Separatists,' might have gained more adherents had not Aristarchus thrown the whole weight of his authority against it, and crushed it so completely that it was hardly heard of again until within the last hundred years.

It does not appear that the great Alexandrian critics published anything but text-editions. They lectured, however, upon the classic authors, and much of their comments (ὑπομνήματα) was preserved in the meagre notes of their students. These notes were never carefully edited, but were copied, with more or less correctness, by successive generations of grammarians of inferior knowledge; and it is in this way that they have reached us. Didymus, a grammarian of the Roman period, and a contemporary of Cicero, may be mentioned for his services in the way just described. He was called Χαλκέντερος, 'Tough-gut' (cf. Carlyle's *Zähdarm*), from his wonderful industry. He is said to have written 3,500 books.¹

The manuscript copies of the Greek authors upon which our printed editions rest were mostly made in the period from the tenth to the fifteenth century by Greeks who had received their education at Constantinople or Athens. These copyists had access to a great mass of grammatical commentary which originated at Alexandria, and was preserved by such men as Didymus; and they often selected from it to the best of their judgment, and filled with it a broad margin of the parchment page upon which they wrote the text of their author. Such explanatory notes, written in Greek, usually upon lines much closer together than the main text, and often in so fine a character as not to be easily decipherable, are called *scholia*; ² and their original author, in many cases unknown, is called a *Scholiast*.

¹ Book is of course to be taken in the same sense as was the word volume in the note on page xiv.

² We see the singular of this word employed in Geometry, where scholium signifies a remark appended to a proposition.

VII. CODEX VENETUS A.

Our oldest complete manuscript¹ of the Iliad, which is also one of the most legible and beautiful of all existing classical manuscripts, was probably written in the tenth century. Where it was written, or how it came to its present resting-place, — the library of the Church of St. Mark at Venice, — is purely a matter of conjecture. It is known to scholars as the Codex Venetus A, — being thus distinguished from another manuscript of the Iliad in the same library, the Codex Venetus B. It is written upon vellum or parchment leaves, in size about 13 × 10 inches, and originally contained the entire Iliad upon 327 leaves, of which only 19 have disappeared. It was first published in the year 1788 at Venice by the Abbé Villoison, a French scholar, and its great importance was immediately recognized. It is interesting in three respects: (1) It contains the best text of the Iliad; (2) it preserves many of the critical marks (obelus, asterisk, etc.) used by the Alexandrian grammarians; (3) it contains the best collection of scholia upon the Iliad, with the information that these scholia are derived from four grammarians ranging in date from the first century before Christ to the second century after Christ. One of these grammarians was Didymus, who has been just mentioned.

The publication of the Venetian scholia shed a new light upon Homeric studies. Up to the date of their publication, it had been generally assumed that the received text of the Iliad had come down to us from about the time of the poet himself, which was sometimes placed at 1144 B.C. But the Venetian scholia made it plain that the Alexandrian scholars had had before them no complete accepted text of the Iliad; that they depended chiefly upon the civic editions, and sought by comparing them one with another to determine the form which the poem had originally borne. None of the civic editions dated farther back than the age of Pericles (450 B.C.), and the earliest date which could

¹ See Frontispiece for facsimile of a page of the Codex Venetus.

be called historical in connection with the poems was that of the revision of Pisistratus, less than a century earlier, which, strange to say, there is no evidence that the great Alexandrian critics used. The question soon arose: "How account for the preservation of the poem, substantially unaltered, during the five centuries and more prior to Pisistratus?"

VIII. F. A. WOLF'S THEORY AND ITS INFLUENCE.

F. A. Wolf, Professor in the University of Halle, maintained in his famous *Prolegomena ad Homerum*,¹ published in 1795, that the preservation of the poems during this long period was impossible. The earliest Greek inscription, he pointed out, scarcely antedated 600 B. C., and writing was not in general use before the time of Pisistratus. Without the common use of writing he affirmed that the preservation of the poems in an unaltered form was impossible. They neither originated so early as had been supposed, nor was the present their original form. Their origin was to be sought in the numerous songs which bards (*αοιδοί*) sang at the popular festivals at a time when the gift of epic song was common to many. Each song was poured forth spontaneously by some gifted singer without any thought of the whole, the Iliad, of which by the version of Pisistratus it long after became a part. This view explained the many birth-places attributed to Homer; for the name of the poet was to be interpreted as really the name of a style of composition. Wherever schools of bards flourished, there was a Homer. This theory, which saw in the Homeric poems only the spontaneous outgrowth of a certain phase of the Greek language and life, speedily gained warm adherents; and the world was soon divided into Wolfians and anti-Wolfians. It is a theory the conclusions of which have the most important bearing upon the credibility of all early history, and are by no means limited in their application to the Homeric poems.

¹ *Prolegomena* = Introduction.

The admission, which would not now be made, that the art of writing was scarcely known or little used before the time of Pisistratus is not fatal, as Wolf supposed, to the oral transmission (*i. e.* transmission by the voice and by the power of memory) from a remote past of poems as long as the Iliad. Upon this point, many interesting facts illustrating the power of memory may be brought forward. In antiquity, when the number of books was much smaller than at the present time, and the variety of subjects which one was compelled to keep in mind much less great, the memory often performed feats which now seem incredible. It was, for example, no infrequent accomplishment of educated men at Athens to repeat the entire Iliad and the entire Odyssey. In these days, on the contrary, we content ourselves with remembering where things are to be found, instead of attempting to remember things themselves. Yet, in our time, Macaulay found that he could on occasion repeat half of *Paradise Lost*, and some of De Quincey's exploits of memory were even more extraordinary than Macaulay's. On the whole, then, it is impossible to set limits to the power of memory in such matters as these. It is probable that the poems could have been transmitted substantially unaltered, if it be granted that they could have been composed, without the aid of writing.

Another argument against the unity of authorship of the Iliad is drawn from inconsistencies in the narrative. This line of investigation has been followed up with the minutest diligence in Germany during the last fifty years, and Lachmann has divided the Iliad into eighteen originally distinct songs. But inconsistencies in an epic poem are not necessarily fatal to unity of authorship; and so differently do such inconsistencies affect different persons that, while they lead Bonitz (a Wolfian) to find the secret of the power of the Iliad "in the overpowering charm of the 'separate pictures, which draw away the attention from their connection with each other,' they allow Gladstone (a defender of the unity of authorship) to remark that "the plot of the Iliad" is one of the most consummate works known to literature. Not "only is it not true that a want of cohesion and proportion in the

"Iliad betrays a plurality of authors, but it is rather true that a structure so highly and so delicately organized constitutes in itself a powerful argument to prove its unity of conception and execution."

IX. PRESENT ASPECT OF THE HOMERIC QUESTION.

The following is a statement of conclusions which may be considered as established after nearly a century of agitation of the Homeric Question. The language is that of Professor R. C. Jebb, a most candid and judicious English scholar:

"The Iliad and Odyssey belong to the end, not to the beginning of a poetical epoch. They mark the highest point reached by a school of poetry in Ionia which began by shaping the rude war-songs of Aeolic bards into short lays, and gradually developed a style suited to heroic narrative."

"The Iliad has been enlarged and remodelled by several hands from a shorter poem, *by one poet*, on the 'Wrath of Achilles.' This original 'Wrath of Achilles,' probably composed about 940 B. C., was not merely a short lay, but a poem on a large plan, in which the central motive gave unity to a varied action, and which might properly be called an epic. It may have been only the last and best of a lost series of similar poems. But if it was the first of its kind, then its author was the *Founder of the Epic art*, who made the advance, not from the primitive war-song to the epic on a grand scale, but from the lay to the short epic."¹

X. OUTLINE OF PLOT OF THE ILIAD.

The word Iliad means Poem about Ilium. Ilium, or Troy, was a city of what was later called Mysia, in the northwest of Asia Minor, and was situated three miles south of the Hellespont.²

¹ Primer of Greek Literature, p. 36.

² See map of region in Autenrieth's Homeric Dictionary, Plate V.

The poem describes only an episode in the ten years' siege of Troy by the Greeks.

The following are the chief facts mentioned, or assumed as known, in the Iliad. Paris, also called Alexander, had carried off the fairest woman in Greece, — Helen, wife of Menelaos, King of Sparta. Helen had had many suitors, all of whom had promised her father Tyndareos, at his daughter's wedding, that they would maintain her husband's rights, should any one interfere with them. So Menelaos's brother Agamemnon, King of Mykenae, then the leading sovereign in Greece, called together all the suitors and some other heroes, and the whole force in 1100 ships sailed to besiege Troy. For ten years they besieged it without result, — not being able to come to a pitched battle with the Trojans, who would not venture forth from the city-walls on account of their dread of the Greek hero Achilles, the son of Peleus, king of Phthiotis, and Thetis, a sea-goddess. But, in the tenth year of the siege, Achilles suffered an affront from Agamemnon, who took away from him his prize, the captive maiden Briseis, who had been assigned to him after the sack of Lyrnessos, one of the lesser towns of the Troad, or plain about Troy. In consequence he withdrew from the conflict, and retired to his tent by the sea shore. This is the point at which the Iliad begins. The wrath of Achilles — its causes, its effects, and how it was appeased — is the subject of much of the poem. The immediate consequence of Achilles's retirement is that the Trojans now dare to come forth and engage in combat with the Greeks. Fifteen out of the twenty-four books describe the varying strife. Finally (in II) Patroclos begs Achilles to lend him his armor, and goes with it into the combat. The Trojans flee before him, thinking that Achilles has re-entered the fray; but at last Patroclos is slain by Hector aided by Apollo. Achilles's desire for vengeance on the slayer of his friend now overcomes his resentment against Agamemnon (in Σ). A new and splendid suit of armor is prepared for him by Hephaistos, — Hector had stripped his former armor from the corpse of Patroclos, — and he rushes into the combat, slays Hector, and drags his body back to the ships (in X).

The last scene of the Iliad presents King Priam begging of Achilles, the slayer of his son, the body of Hector. His prayer is granted, and a truce is observed while Hector is buried.¹

¹ For a detailed outline of that portion of the Iliad contained in the present volume, see the summaries printed with the Greek text.

ON SCANNING HOMERIC VERSE.

1. STRUCTURE OF THE HOMERIC HEXAMETER.

Two different feet occur in the Homeric hexameter: the dactyl and the spondee. The *dactyl* consists of a long syllable followed by two short syllables; the *spondee*, of two long syllables. As a long syllable occupies in pronunciation twice the time of a short syllable, the two feet may be represented to the eye in two ways: (1) by marks of long and short quantity, dactyl — ∪ ∪, spondee — —; (2) by quarter and eighth notes, dactyl ♩ ♩ ♩, spondee ♩ ♩.¹

The unit, or fundamental foot, of the verse is the dactyl. This greatly preponderates in the first five of the six feet of which the line is composed. Occasionally, as A 10, each of the first five feet is a dactyl; more often, spondees interchange with dactyls, except in the fifth foot which is so commonly a dactyl that, when a spondee is found there, the verse receives the special name of 'spondaic verse.' Examples of spondaic verses are A 14, 21, 74, 107. About one verse in every twenty is spondaic. The last foot of the verse is never a dactyl, but always consists of two syllables.² We see then that the number of syllables in a verse may vary between seventeen (all the feet dactyls except the last) and twelve (all the feet spondees, of which the only example in Books I-VI, is B 544).

¹ Dactyl is derived from δάκτυλος 'finger,' — more probably from the use of the finger in beating time than because the finger, like the dactyl, contains one long and two short portions. Spondee is a derivative from σπένδομαι, 'pour libation' (σπονδή, 'libation'), because slow solemn chants in this measure were sung in propitiating the gods.

² The last foot of a verse is sometimes an apparent trochee (— ∪ or ♩ ♩), since the slight pause which always occurs at the end of the line tends to obscure the difference between a preceding long or short syllable. A similar remark may be made respecting short syllables used as long before a caesura. See § 5, 4.

2. METRICAL ACCENT.—THESIS AND ARSIS.

The first syllable of each foot receives, in scanning, a metrical accent. This is entirely distinct from the written accent, with which it may, or may not, coincide. Each hexameter verse has six metrical accents. The stress which the metrical accent gives to the accented syllable is called *ictus*. The accented part of each foot is called the *thesis*; the unaccented part, the *arsis*. In the dactyl the arsis consists of two syllables; in the spondee, of one. As the spondee is the precise equivalent of the dactyl (● ● = ● ●●), the length of the thesis is precisely equal to that of the arsis.

3. DIAERESIS AND CAESURA.

Pauses, both those indicated by punctuation and those not thus indicated, are as important to good scanning as they are to the good reading of prose. They may occur at the end of a foot or in the heart of a foot; a pause of the first kind is called a *diaeresis*; one of the second kind, a *caesura*. A diaeresis at the end of the third foot, which would divide the verse exactly at the center, is avoided; but diaereses, at the end of the second and especially at the end of the fourth foot, are not infrequent. This latter is called the Bucolic diaeresis, because more frequent in Bucolic or Pastoral poetry than in Epic poetry. Examples are A 4, 14, 15, 30.

Caesura (*caesura*, the Latin equivalent of the Greek *τομή*, lit. 'cutting') designates that break in the verse which is caused whenever a word ends in the heart of a foot. Caesurae can occur in any foot, and there are usually several in a verse; but the most important or main caesura is always near the middle of the line, and commonly in the third foot. This caesura of the third foot may come *after the thesis*, as is the case in A 1, 8, 11, and in 247 out of the 611 verses in Book I. This is the favorite Vergilian caesura. Or, if the third foot is a dactyl, so that the arsis consists of two syllables, the caesura may come *in the arsis*; e.g. A 5, 6. This latter caesura is the most frequent in the Homeric poems. It occurs 356 times in Book I.¹

¹ The caesura after the thesis is sometimes called the masculine caesura; it was also called by the ancients *τομή πενθημιμερίς*, i.e. 'the caesura after the first five half-feet' (*πέντε, ἡμι-, μέρος*). The caesura in the arsis, also called the feminine caesura, was often called *τομή κατὰ τὸν τρίτον τροχαῖον*, 'caesura at the end of the third trochee,' because, by cutting off the last syllable of a dactyl in the third foot, it left a trochee. Much less common than the caesurae just described is the caesura in the fourth foot, generally accompanied by a caesura in the second foot; e.g. A 7, 10, 16.

4. SYNIZESIS AND HIATUS.

Two successive vowels (or a vowel and diphthong) are often fused in pronunciation. This is called *synizesis* (*συνίησις*, lit. 'settling together'). The contiguous vowels may be in different words or in the same word. Synizesis differs from the elision so common in Vergil in that neither vowel is lost, for where vowels are elided in utterance in Greek they are omitted in writing; it differs from contraction because the vowels are merged only in utterance, though written out in full. It might be said to add other diphthongs to those commonly recognized as such. Examples are A 1, 15, 18.

Hiatus is said to exist when two vowels immediately follow one another, either as the final and initial vowel in two successive words, or in the parts of a compound word. There are certain conditions, specified in the Sketch of the Dialect, § 3, in which hiatus is tolerated. There are many other cases where it is only apparent. In these the second of the two words had originally an initial consonant, the effect of which was remembered, though the consonant itself was no longer written and not always uttered. Examples are in A 4, 7, 24. See also Sketch of Dialect, § 3, 2.

5. RULES OF QUANTITY AND HINTS FOR SCANNING.

In order to divide a line correctly into feet, we need to know the quantity of each syllable. This is more easily recognized in Greek than in Latin. A few rules of special importance may be given:—

1. η, ω, and all diphthongs are long by nature.

2. ε, ο are short by nature.

3. A vowel naturally short is made long by position when it stands before two consonants or a double consonant. One or both of these consonants may be in the following word, and a mute with a liquid usually gives long position. A single liquid may give long position; e.g. A 283.

4. A vowel naturally short is often used as long in the thesis before the caesura. The ictus, or stress of voice, doubtless has a tendency to prolong the vowel, and so does the slight pause accompanying the caesura (cf. § 1, note 2). Examples of this lengthening are found in A 45, 153.

5. A long final vowel or diphthong is frequently used as short when the following word begins with a vowel, i.e. before a hiatus.¹

¹ This apparent shortening may perhaps be best explained by saying that the long vowel or diphthong loses, as if by elision, half of its quantity.

This shortening occurs, of course, only in the arsis of the foot. Examples are A 14, 15.

The beginner will be aided in his first attempts to divide a line into feet by remembering that dactyls decidedly predominate above spondees. He should also understand that there is no such general principle in Greek as that expressed by the common rule in Latin 'a vowel before another vowel is short.' Examples of the contrary are Ἀχιλλῆος A 1, ἥρῳω A 4. The marks of accent aid in many cases in determining the quantity of the doubtful vowels α, ι, υ, as does also the fact that most inflectional and formative suffixes are short.

The following hints for scanning, beginning anywhere in a hexameter verse, will be found useful:—

1. When a long syllable is followed by a short syllable, the long syllable always has a metrical ictus; e.g. — ∪.
2. The syllable following two short syllables always has a metrical ictus; e.g. — ∪ ∪ — ∪ ∪.
3. A short syllable always indicates the presence of a dactyl.
4. Two contiguous long syllables always indicate the presence of a spondee which either (a) ends with the first long syllable, or (b) begins with it.

The beginner will find it a useful exercise to scan half a line at a time, making a long pause near the middle of the verse, i.e. in the third foot. One must begin in the first half with an ictus on the first syllable; in the second half of the line, the first ictus will come on the first long syllable not immediately following the pause.

It will also be well to select a few verses of which the first five feet are dactyls (στίχοι ὁλοδάκτυλοι),—e.g. A 10, 12, 13,—and to practise these until one is familiar with the rhythm. There are 120 such verses in Book I of the Iliad. Then one may pass to verses containing two spondees, and gradually increase the complexity.

6. PREREQUISITES TO GOOD SCANNING.

The three prerequisites to good scanning are: a correct division of the verse into feet; the placing of the metrical accent upon the first syllable of each foot (ictus on the thesis); the correct location of the main caesura. The scholar should distinctly understand that attention to the second of these points often in-

volves the neglect of the written accent, which he has hitherto carefully observed.¹

Attention to the marks of punctuation will often aid in fixing the place of the main caesura, as will also the fact that many verses are so constructed that the sense is already complete at the middle of the third (or of the fourth) foot, while the part that remains is simply explanatory, and serves to round out the verse. Examples are A 17, 18, 19, 20, 21.

Three prerequisites to good scanning have been named; two other essential things must now be mentioned, without which scanning, though it may be correct, will be lifeless and intolerable. One must have such familiarity with the Greek words as to recognize and utter them without hesitation or conscious effort; one must also be familiar with the movement, the *swing*, of the hexameter. A good way to secure this familiarity is by memorizing selected hexameters, which may be repeated by pupils singly or by a class in concert. The following passages are suitable for this purpose: A 38–49, Chryses's prayer to Apollo, and Apollo's speedy answer; A 148–157, Achilles's angry reply to Agamemnon. If memorizing hexameters is considered to make too great demands upon the time of a class, simple reading in concert, at first with the lead of the teacher, then without his lead, will give that idea of the rhythm without which there can be no good scanning. It may be well to expressly remind the pupil that he should never, in scanning, forget the sense, and to suggest that several words closely connected in sense may be uttered with hardly more pause between them than between the parts of a compound word; e.g. Πηληϊάδεω Ἀχιλῆος, A 1; οἰωνοῖσιν τε πᾶσι, A 5; Τίς τ' ἄρ' σφωε θεῶν, A 8.

7. SPECIMENS OF ENGLISH HEXAMETERS.

It will also be highly profitable to call the attention of scholars to the best English accentual hexameters. Among the best-known English poems in this meter may be mentioned Longfellow's Evangeline, Kingsley's Andromeda, and Clough's Bothie of Tober-na-Vuolich.

¹ This fact, that the written and metrical accent cannot both be regarded at the same time, is one of the strongest reasons for believing that the marks of written accent indicated varieties of pitch, not differences of stress, between different syllables.

The following example is from Kingsley's *Andromeda* : —

Smiling, she | answered in | turn, || that | chaste Tri | tonid A | thené,
Dear unto | me, no | less than to | thee, || is the | wedlock of | heroes,
Dear who can | worthily | win him || a | wife not un | worthy and | noble,
Pure with the | pure to be- | get brave | children || the | like of their | father.

I add two translations of detached passages of the *Iliad* and *Odyssey*. First, from the *Iliad*, Γ 233-242, by Dr. Hawtrey, former Headmaster of Eton College : —

Clearly the | rest I be | hold of the | dark ey'd | sons of A | chaia.
Known to me | well are the | faces of | all; their | names I re | member;
Two, two, | only re | main whom I | see not a | mong the com | manders, —
Kastor | fleet in the | car, Poly | deukes | brave with the | cestus;
Own dear | brethren of | mine, one | parent | loved us as | infants.
Are they not | here in the | host, from the | shores of | lov'd Lake | daimon,
Or, though they | came with the | rest, in | ships that | bound through the | waters
Dare they not | enter the | fight or | stand in the | council of | Heroes,
All for | fear of the | shame and the | taunts my | crime has a | wakened?

Second, from the *Odyssey*, ε 55-69, by William Cullen Bryant : ¹ —

Now as he | reached, in his | course, that | isle far | off in the | ocean,
Forth from the | dark blue | swell of the | waves he | stepped on the | sea-beach,
Walking right | on till he | came to the | broad-roofed | cave where the | goddess
Made her a | bode — that | bright-haired | nymph, — in her | dwelling he |
found her.

There, on the | hearth, was a | huge fire | blazing, and | over the | island
Floated the | odorous | fume sent | up from the | cedar and | cypress,
Cloven and | burning, while | she sat | far in the | grotto and | sweetly
Sang, as the | shuttle of | gold was | flung through the | web from her | fingers.
Round that | grot grew | up, on all | sides, a lux | uriant | forest.
Alders were | there, and | poplars, and | there was the | sweet smelling | cypress,
Haunted by | broad-winged | birds which | build their | nests in the | branches,
Owls of the | wood, and | falcons, and | crows with | far-sounding | voices,
Birds of the | shore which | seek their | food on the | beaches of | ocean.
There, all | over the | rock from | which that | grotto was | hollowed,
Clambered a | strong-growing | vine whose | fruit hung | heavy in | clusters.

The reader of the selections just given will observe how greatly the dactyl preponderates in English hexameters. This is indeed

¹ This translation, never elsewhere published, so far as I know, than in the "Evening Post," was made by Mr. Bryant as an experiment, before he had decided what meter to employ in his translation of the *Odyssey*.

their great defect, because fatal to variety. Another defect is the frequent occurrence of the diaeresis at the end of the third foot (see § 3). It will be also noticed that the same syllable is now used as long, now as short. Little regard, in fact, is had for quantity, which is wholly subordinated to accent. The last two specimens (from Hawtrey and Bryant) show a regard for quantity much greater than is usually found in English hexameters.

8. TRANSLATION INTO ENGLISH HEXAMETERS.

It is a good exercise to turn a few lines of Homer into English hexameter. Some verses will go into the same English measure with little effort; e.g. B 23 : —

Εὐδεις, Ἄτρεος νιέ δαίφρονος ἵπποδάμοιο;

Sleep'st thou, | O son of | Atreus || the | furious | tamer of | horses?

or the following (A 148-151) : —

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·

ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέον φρον·

πῶς τίς τοι πρόφρων ἔπειν πείθεται Ἀχαιῶν,

ἢ ὀδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;

Him then with | stern glance re | garding ad | dressed the swift- | footed
A | chilles :

Ah me! | mantled in | arrogance, | greedy in | spirit and | temper,
How to thy | words shall | any A | chaian | render o | bedience
Either to | go on a | foray or | valiantly | combat with | heroes?

A moderate amount of practice will give considerable ease in writing such hexameters. The writer has sometimes had an entire lesson voluntarily prepared by a class in hexameter translation, and pupils have frequently in examination written, in this meter, their translation of the passage set. There are several familiar combinations of words in English which naturally close a dactyl. As such may be mentioned the monosyllabic prepositions followed by the article; e.g. 'of the,' 'in the,' 'for the,' 'with the,' etc. The translator will soon notice, however, that the Greek line literally translated does not furnish, in most cases, enough material to fill out the English hexameter. The obvious reason for this is the lack in English of that multitude of particles and conjunctions for which in English there is no precise equivalent, and which in Greek sup-

ply so readily the short syllables for the dactyls. The translator has no alternative but to expand; and it is perhaps this inevitable introduction of foreign matter, more than anything else, which explains the failure of hexameter translations of extended portions of the Iliad to interest the reader. Of course, this fact constitutes no objection to the hexameter as an English meter, nor to its use for original English poems. But it is a question whether it does not render it an unsuitable meter for a translation of Homer as a whole.

NOTE ON § 2.—The terms *thesis* and *arsis* are employed in the preceding pages in the same sense as they were originally used by the Greek grammarians, where *θέσις*, 'placing,' indicated the *fall* of the foot (or hand or finger), with an accompanying accent, in beating time. *ἄρσις*, 'raising,' was the corresponding *lifting* of the foot, unaccompanied by accent. Since the time of the Roman grammarians these two terms have been used in the reverse of their original signification.

THE CHIEF PECULIARITIES OF THE HOMERIC DIALECT.¹

PHONOLOGY.

1. VOWEL SUBSTITUTIONS.

1. *η* is used in Homer after *ρ*, *ε*, *ι*, where the Attic uses *ā*; e.g. ἀγορή [ἀγορά], ὁμοίη [ὁμοία], πειρήσομαι [πειράσομαι].
2. Similarly, *ει* is found for *ε*, *ου* for *ο*; e.g. ξείνος [ξένος], χρύσειος [χρύσεος, χρυσούς], πολὺς [πολύς], μῶνος [μόνος].
3. More rarely, *οι* is found for *ο*, *αι* for *α*, *η* for *ε*; e.g. πνοή [πνοή], αἰετός [ἀετός], τιθήμενος [τιθέμενος].
4. By what is called *metathesis quantitatis*, 'transposition of quantity,' *āo* becomes *εω*; e.g. Ἀτρεΐδew interchangeable with Ἀτρεΐδew. Similarly, we find *ῥω*s and *ῑos* [ῑωs], ἀπειρείσιος for ἀπειρέσιος [ἄπειρος], κτλ.

2. TREATMENT OF CONCURRENT VOWELS.

1. Contraction, when it occurs, follows the ordinary rules, except that *εο* and *εου* contract only into *ευ*; e.g. θάρσεus [θάρσουs], βάλλευ [βάλλον].
2. But contraction often does not take place; e.g. ἀέκων [ἄκων], ἀλγεα [ἄλγη]; and, on the other hand, a few unusual contractions occur; e.g. ἐυῤῥέιος, instead of ἐυῤῥέουs from ἐυῤῥέew.
3. Two vowels (or diphthongs) are often blended in pronuncia-

¹ The Homeric dialect, also called the Epic or older Ionic, is the oldest form of the Greek language of which we have knowledge. To this the newer Ionic in which Herodotus wrote, and the Attic dialect which became the accepted standard for ordinary composition, stand related as younger sisters. The Homeric dialect was undoubtedly based upon the Greek as spoken, during the tenth and ninth centuries, in the islands of the Aegean Sea and on the Ionian coast of Asia Minor. But the variety of forms which it contains is greater than could have been employed at one time in any spoken dialect. Hence it is inferred that the originators of Epic poetry created in fact their dialect, developing and amplifying it in the direction of certain tendencies which they found existing in common every-day speech.

tion (synizesis); *e.g.* Ἀτρεΐδew (pronounce -dyo), δὴ αὖ, ἐπεὶ οὖ, ἦ οὖ.
See Essay on Scanning Homer, § 4.

3. HIATUS.

1. Hiatus is allowed (*i.e.* may be considered regular) in the following cases:—

- (a) after the vowels *i* and *u*;
- (b) when the two vowels are separated by a principal caesura, a diaeresis, or a mark of punctuation;
- (c) when the final vowel of the first word is long and stands in the accented part of the foot;
- (d) when the first of the two vowels, though naturally long, stands in the unaccented part of the foot, and loses half of its quantity before the following vowel.
- (e) when the last vowel of the first word has been lost by elision.

These cases are illustrated by the following examples:—

- (a) ζωστῆρι ἀρηρότι. — | — υ υ | — υ υ.
- (b) καθῆστο, ἐπιγνάμψασα, κτλ. υ | — υ υ | — — | — υ.
- (c) ἀντιθέω Ὀδυσῆι. — υ υ | — υ υ | — υ.
- (d) οὔστοι ἐπ' ὤμων. υ | — υ υ | — —.
- (e) μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν. — υ υ | — — | — υ υ | — υ.

2. Hiatus in other circumstances is generally only apparent, and disappears on supplying the original consonant (now no longer written); *e.g.* τὸν δ' ἡμείβετ' ἔπειτα Φάναξ ἀνδρῶν Ἀγαμέμνων. See § 8; also see Essay on Scanning Homer, § 4, and *Apparent Hiatus* in Index.

4. ELISION.

Elision is allowed in some cases where it would not occur in prose. *a, e, i, o* are elided in declension and conjugation; *ai* in the endings *μαι, σαι, ται, σθαι*; *oi* in *μοι, σοι, τοι*.

5. APOCOPE.

Before a following consonant, the final short vowel of *ἄρα*, and of the prepositions *ἀνά, παρά, κατά* may be cut off, leaving *ἄρ, ἄν, πάρ, κάτ*. This is called apocope.

REMARK. The accent in this case recedes to the first syllable, and the consonant, now final, is assimilated to a following consonant; *e.g.* καὶ δύναμιν [κατὰ δύναμιν], κάλλιπε [κατέλιπε], ἅμ πεδίον [ἄνὰ πεδίον].

6. ANASTROPHE.

Anastrophe, or the retraction of the accent from the ultima to the penult, may occur in the case of all oxytone prepositions except *ἀμφί, ἀντί, ἀνά, διά*. It regularly occurs: (1) when a preposition follows its case (but not if the final vowel of the preposition has been elided), — *e.g.* ἐπὶ ἐφ' ὅ, but θιν' ἐφ' ἄλός [ἐπὶ θίνα ἄλός]; (2) when a preposition is placed after a verb from which it has been separated by tmesis (see note on A 25); *e.g.* ὀλέσας ἄπο [ἀπολέσας].

REMARK. The adverb of comparison *ὥς*, 'as,' when placed after the noun which it would naturally precede, is accented; *e.g.* ὄρνιθες ὥς, 'as birds.'

7. CONSONANT CHANGES.

1. Single consonants, especially *λ, μ, ν, ρ, σ*, are often doubled in the heart of a word after a vowel; *e.g.* ἔλλαβον [ἐλαβον], τόσσοι [τόσοι]. Here may also be mentioned the occasional lengthening of a short final vowel before certain words beginning with a liquid (perhaps the liquid was doubled in pronunciation); *e.g.* ἐνὶ μεγάροισι.

2. Metathesis (μετάθεσις, 'transposition') of a vowel and a liquid is common; *e.g.* κραδίη and καρδίη [καρδία], θάρσος and θράσος [θάρσος].

3. Between *μ* and *ρ*, as also between *μ* and *λ*, *β* is sometimes inserted; *e.g.* ἄμβροτος, where μβροτός [βροτός] is for μροτός, and shows the same root as Latin *mor-ior*. Cf. also μέμβλωκα, from stem *μλο-*, *μολ-*.

8. DIGAMMA, OR VAU.

For fuller statements respecting this letter (called digamma, *i.e.* double-gamma, from its form, but in pronunciation having the power of *u*), see the grammars. The following words had originally initial *F*:—

ἄγνυμι	εἴκω	ἔξ	ἔτης	ἱρις
ἄλις	εἴλω	ἔου, οἶ, ἔ	ἔτος	ἱς, ἱφι
ἄλῳναι	εἴρω ('say')	ἔπος, εἶπον	ἡδύς	ἱσος
ἄναξ	ἔκαστος	ἔργον	ἰάχω, ἰαχή	ἰτέη
ἄνδάνω	ἔκα-	ἔρρω	ἰδεῖν, οἶδα	οἶκος
ἄστυ	ἔκητι, ἔκων	ἔρύω	ἔοικα	οἶνος
ἔαρ	ἔκυρός	ἐννυμι,	ἵκελος	ὄς, ἦ, ὄν
ἔδνον	ἔλιξ	εἶμα, ἐσθής	εἵκελος	
εἵκοσι	ἔλπομαι	ἔσπερος	ἵον ('violet')	

DECLENSION.

9. SUFFIXES HAVING FORCE OF CASE-ENDINGS.

1. The termination -φι(ν) serves for the ending of the genitive and dative, in both singular and plural; *e.g.* ἐξ εὐνήφι, βίηφι, ὀστεόφι. These forms would be written, in the Attic dialect, ἐξ εὐνῶν, βία, ὀστέων (ὀστῶν) θίς, σὺν ἵπποις καὶ ὄχεσι. The three local suffixes -θι, -θεν, -δε are frequently appended to a substantive to answer the questions 'where?' 'whence?' 'whither?' (-δε being appended to the accusative case and -θεν being often the equivalent of the genitive ending); *e.g.* οἴκοθι [οἴκοι], οὐρανόθεν [ἐξ οὐρανοῦ], ὅνδε δόμονδε [εἰς τὸν δόμον αὐτοῦ].

10. FIRST DECLENSION.

[Here are included feminine forms of several classes of words in -ος, -η, -ον; *e.g.* of adjectives and of participles, of pronouns, and of the article.]

1. For *ā* we find regularly, in the singular, η; *e.g.* θύρη [θύρα], νεηνίης [νεανίας]. To this statement θεά must be excepted, and some proper names; *e.g.* Ἑρμείας.
2. The nominative singular of some masculines in -ης ends in -ᾱ; *e.g.* ἱππῶτα [ἱππότης], νεφεληγερέτα [νεφεληγέτης]. Cf. in Latin the nouns *nauta*, *poeta*, the equivalents of the Greek ναυτής, ποιητής.
3. The genitive singular of masculines ends in -ᾱο or -εω; *e.g.* Ἀτρεΐδαο, Ἀτρεΐδεω [Ἀτρεΐδου].
4. The genitive plural ends in -ᾱων or -έων, but is rarely contracted, as in Attic, into -ῶν; *e.g.* θεᾶων [θεῶν], ναυτέων [ναυτῶν], παρειῶν.
5. The dative plural ends in -ησι or -ης (which may usually be read -ησ', *i.e.* -ησι with *ι* elided), rarely in *ais*; *e.g.* πύλῃσι (πύλῃσ') [πύλαις], σχίζῃσι (σχίζῃσ') [σχίζαις], θεαῖς.

11. SECOND DECLENSION.

[Here are included masculine and neuter forms of adjectives and participles in -ος, -η, -ον, of pronouns, and of the article.]

1. The genitive singular has retained the old ending -ιο, which, added to the final *ο* of the stem, gives the termination -οιο. Hence arise the three terminations -οιο, -οο, -ου. Of these only -οιο and -ου occur in existing texts of Homer; but there seems to be evidence that the termination -οο originally stood in a number of places where we now find -ου.

2. The genitive and dative dual end in -οιν.
3. The dative plural ends in -οισι or -οις (which may usually be read -οισ').

12. THIRD DECLENSION.

1. The genitive and dative dual end in -οιν; *e.g.* ποδοῖν [ποδοῖν].
 2. The dative plural has the endings -σι(ν) and -σσι(ν), usually joined to consonant stems by a connecting vowel *ε*. Hence arise many different forms of the dative plural, — all, however, easily recognizable; *e.g.* from βέλος, — βελέεσσι [βέλεσι], βέλεσσι, βέλεσι; from πούς, — πόδεσσι [ποσί], ποσσί, ποσί.
 3. Stems ending in *σ* are generally uncontracted in declension, though -εος may contract into -ευσ; *e.g.* θέρευσ [θέρους], genitive singular of θέρος.
 4. Words in -ις generally retain the *ι* in all their cases; *e.g.* μάντις, μάντιος [μάντεως].
- REMARK. The following are the forms of πόλις (πόλις) which are not met with in the Attic dialect: in the singular, G. πόλιος, πόλιος, D. πόλι, πόλη, πόλει; in the plural, N. πόλιες, πόλῃες, G. πολίων, D. πολίεσσι, A. πόλιας, πόλῃας, πόλῃς.
5. Stems in -ευ generally lengthen *ε* to *η* in compensation for the omitted *υ* (*F*); *e.g.* βασιλῆος, βασιλῆι; yet not always, *e.g.* Τυδέος, Τυδεί, Τυδέα.

13. ADJECTIVES.

1. The feminine singular of adjectives of the first and second declensions is regularly formed in η; *e.g.* ὁμοίη [ὁμοία], αἰσχυρή [αἰσχυρά], except δια. See § 10, 1.
 2. The Attic rule, that compound adjectives have only two terminations, is not always observed; and, conversely, some adjectives which in Attic have three terminations have only two in Homer.
 3. Adjectives in -υς often change the feminine termination from -εῖα to -εᾶ and -εη; *e.g.* from βαθύς we find βαθείης, βαθέης [βαθείας].
- REMARK. Πολύς has well-nigh a full declension from two stems, πολυ- (πολεF-) and πολλο-. Thus πολλός and πολλόν occur; also πολέος, πολέες, πολέων, πολέεσσι, πολέσι, πολέεσσι, πολέας.
4. The comparative and superlative endings -ίων and -ιστος are much more extensively used in the Homeric than in the Attic dialect.

14. PRONOUNS.

1. The following table shows the personal and possessive pronouns as they occur in Homer. For Attic forms, see the grammars.

SING. N.	ἐγώ, ἐγών	σύ, τύνη	
G.	ἐμεῖο, ἐμέο, ἐμεῦ, μεν, ἐμέθεν	σεῖο, σέο, σεῦ, σέθεν	ἐῖο, ἐο, οὖ, ἐθεν
D.	ἐμοί, μοι	σοί, τοι, τεῖν	οἷ, ἐοῖ
A.	ἐμέ, με	σέ	έ, ἐέ, μιν
Possessive.	ἐμός.	σός, τεός	ός, ἐός
DUAL N.A.V.	νῶι (acc. νώ)	σφῶϊ, σφώ	σφῶέ
G. D.	νῶιν	σφῶϊν, σφῶν	σφῶϊν
Possessive.	νωῖτερος	σφῶϊτερος	
PLUR. N.	ἡμεῖς, ἄμμες	ὕμεῖς, ὕμμες,	
G.	ἡμέων, ἡμείων	ὕμέων, ὕμείων	σφέων, σφείων, σφῶν
D.	ἡμῖν, ἡμιν, ἄμμι(ν)	ὕμῖν, ὕμιν, ὕμμι(ν)	σφίσι(ν), σφι(ν)
A.	ἡμέας, ἡμας, ἄμμε	ὕμέας, ὕμμε	σφεας, σφάς, σφε
Possessive.	ἡμέτερος, ἄμός	ὕμέτερος, ὕμός	σφέτερος, σφός

2. The article *ὁ, ἡ, τό* in Homer is usually a demonstrative pronoun. In the nominative plural, the forms *τοί* and *ταί* occur by the side of *οἱ* and *αἱ*. The forms beginning with *τ* are very often used with relative signification.

Ὅδε has the peculiar forms *τοῖσδεσσι* and *τοῖσδεσι*.

By the side of *ἐκεῖνος, κείνος* is also found.

3. Homeric forms of the relative pronoun are *ὃ* for *ὅς*, *ὃο* for *οὗ*, *ἐῖς* for *ἧς*. The nominative masculine forms *ὃς* and *ὃ* sometimes have demonstrative signification.

4. The following are the forms in use of the interrogative and of the indefinite pronoun. For Attic forms, see the grammars.

INTERROGATIVE.		INDEFINITE.	
Singular.	Plural.	Singular.	Plural.
N. τίς, ntr. τί	τίνες, ntr. τίνα	τις, ntr. τι	τινές, ntr. τινά and ἄσσα
G. τέο	τέων	τεο	τεῶν
τεῦ		τευ	
D. τέφ	τέοισι	τεφ	τέοισι
		τφ	
A. τίνα, ntr. τί	τίνας, ntr. τίνα	τινά, ntr. τι	τινάς, ntr. τινά and ἄσσα

5. The compound relative has a great variety of forms: —

N. ὅστις, ὅτις; ἥτις; ὅτι, ὅττι	οἷτινες; ἄσσα (for ἄ-τι-α)
G. ὅττεο, ὅττεν, ὅτεν	ὅτεων
D. ὀτέφ, ὀτφ	ὀτέοισι
A. ὄντινα, ὄτινα; ἡντινα; ὅτι, ὅττι	ὄνστινας, ὄτινας; ἄστινας; ἄσσα

Homer also uses very frequently the form *ὅστε*, which is regarded by Monro as equivalent in meaning to *ὅστις*.

CONJUGATION.

15. AUGMENT AND REDUPLICATION.

1. The augment, either temporal or syllabic, may be omitted. In this case, the accent is thrown back as far as possible toward the beginning of the word; e.g. *λύσε* [ἐλύσε], *κάθεμεν* [καθεῖμεν]. Monosyllabic forms with a long vowel are circumflexed; e.g. *βῆ* [ἔβη].

2. The second aorist active and middle is often formed in Homer from a reduplicated theme. (The only examples in Attic of such reduplicated aorists are *ἤγαγον, ἤνεγκον* (ην-ενεκ-ον), and *εἶπον* (εφε-πον).) There are about twenty reduplicated aorists in Homer; the most important are: *ἐπέφραδον* (φράζω), *ἐκέκλετο* and *κέκλετο* (κέλωμαι), *πεφιδέσθαι* (φείδομαι), *πεπίθοιμεν* (πείθω), *πεπυθοῖατο* (πυνθάνομαι), *ἀμπεπαλὼν* (ἀναπάλλω).

Examples of a very peculiar reduplication are: *ἐνίπ-απ-ον* (ἐνίπτω) and *ἐρύκ-ακ-ον* (ἐρύκω). Here the last consonant of the theme is repeated after a connecting *a*.

3. There are a few examples of a reduplicated future of similar formation with the reduplicated aorist; e.g. *πεφιδήσομαι, πεπιθήσω*.

16. ENDINGS.

1. The older endings of the singular number, *-μι, -σθα, -σι*, are more common in Homer than in the Attic dialect; *e.g.* *ἐθέλωμι* [*ἔθελω*] (subj.), *ἐθέλῃσι*, also written *ἐθέλῃσι* [*ἐθέλῃ*] (perhaps an example of reasoning from false analogy on the part of the copyists).

2. The ending of the third person dual in the historical tenses is *-τον* as well as *-την* in the active, *-σθον* as well as *-σθην* in the middle voice. In the first person plural *-μεσθα* is often used for *-μεθα*.

3. The second person singular of the middle and passive often loses *σ* from the ending, and remains uncontracted; *e.g.* *ἔχῃαι* [*ἔχῃ*], *βάλλεο* [*βάλλου*], *ἔπλεο* (also *ἔπλευ*) [*ἐπλέου*], *ᾠδύσαο* [*ᾠδύσω*]. We even find *βέβληαι* [*βέβλησαι*] in the perfect middle.

4. For the endings *-νται* and *-ντο* of the third person plural, *-αται* and *-ατο* are often substituted; *e.g.* *δεδαίαται* [*δέδαινται*], *γενοίατο* [*γένοντο*]. Before these endings (*-αται* and *-ατο*) smooth or middle labial and palatal mutes become rough; *e.g.* *τετράφαται* [*τρέπω*].

5. Active infinitives (with the exception of the first aorist infinitive) frequently end in *-μεναι*, also shortened into *-μεν*; *e.g.* *ἀκούμεναι* [*ἀκούειν*], *ἐλθέμεν(αι)* [*ἐλθεῖν*], *τεθνάμεν(αι)* [*τεθνάναι*]. The second aorist infinitive active sometimes ends in *-έειν*; *e.g.* *ιδέειν* [*ιδεῖν*].

17. MOOD-VOWELS OF SUBJUNCTIVE.

The long characteristic vowels of the subjunctive frequently appear as *ε* and *ο*. The shorter vowel does not appear in the singular, nor in the third person plural of the active voice. Thus we have *ῖομεν* [*ῖωμεν*], *θωρήξομεν* [*θωρήξωμεν*], *εὔξεται* [*εὔξῃ*] (*εὔξῃ*). This shorter form is especially common in the first aorist subjunctive, which thus becomes identical in form with the future indicative.

18. CONTRACT-VERBS.

1. Verbs in *-αω* appear in uncontracted, contracted, and assimilated forms. The assimilated forms may be regarded as intermediate between the uncontracted and contracted forms. They are called assimilated forms because the two vowels (or the vowel and diphthong) which would ordinarily be contracted are assimilated, so as to give a double-A or a double-O sound. Thus we have *ὀρώω* for *ὀράω*, *ὀρόωτε* for *ὀράοιτε*, *ἐλώωσι* for *ἐλάουσι* (fut. of *ἐλαύνω*) *ἐλάαν* for *ἐλάειν* (*ἐλάειν*). This assimilation never occurs unless the second vowel is long either by nature or by position. It may be accompanied by a lengthening of either (very rarely both) of the assimilated vowels.

2. Verbs in *-εω* are generally uncontracted, but sometimes form *ει* from *εε* and *εει*, *ευ* from *εο* or *εου*. In uncontracted forms, the theme-vowel *ε* is sometimes lengthened into *ει*; *e.g.* *ἐτελείετο* [*ἐτελεῖτο*].

3. Verbs in *-οω* are generally contracted, except in a few cases where assimilation, see § 18, 1, occurs; *e.g.* *ἀρώωσι* [*ἀρώσι*].

19. PECULIARITIES IN THE FORMATION OF THE PRESENT STEM.

1. Several presents in *-ζω* are formed from themes ending in *γ*; *e.g.* *πολεμίζω* (fut. *πολεμίζομεν* [*πολεμίσομεν*, or *πολεμιούμεν*]), *μαστίζω* (aor. *μάστιξεν*). The theme of *πλάζω* is *πλαγγ-* (*πλάγχ-θη* aor. pass.).

2. Several presents in *-σσω* are formed from lingual themes; *e.g.* *κορύσσω* (pf. pass. ptc. *κεκορυθμένος*), *λίσσομαι* (aor. *ελισάμην*).

3. *νίζω* shows a theme *νιβ-* (aor. infin. *νίψασθαι*).

4. Several other themes, additional to *καίω* (theme *καF-*) and *κλαίω* (theme *κλαF-*), form the present stem by the addition of *ι*; *e.g.* *μαίομαι* (pf. *μέμαμεν*).

20. FORMATION OF FUTURE AND FIRST AORIST ACTIVE AND MIDDLE.

1. Such pure verbs as do not lengthen the final theme vowel in the formation of tenses often double *σ* in the future and first aorist active and middle; *e.g.* *αἰδέσσομαι* [*αἰδέσομαι*], *νείκεσσε* [*ἐνείκεσε*], *ἐτάνυσσε* [*ἐτάνυσε*]. Sometimes, dental themes show a similar doubling of *σ*; *e.g.* *κομίσσατο* [*ἐκομίσσατο*].

2. The future of liquid verbs is generally uncontracted; *e.g.* *ἀγγελέω* [*ἀγγελῶ*]. A few liquid themes form their first aorist with the tense-sign *σ*; *e.g.* *ἐκέλσαμεν* [*ὠκέιλαμεν* (*ὠκέλλω*)] (*κέλλω*), *ὄρσε* [*ὄρνυμι*].

3. A few verbs form the first aorist active and middle without *σ*; *e.g.* *ἔχευα* and *χεῦα* [*ἔχεα*] (*χέω* = *χεύω*), *ἔσσευα* (*σεύω*), *ἡλεύατο*, *ἀλέασθαι* (*ἀλεύομαι*), *ἔκηα* [*ἔκασα*], subj. *κῆομεν* [*καύσωμεν*], infin. *κῆαι* [*καύσαι*] (*καίω*).

4. *ο* and *ε* sometimes take the place of *α* as intermediate vowels of the first aorist; *e.g.* *ἴξον*, *ἴξεσ* (*ικνέομαι*), *δύσετο* (*δύω*). The same thing is seen in the imperatives *βήσεο* (*βαίνω*) *ὄρσεο* and *ὄρσεν* (*ὄρνυμι*), *ἄξετε* (*ἄγω*), *οἶσε* (*φέρω*), and in the infinitives *ἄξέμεναι*, *οἰσέμεναι*.

21. FORMATION OF SECOND AORIST WITHOUT VARIABLE VOWEL.

Many verbs have a second aorist active and middle without a variable vowel, formed similarly to the second aorist of verbs in -μι. Of this formation there are many instances; e.g. ἔκτα, ἔκταν, ἔκτατο (stem κτα-, κτεν-), σῦτο (σεύω), ἔχυτο (χέω), λῦτο (λύω), optatives φθίμην, φθείτο, infin. φθίσθαι, ptc. φθίμενος (φθί-ν-ω), imperatives κλῦθι, κλῦτε (κλύω), ἔβλητο, βλήσθαι (βάλλω), ἄλτο (ἄλλομαι), δέκτο (δέχομαι), ἔμικτο and μίκτο (μίγνυμι) ὤρτο, ὄρσο (ὄρνυμι). The imperatives κέκλυθι, κέκλυτε are similarly formed, from a reduplicated theme.

22. FORMATION OF PERFECT AND PLUPERFECT.

1. In the forms ἔμμορα (μείρομαι) and ἔσσυμαι (σεύω), we see the same doubling of the initial consonant of the theme after the augment (reduplication), as if the theme began with ρ.

*Βοικα (FeFouka), ἔολπα (FeFolpa), ἔοργα (FeForga), when the lost consonants are supplied, are seen to have the full reduplication.

In δέχεται [δεδεγμένοι εἰσί] the reduplication has been lost, and it is irregular in δείδεγμαι [δέδεγμαι] (δέχομαι) and δείδοικα [δέδοικα], δείδια [δέδια].

2. The first perfect is formed from vowel-verbs only, and is rare.

3. The second perfect is common, but always wants the aspiration; e.g. κέκοπα [κέκοφα] (κόπτω). There frequently occur, from vowel-verbs, forms without the tense-sign κ, and perfect participles thus formed are particularly common; e.g. πεφύασι [πεφύκασι] (φύω), κεκμηῶτι [κεκμηκότι] (κάμνω), τεθνηῶτας [τεθνηκότας] (θνήσκω).

4. In the pluperfect the endings -εᾶ, -εᾷς, -εε(ν), contracted εἰ(ν) or η, appear; e.g. ἦδεα [ἦδη], ἦδεε [ἦδει].

REMARK. Compare ἦδεα = Fηδ-εσαμ with Lat. vid-eram; ἦδεας = Fηδ-εσας with vid-eras; ἦδεσαν = Fηδ-εσαντ with vid-erant. The Greek pluperfect is thus seen to be, like the Latin pluperfect, a compound tense, of which the last part doubtless contains the root εσ- of the verb εἰμί.

23. PASSIVE AORISTS.

1. The third plural indicative often ends in ν instead of σαν; e.g. ἔμιχθεν [ἐμίχθησαν], φόβηθεν [ἐφοβήθησαν], τράφεν [ἐτράφησαν].

2. The subjunctive remains uncontracted; at the same time the ε of the passive sign is often lengthened into ει or η, and the following mood-sign (in the dual and 2, 3 pl.) shortened to ε or ο; e.g. δαίω [δαῶ] (theme δα-, διδάσκω), δαμείης or δαμήης [δαμήης] (δάμνημι).

REMARK. A peculiar form is τραπέομεν, 2 aor. pass. from τέρπω. This arises by metathesis from ταρπέομεν [ταρπῶμεν].

24. VERBS IN -μι.

1. By the side of the ordinary forms of the present indicative of verbs in -μι, there occur also forms as if from presents in -εω and -οω; e.g. τιθεῖ [τίθησι], διδοῖ [δίδωσι].

2. As the ending of the third person plural of the imperfect and second aorist indicative active, ν often takes the place of -σαν; e.g. ἴεν [ἴεσαν], ἔσταν στάν [ἔστησαν], ἔβαν βάν [ἔβησαν], ἔφαν φάν [ἔφασαν], ἔφυν [ἔφυσαν].

3. In the second aorist subjunctive active, the mood-sign is sometimes shortened and the stem-vowel lengthened. Thus arise such forms as: θείω [θῶ], θείης θήης [θῆς], στήης [στῆς], γνῶω [γνῶ], δῶσι [δῶη] [δῶ]. Sometimes α of the stem is weakened into ε, and this again protracted into ει. Thus arise the forms βείομεν [βῶμεν], στέωμεν, στείομεν [στῶμεν].

4. The following are the forms of the so-called irregular verbs in -μι which do not occur in the Attic dialect.

(a) From ἵημι: 3 pl. pres. indic. act. ἰεῖσι, 3 sing. subj. ἴησι, infin. ἰέμεναι, ipf. 1 sing. ἴειν, 3 pl. ἴεν, aor. indic. act. 1 sing. ἔηκα, 3 pl. ἔσαν, subj. 1 sing. μεθ-είω, 3 sing. ῆσι, ἀν-ήη, infin. μεθ-έμεν, 3 pl. 2 aor. indic. ἔντο.

(b) From εἶμι: 2 sing. pres. indic. εἴσθα, subj. 2 sing. ἴησθα, 3 sing. ἴησιν, 1 pl. ἴομεν, 3 sing. opt. ἰείη, infin. ἴμεν(αι), ipf. 1 sing. ῆια, ῆιον, 3 sing. ῆιε(ν) ῆε(ν), 1 pl. ῆομεν, 3 pl. ῆισαν ἴσαν ῆιον, fut. εἴσομαι, 1 aor. εἰσάμην and εἰσάμην.

(c) From εἰμί: pres. indic. 2 sing. ἐσσί εἰς, 1 pl. εἰμέν, 3 pl. εἶασι(ν), subj. 1 sing. ἔω μετ-είω, 2 sing. ἔης, 3 sing. ἔησι ῆσι ἔη, 3 pl. ἔωσι(ν), opt. 2 sing. ἔοις, 3 sing. ἔοι, inv. ἔσσο, infin. ἔμμεν(αι) and ἔμεν(αι), ptc. ἐών ἐούσα ἐόν, etc., ipf. 1 sing. ῆα ῆα ῆον, 2 sing. ἔησθα, 3 sing. ῆεν ῆην ῆην, 3 pl. ἔσαν, fut. 3 sing. ἔσσεται ἔσσειται.

(d) From οἶδα: 2 pf. indic. 2 sing. οἶδας, 1 pl. ἴδμεν, subj. 1 sing. εἰδέω, 1 pl. εἴδομεν, 2 pl. εἴδετε, infin. ἴδμεν(αι), ptc. fem. ἰδυῖα, plupf. 2 sing. ἡείδης, 3 sing. ἡείδη ἡείδε, 3 pl. ἴσαν, fut. εἰδήσω.

(e) From ἤμαι: pres. indic. 3 pl. ἔαται and εἴαται, ipf. 3 pl. ἔατο and εἴατο.

(f) From κείμαι: pres. indic. 3 pl. κείαται κέαται κέονται.

25. ITERATIVE FORMS.

The endings -σκον and -σκόμην indicate repetition of the action, whence they are called iterative endings. They do not occur in the same sense in the Attic dialect. Iterative forms have the inflection of the imperfect indicative of verbs in ω, and are rarely, if ever, augmented. The iterative terminations are attached to the present stem and to the second aorist stem of verbs in ω by the intermediate vowel ε, rarely α; e.g. ἔχ-ε-σκον, ῥίπτ-α-σκον, φύγ-ε-σκε. When joined to the first aorist stem, these endings follow directly after the suffix -σα- of the aorist indicative; e.g. ἔλασα-σκε. Verbs in μι append the iterative endings directly to the stem; e.g. στά-σκειν, ζωννύσκειτο, ἔ-σκον (= ἔσ-σκον).

NOTE. — The term *theme* is everywhere employed in the preceding sections instead of *verb-stem*, to designate the fundamental form of the verb from which the various tense-stems are made.

The term *variable vowel* is used instead of *connecting vowel*.

THE ILIAD.

BOOK I.

Sing, Muse, the Wrath of Achilles, fatal, but foreordained.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγ' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδί προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἰωνοῖσί τε πᾶσι — Διὸς δ' ἐτελείετο βουλή — 5
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

*The cause: Apollo's priest, Chryses, came in state with gifts
to redeem his daughter:*

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
οὔνεκα τὸν Χρῦσην ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης. ὁ γὰρ ἦλθε θεῶν ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς. 15
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν

And thus addressed the Greeks:

Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
ὕμιν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι, 20
ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

Most approve: not Agamemnon, who dismisses him scornfully.

Ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοί
αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ,
ἄλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν· 25

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω,
ἣ νῦν δηθύνοντ', ἣ ὕστερον αὖτις ἰόντα,
μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
ἰστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιόωσαν.
ἄλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.

Chryses departs sadly, and prays to Apollo for vengeance.

Ὡς ἔφατ'· ἔδεισεν δ' ὁ γέρον καὶ ἐπείθετο μῦθῳ.
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης·
πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραίος 35
Ἀπόλλωνι ἄνακτι, τὸν ἠὔκομος τέκε Δητῷ·

Κλῦθί μεν, Ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις,
Σμινθεῦ, εἵποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
ἣ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί' ἔκηα 40

ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Apollo hears: and begins to slay the Greeks with his bolts.

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
βῆ δὲ κατ' Οὐλύμποιο καρῆνων, χώμενος κῆρ,
τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
ἔκλαγξαν δ' ἄρ' οἴστοι ἐπ' ὤμων χωομένοιο, 45
αὐτοῦ κινήθέντος· ὁ δ' ἦϊε νυκτὶ εἰκώς.
ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς·
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχευεὺς ἐφίεις, 50
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Achilles calls an assembly, and proposes to ask advice of a seer.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο·
τῇ δεκάτῃ δ' ἀγορήνδε καλέσματο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
οἱ δ' ἐπεὶ οὖν ἠγερθεν, ὀμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς· 55

Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἴῳ
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιούς.
ἄλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,
ἣ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν —
ὃς κ' εἴποι ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης· 65
αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

Calchas, the soothsayer, asks leave to speak freely:

Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος·
ὅς ἦδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρό τ' ἐόντα, 70
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

ᾠ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἄνακτος. 75
τοίγαρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὅμοσον,
ἦ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξαιν.
ἦ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὅς μέγα πάντων
Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί.
κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
εἵπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
ἐν στήθεσσι ἐοῖσι· σὺ δὲ φράσαι, εἴ με σάώσεις.

And Achilles having reassured him, he announces that the daughter of Chryses must be restored.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
θαρσήςσας μάλα εἰπὲ θεοπρόπιον ὅτι οἴσθα· 85
οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ὅτε σύ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
οὐ τις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
συνπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἶπης, 90
ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσησε καὶ ἠῦδα μάντις ἀμύμων·
οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἑκατόμβης,

ἀλλ' ἐνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
οὐδ' ἀπέλυσε θυγάτρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος, ἦδ' ἐτι δώσει·
οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
ἔς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν. 100

Agamemnon wrathfully consents, but insists on obtaining another gift in place of her.

Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην.
Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν· 105

Μάντι κακῶν, οὐ πάποτε μοι τὸ κρήγυνον εἶπας·
αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
ἔσθλὸν δ' οὔτε τί πω εἶπας ἔπος, οὔτ' ἐτέλεσσας·
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
ὥς δὴ τοῦδ' ἐνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει, 110
οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
οἴκοι ἔχειν. καὶ γὰρ ῥα Κλυταιμνήστρης προβέβουλα,
κουριδῆς ἀλόχου, ἐπεὶ οὐ ἐθέν ἐστι χερείων,
οὐ δέμας, οὐδὲ φνὴν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα. 115
ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν.
λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη. 120

Achilles says he shall have it when Troy is sacked: Agamemnon reviles and threatens him, yet orders Chryseïs to be restored.

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων·
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἔπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
 μὴ δὴ οὕτως, ἀγαθός περ ἐὼν, θεοεΐκελ' Ἀχιλλεῦ,
 κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
 ἢ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς
 ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται —
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἐλὼν· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς. 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσσηΐδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω, 145
 ἢ Αἴας ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεύς,
 ἢ σὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν Ἑκάεργον ἰλάσσαι ἱερὰ ρέξας.

Achilles replies: We have fought and toiled for you, and now you threaten to take our spoil from us: I will return to Phthia.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον·
 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν, 150
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἱφί μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος· ἐπεὶ οὐ τί μοι αἰτιοί εἰσιν;
 οὐ γὰρ πώποτ' ἐμὰς βοὺς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβόλακι, βωτιανείρῃ, 155
 καρπὸν ἐδηλήσαντ'· ἐπεὶ ἢ μάλα πολλὰ μεταξὺ
 οὐρεά τε σκίοεντα, θάλασσά τε ἠχήμεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα,
 πρὸς Τρώων — τῶν οὐ τι μετατρέπη, οὐδ' ἀλεγίζεις — 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ὦ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουνσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἴμι Φθίηνδ', ἐπεὶ ἢ πολὺ φέρτερόν ἐστιν,
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' οἶω, 170
 ἐνθάδ' ἄτιμος ἐὼν, ἄφενος καὶ πλοῦτον ἀφύζειν.

Agamemnon answers with scorn, and vows to take Briseïs, Achilles' captive, from him.

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε

λίσσομαι εἵνεκ' ἐμείο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοί ἐσσι Διοτρεφέν βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 ὥς ἔμ' ἀφαιρείται Χρυσηΐδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον,
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρ' εὖ εἰδῆς 185
 ὅσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄντην.

Achilles, doubtful what to do in his wrath, is checked by Athena.

Ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 ἣ ὅ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
 ἦε χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
 εἰς ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἷω φαινομένη· τῶν δ' ἄλλων οὔτις ὄρατο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
 Παλλάδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν. 200
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
 ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀΐω·
 ἧς ὑπεροπλήσι τάχ' ἂν ποτε θυμὸν ὀλέσῃ. 205

She bids him abate his anger; and he obeys.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε, λῆγ' ἐρίδος, μηδὲ ξίφος ἔλκεο χειρὶ· 210
 ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδίσουν, ὥς ἔσεται περ,
 ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἄγλαα δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς· 215
 χρὴ μὲν σφωῖτερόν γε, θεά, ἔπος εἰρύσσασθαι,
 καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.
 Ἥ καὶ ἐπ' ἀργυρῇ κώπῃ σχέθε χεῖρα βαρεῖαν·
 ἅψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
 μύθῳ Ἀθηναίης· ἣ δ' Οὐλυμπόνδε βεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Achilles charges Agamemnon with cowardice: and swears by his staff that the Greeks will one day find the want of him.

Πηλεΐδης δ' ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·
 Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο 225
 οὔτε ποτ' ἐς πόλεμον· ἅμα λαῶ θωρηχθῆναι,

οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἢ πολὺ λωϊὸν ἔστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἶπη.
 δημοβόρος βασιλεύς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις·
 ἢ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
 οὐδ' ἀναθελήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῖες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἢ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῖας Ἀχαιῶν
 σύμπαντας· τοῖς δ' οὔ τι δυνήσεται ἀχνύμενός περ
 χραισμεῖν, εὔτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις,
 χωόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.
 Ὡς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ,
 χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·

*The aged Nestor advises moderation: let them listen to him, as
 heroes of old have done, and lay aside wrath.*

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
 ἠδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
 ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνάσσειν—
 ὁ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·

ᾧ πόποι, ἢ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·
 ἢ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες,
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοιν,
 οἱ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἔστ' ἐμὰ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμείο.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν, ἥπερ ὑμῖν,
 ἀνδράσιν ὠμίλησα, καὶ οὔποτε μ' οἱ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.]
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὄρεσκόωσι, καὶ ἐκπάγλως ἀπόλεσσαν·
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο·
 καὶ μὲν μεν βουλέων ξύνιεν, πείθοντό τε μύθῳ.
 ἀλλὰ πίθεσθε καὶ ὑμεῖς, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ', ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην,
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέοας νῖες Ἀχαιῶν·
 μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην· ἐπεὶ οὔποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτούχος βασιλεύς, ὅτε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
 ἀλλ' ὃ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἢ πολὺ λωϊὸν ἔστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἶπη.
 230
 δημοβόρος βασιλεύς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις·
 ἢ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
 φύσει, ἐπειδὴ πρῶτα τομῇν ἐν ὄρεσσι λέλοιπεν,
 235
 οὔδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεφεν
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῖες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἢ ποτ' Ἀχιλλῆος ποθὴ ἵζεται νῖας Ἀχαιῶν
 240
 σύμπαντας· τοῖς δ' οὔ τι δυνήσεται ἀχνύμενός περ
 χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
 θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις,
 χωόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.
 245
 ὣς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ,
 χρυσείοις ἥλοισι πεπαρμένον, ἔξετο δ' αὐτός·

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 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
 ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνασσειν—
 ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·

ᾧ πόποι, ἢ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·
 ἢ κεν γηθήσῃ Πριάμος, Πριάμοιό τε παῖδες,
 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοιν,
 οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἔστ' ἐμάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμείο.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν, ἥπερ ὑμῖν,
 260
 ἀνδράσιν ὠμίλησα, καὶ οὔποτε μ' οἱ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.
 [Θησέα τ' Αἰγεΐδην, ἐπιείκελον ἀθανάτοισιν.]
 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὄρεσκόωσι, καὶ ἐκπάγλως ἀπόλεσσαν·
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 270
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο·
 καὶ μὲν μεν βουλέων ξύνιεν, πείθοντό τε μύθῳ.
 ἀλλὰ πίθεσθε καὶ ὑμμες, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τάνδ', ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην,
 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῖες Ἀχαιῶν·
 μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην· ἐπεὶ οὔποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτουῆχος βασιλεύς, ὅτε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
 280
 ἀλλ' ὃ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τῶν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Agamemnon pleads that Achilles' pride is intolerable: and Achilles replies that he will not obey. As for the maiden, he will not resist her surrender: but he defies them to take any thing else.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·²⁸⁵
ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες,
τοῦνεκά οἱ προθέουσιν ὀνειδέα μυθήσασθαι;

Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·
ἦ γάρ κεν δειλὸς τε καὶ οὔτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς.
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε²⁹⁵
σήμαιν'· οὐ γὰρ ἐγὼ γ' ἔτι σοι πείσεσθαι οἶω.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
χερσὶ μὲν οὔτοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης,
οὔτε σοί, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων, ἃ μοί ἐστι θοῇ παρὰ νηὶ μελαίνῃ,³⁰⁰
τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμέϊο.
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
αἰψά τοι αἶμα κελαινὸν ἐρώσει περὶ δουρί.

Chryseis is sent away, and sacrifices are offered.

Ὡς τὼ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν,
ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.³⁰⁵
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔϊσας
ἦϊε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην

βῆσε θεῶ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον³¹⁰
εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἄλα λύματ' ἔβαλλον·
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας³¹⁵
ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτιο·
κνίσῃ δ' οὐρανὸν ἵκεν, ἐλισσομένη περὶ καπνῶ.

Agamemnon sends heralds to fetch Briseis from Achilles' tent.

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ.
ἀλλ' ὁ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,³²⁰
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῶ θεράποντε·

Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.³²⁵

Ὡς εἰπὼν προῖει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

They go reluctantly: but Achilles welcomes them and gives them the maiden, making them witnesses of his wrongs.

τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἱκέσθην.
τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς.³³⁰
τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο.
αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,

ἄσπον ἴτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 ὃ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
 ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην
 καὶ σφῶϊν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε 340
 χρεῖῳ ἐμείο γένηται ἀεικέα λοιγὸν ἀμῦναι
 τοῖς ἄλλοις. ἦ γὰρ ὃ γ' ὀλοιῇσι φρεσὶ θύει·
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅπως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.
 * Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ· 345
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
 δῶκε δ' ἄγειν. τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·
 ἢ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.

*Achilles sits alone on the shore, and complains to his mother
 Thetis.*

Αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεὶς 350
 θιν' ἐφ' ἀλὸς πολιῆς, ὁρόων ἐπὶ οἴνοπα πόντον·
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·
 Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἑόντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

She asks him the cause of his grief.

Ὡς φάτο δάκρυ χέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
 ἡμένῃ ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδνυ πολιῆς ἀλός, ἥν' ὁμίχλη·

καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
 ἐξαύδα, μὴ κεῦθέ νόῳ· ἵνα εἶδομεν ἄμφω.

*He tells the tale, how Chryses took his daughter back, and
 Agamemnon stole away Briseis.*

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 οἶσθα· τί ἦ τοι ταῦτ' εἰδυῖη πάντ' ἀγορεύω; 365
 ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱὲς Ἀχαιῶν
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρηον.
 Χρύσης δ' αὖθ' ἱερεὺς ἐκατηβόλου Ἀπόλλωνος, 370
 ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
 λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς, 375
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
 ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
 αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 χωόμενος δ' ὁ γέρων πάλιν ὥχετο· τοῖο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνήσκον ἐπασσύτεροι· τὰ δ' ἐπῳχέτο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἄμμι δὲ μάντις 385
 εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο·
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·

Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
 ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 τήν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
 τήν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῆος, τήν μοι δόσαν υἱὲς Ἀχαιῶν.

*And bids her intercede with Zeus, by her former services to
 him, to aid the Trojans.*

ἀλλὰ σύ, εἰ δύνασαί γε, περισχέο παιδὸς ἧος·
 ἐλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι
 ἦ ἔπει ὠνήσας κραδίην Διός, ἥ καὶ ἔργῳ.
 πολλάκι γὰρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίῳ
 οἷον ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἠθελον ἄλλοι,
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 ὧχ' ἐκατόγχειρον καλέσας ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· — ὃ γὰρ αὐτε βίη οὐ πατρὸς ἀμείνων —
 ὅς ῥα παρὰ Κρονίῳ καθέζετο, κύδει γαίων·
 τὸν καὶ ὑπέδεισαν μάκαρες θεοί, οὐδὲ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζεο, καὶ λαβὲ γούνων,
 αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
 γυνὴ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

390

395

400

405

410

*She grieves for him, but promises to pray Zeus, when he returns from
 his banqueting with the Aethiopians. Then she departs.*

Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα;
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων
 ἦσθαι· ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δὴν·
 νῦν δ' ἄμα τ' ὠκύμορος καὶ οἷζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἶμι' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται.
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὐλυμπόνδε,
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καί μιν γουνάσομαι, καί μιν πείσεσθαι οἴω.

415

420

425

Ὡς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,
 τήν ῥα βίη ἀέκοντος ἀπηύρων.

430

Odysseus arrives at Chryse, and restores Chryseis.

Αὐτὰρ Ὀδυσσεὺς
 ἐς Χρύσην ἵκανε, ἄγων ἱερὴν ἐκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ·
 ἰστὸν δ' ἰστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες,
 καρπαλίμως· τήν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς.
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν.

435

ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.
 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
 ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργείοισι πολύστονα κῆδε' ἐφῆκεν. 445

Chryses receives her gladly, and prays Apollo to avert the plague.

ὣς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων
 παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἐκατόμβην
 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν·
 χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δὲ Χρῦσης μεγάλ' εὐχετο, χεῖρας ἀνασχών· 450
 Κλυθί μεν, Ἀργυρότοξ', ὃς Χρῦσὴν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφὶ ἀνάσσεις·
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιοι,
 τίμησας μὲν ἐμέ, μέγα δ' ὕψαο λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.
 ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

They sacrifice, feast, and go to rest.

αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν, 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον

λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπόβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλαγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντο τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς εἵσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο· 470
 νῶμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
 οἱ δὲ πανημερίῳ μολπῇ θεὸν ἱλάσκοντο,
 καλὸν αἰείδοντες παιήονα, κούροι Ἀχαιῶν,
 μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
 Ἥμος δ' ἥελιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν, 475
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.

And at dawn return.

ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἴκμενον οὐρον ἱεὶ Ἑκάεργος Ἀπόλλων.
 οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν· 480
 ἐν δ' ἄνεμος πρήσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
 στείρη πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
 ἦ δ' ἔθεεν κατὰ κῦμα, διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 γῆα μὲν οἱ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν· 485
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Achilles pines in solitude.

Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισιν,
 Διογενὴς Πηληΐδος υἱός, πόδας ὠκὺς Ἀχιλλεύς·

οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,
οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

490

The gods return, and Thetis makes her prayer to Zeus.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων
παιδὸς ἐοῦ, ἀλλ' ἢ γ' ἀνέδυστο κῦμα θαλάσσης,
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε·
εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων,
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλούσα,
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

500

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήνην ἐέλδωρ·
τίμησόν μοι νιόν, ὃς ὠκυμορώτατος ἄλλων
ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σὺ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ
νιὸν ἐμὸν τίσωσιν ὀφέλλωσιν τέ ἐ τιμῇ.

510

He sits silent: and she prays him a second time to reply.

Ὡς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ', ὡς ἤψατο γούνων,
ὡς ἔχετ' ἐμπεφυῖα, καὶ εἵρετο δεύτερον αὐτίς·

Νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἢ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὅφρ' εὖ εἰδῶ,
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι.

515

*He in wrath bids her depart, for fear of Hera: yet assents
to her prayer.*

Τὴν δὲ μεγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις
Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.
ἢ δὲ καὶ αὐτὼς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν
νικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὐτίς ἀπόστιχε, μή τι νοήσῃ
Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσσω.
εἰ δ' ἄγε τοι κεφαλῇ κατανέυσομαι, ὅφρα πεποίθῃς·
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανέυσω.

520

525

*After he has nodded, and Thetis has gone, he returns to his throne;
but Hera, observant, asks him who has been in counsel with him.*

Ἥ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσια δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον.

530

Τὼ γ' ὡς βουλεύσαντε διέτμαγεν· ἢ μὲν ἔπειτα
εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἐὼν πρὸς δῶμα· θεοὶ δ' ἅμα πάντες ἀνέστησαν
ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
ὡς ὁ μὲν ἐνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρῃ
ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις, θυγάτηρ αἰλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·

535

Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς; 540

αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.

Zeus rebukes her curiosity.

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
εἰδήσειν· χαλεποί τοι ἔσονται, ἀλόχῳ περ ἐούσῃ.
ἀλλ' ὃν μὲν κ' ἐπικεκῶς ἀκουέμεν, οὐτις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται, οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μὴ τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα.

She discloses her suspicions of Thetis.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·
καὶ λῆν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ.
ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσος· ἐθέλησθα.
νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μὴ σε παρείπη
ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλίοιο γέροντος.
ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
τῇ σ' ὅτῳ κατανεῦσαι ἐτήτυμον ὡς Ἀχιλῆα
τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

With angry threats he silences her.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
δαιμονίη, αἰεὶ μὲν οὔτεαι, οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ·
μὴ νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,
ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.

ᾧς ἔφατ'· ἔδεισεν δὲ βοῶπις πότνια Ἥρη·
καὶ ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
ᾧχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῖωνες.

Hephaistos counsels submission.

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρη·

Ἥη δὴ λοίγια ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,
ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διῖ, ὅφρα μὴ αὐτε
νεικείησι πατὴρ, σὺν δ' ἡμῖν δαῖτα ταραξῇ.

εἵπερ γὰρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς
ἐξ ἐδέων στυφελίζαι· ὁ γὰρ πολὺν φέρτατός ἐστιν.
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν.

Gives her the cup, and warns her by his own punishment to endure.

ᾧς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χερσὶ τίθει, καί μιν προσέειπεν·

Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
μὴ σε φίλῃν περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι
θεινομένην· τότε δ' οὐ τι δυνήσομαι, ἀχνύμενός περ,
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
 ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳ.
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
 κάππεσον ἐν Δήμῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν.
 ἔνθα με Σύντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.

ᾠς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη·
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

*The gods, with laughter at Hephaistos, banquet till sundown,
 and then retire to rest.*

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 ὦνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

ᾠς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ ᾄδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἡελίοιο,
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις,
 Ἥφαιστος, ποίησεν ἰδυίησι πρᾶπίδεςσιν.
 Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἄστεροπητής,
 ἔνθα πάρος κοιμάθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι.
 ἔνθα καθεῖδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

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THE ILIAD.

BOOK II.

*Zeus sends a false Dream to Agamemnon, encouraging him
 to attack Troy.*

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
 τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

5

Βάσκ' ἴθι, οὐλε Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
 ἔλθων ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
 πάντα μάλ' ἀτρεκέως ἀγορευόμεν, ὥς ἐπιτέλλω.
 θωρήξαι ἔκτελε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυνάγνιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται.

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ᾠς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

*The Dream finds him asleep, and in the form of Nestor tells him
 the gods are now at one to aid the Greeks.*

καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν

εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῶ νύϊ ἐοικώς,
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων.
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος Ὀνειρος.
 Εὐδεις, Ἀτρεὺς νιὲ δαΐφρονος ἵπποδάμοιο;
 οὐ χρὴ παννύχιον εὐδὲν βουλευφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἥδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήῃ.

In false confidence, Agamemnon awakes, arms himself, and at dawn summons the host to an assembly.

ὣς ἄρα φωνήσας ἀπεβήσεται· τὸν δ' ἔλιπ' αὐτοῦ
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὁ γ' αἰρήσειν Πριάμου πάλιν ἥματι κείνῳ,
 νήπιος· οὐδὲ τὰ ἥδη, ἃ ῥα Ζεὺς μῆδετο ἔργα.
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἀλγεά τε στοναχάς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας.
 ἔγρετο δ' ἐξ ὕπνου· θείῃ δέ μιν ἀμφέχυντ' ὀμφή.
 ἔζετο δ' ὀρθωθείς· μαλακὸν δ' ἐνδυνε χιτῶνα,
 καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 ἀμφὶ δ' ἄρ' ὦμοισιν βάλετο ξίφος ἀργυρόηλον.

εἴλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Ἦὼς μὲν ῥα θεὰ προσεβήσεται μακρὸν Ὀλυμπον,
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

First, however, he calls a council of elders and tells them his dream.

Βουλὴ δὲ πρῶτον μεγαθύμων ἔζε γερόντων,
 Νέστορέῃ παρὰ νηϊ Πυλολιγενέος βασιλῆος·
 τοὺς ὁ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν·
 Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίῳ
 εἰδός τε μέγεθός τε φύην τ' ἄγχιστα ἐφίκει.
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
 εὐδεις, Ἀτρεὺς νιὲ δαΐφρονος ἵπποδάμοιο;
 οὐ χρὴ παννύχιον εὐδὲν βουλευφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἥδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.—ὣς ὁ μὲν εἰπὼν
 ὦχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.

He will make trial of the Greeks' spirit, bidding them sail away, while the chiefs must restrain them.

ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω.
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

75

Nestor replies: Another man we had doubted, but the King's dream must be obeyed.

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος.
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν.
 ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,
 ψεύδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον.
 νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 ὣς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι.

80

The people swarm in like bees, and the heralds make silence, Agamemnon, with his sacred sceptre, stands up,

οἱ δ' ἐπανεστήσαν, πείθοντό τε ποιμένι λαῶν,
 σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἥντε ἔθνεα εἰσι μελισσᾶν ἀδινάων
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων.
 βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν.
 αἰ-μέν τ' ἐνθα ἄλις πεποτήγεται, αἰ δέ τε ἐνθα.
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡϊόνος προπάρειθε βαθείης ἐστιχώοντο

85

90

ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν ὅσσα δεδήει,
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα,
 λαῶν ἰζόντων, ὁμάδος δ' ἦν· ἐννέα δέ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἵποτ' αὐτῆς
 σχοῖατ', ἀκούσειαν δὲ Διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἑδρας,
 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
 ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι·
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ.
 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρείϊ, ποιμένι λαῶν.
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ.
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·

95

100

105

and speaks: Zeus will not let us win, as he promised, and we must return,—disgraced, for the Trojans are fewer than we.

ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρηος,
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ·
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 [οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
 αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πνθέσθαι,

110

115

μὰψ οὔτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
 ἄπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὔπω τι πέφανται.
 εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῳῆς τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῳῆς μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρῳῶν δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεῦειν.
 πολλαὶ κεν δεκάδες δενοίατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρῳῶν, οἳ ναίουσι κατὰ πτόλιν· ἄλλ' ἐπίκουροι
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλίου ἐκπέрсαι ἐὺ ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται.
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν.
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγυιαν.

The gathering is stirred, like waves or like heads of wheat by the wind, and the Greeks rush to launch their ships.

ὣς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσιν ὄρινεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορή, ὥς κύματα μακρὰ θαλάσσης
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε
 ὥρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν.

120

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145

ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῖν ἀσταχέουσιν·
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἡδ' ἐλκέμεν εἰς ἄλα διαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἵκεν
 οἴκαδε ἱεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

150

There might have been mischief; but Hera stirred up Athena to speak to Odysseus.

Ἐνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
 εἰ μὴ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν.

155

ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὔτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύζονται ἐπ' εὐρέα νῶτα θαλάσσης;
 καδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρῳσὶ λίποιεν
 Ἀργεῖν Ἑλένην, ἥς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἵης;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον.
 μηδὲ ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.

165

ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 εὔρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἑσταότ'· οὐδ' ὃ γε νηὸς εὐσσέλμοιο μελαίνης
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 ἀγχοῦ δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη·

170

μὰψ οὔτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
 ἄπρηκτον πόλεμον πολεμίζειν ἥδ' ἐμάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὔπω τι πέφανται.
 εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεύειν.
 πολλαὶ κεν δεκάδες δευοίατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλίου ἐκπέρσαι ἐν ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται.
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτως ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν.
 οὐ γὰρ ἔτι Τροίην αἵρήσομεν εὐρυάγνιαν.

*The gathering is stirred, like waves or like heads of wheat by the
 wind, and the Greeks rush to launch their ships.*

Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δόρinen
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορή, ὥς κύματα μακρὰ θαλάσσης
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε
 ὥρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν.

120

125

130

135

140

145

ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῖν ἀσταχέουσιν·
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἄλα διᾶν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἵκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἥρεον ἔρματα νηῶν.

150

*There might have been mischief; but Hera stirred up Athena
 to speak to Odysseus.*

Ἐνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν.

155

Ὡ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὔτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύγονται ἐπ' εὐρέα νῶτα θαλάσσης;
 καὶ δὲ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιν
 Ἀργεῖην Ἑλένην, ἥς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἵης;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον.
 μηδὲ ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.

165

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 εὖρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἑσταότ'· οὐδ' ὃ γε νηὸς εὖσσέλμοιο μελαίνης
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 ἀγχοῦ δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη·

170

She bids him for shame restrain the men; he runs to obey.

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες;
καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
'Αργεῖν' Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης;
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει·
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.

Ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπῆδει.
αὐτὸς δ' Ἀτρεΐδῳ Ἀγαμέμνονος ἀντίος ἐλθὼν
δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

*The chiefs he warns to beware lest they mistake Agamemnon,
and make him wroth;*

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
Δαιμόνι', οὗ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι·
ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἴδρυνε λαούς·
οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐδωνος·
νῦν μὲν πειράται, τάχα δ' ὕψεται νῆας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον εἶπεν.
μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν·
θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς.

the people, more roughly, to be quiet and obey their betters.

Ὀν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·

Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε,
οἱ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκίς,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω.
[σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλευῇσι.]

The people return to the assembly, all but the hideous wretch Thersites,

Ὡς ὁ γε κοιρανέων διέπε στρατόν· οἱ δ' ἀγορήνδε
αὐτίς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἡχῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας.
Θερσίτης δ' ἔτι μῶνος ἀμετροεπῆς ἐκολῶα,
ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,
ἀλλ' ὅ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν
ἔμμεναι. αἷσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμῳ
κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερθεν
φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ·
τῷ γὰρ νεικεῖσκε· τότε αὐτ' Ἀγαμέμνονι δίῳ
ὀξέα κεκληγῶς λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·

who reviles Agamemnon for his greed, and the people for their slavishness.

Ἄτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφεαι, ἥδ' ἐχάριζεις; 225
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἢ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δῆσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν;
 ἢ ἐνὶ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃ,
 ἦντ' αὐτὸς ἀπονόσφι κατίσχει; — οὐ μὲν ἔοικεν,
 ἀρχὸν ἐόντα, κακῶν ἐπιβασκέμεν υἱᾶς Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί. 235
 οἴκαδ' ἐπεὶ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐώμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται,
 ἢ ῥά τί οἱ χῆμεις προσαμύνομεν, ἢ καὶ οὐκί·
 ὃς καὶ νῦν Ἀχιλλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἢ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

But Odysseus rebukes and threatens him;

ὣς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῶ ἠνίπαπε μύθῳ. 245
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχειο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χερείτερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἰλίῳ ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, 250

καὶ σφιν ὄνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἢ κακῶς νοστήσομεν υἱᾶς Ἀχαιῶν.
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθεν ἀεικέσσι πληγῇσιν.

and smites him, so that he sits silenced and weeping, while the others begin to laugh.

ὣς ἄρ' ἔφη· σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
 πλήξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
 σμῶδιξ δ' αἵματόεσσα μεταφρένου ἐξυπανέστη
 σκῆπτρου ὑπὸ χρυσεῖον· ὁ δ' ἄρ' ἔζετο, τάρβησέν τε·
 ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὲ γέλασαν· 270
 ὦδε δὲ τις εἶπεσκεν, ἰδὼν ἐς πλησίον ἄλλον·

ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
 βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσω·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὐ θῆν μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγῆνωρ
 νεικείην βασιλῆας ὄνειδείοις ἐπέεσσιν.

Athena marshals the multitude to hear Odysseus.

Ὡς φάσαν ἡ πληθὺς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
ἔστη, σκῆπτρον ἔχων — παρὰ δὲ γλαυκῶπις Ἀθήνη,
εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίετο βουλήν —
ὃ σφιν εὖ φρονέων ἀγορήσατο, καὶ μετέειπεν·

*He speaks of the shame to return empty, and of the great sign
of the snake that ate the sparrow and her brood.*

Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν· 285
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἵπποβότοιο,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
ὥστε γὰρ ἡ παῖδες νεαροί, χῆραί τε γυναῖκες,
ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
ἀσχαλάᾳ σὺν νηϊ πολυζύγῳ, ὄνπερ ἄελλαι
χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζοιμ' Ἀχαιοὺς
ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
αἰσχρὸν τοι δηρὸν τε μένειν, κενεὸν τε νέεσθαι.
τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
ἡ ἑτεὸν Κάλχας μαντεύεται ἥε καὶ οὐκί. 300
εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·

χθιζά τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
ἠγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμούς 305
ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
βωμοῦ ὑπαῖξας, πρὸς ῥα πλατάνιστον ὄρουσεν. 310
ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
ὅζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἡ τέκε τέκνα·
ἐνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα. 315
τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅσπερ ἔφηνεν·
λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
ἡμεῖς δ' ἐσταότες θαυμάζομεν, οἶον ἐτύχθη. 320

Whence Calchas had prophesied success in the tenth year.

ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
ὄψιμον, ὄψιτέλεστον, ὅου κλέος οὐποτ' ὀλεῖται. 325
ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἡ τέκε τέκνα·
ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,
τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυνάγυιαν.
κεῖνος τῶς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330

ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν.

ὣς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον — ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν, αὖσάντων ὑπ' Ἀχαιῶν —
μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο.

335

*Nestor bids Atreides disregard the foolish agitators, and divide
the host by tribes for battle.*

τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·

ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε
νηπιάχοις, οἷς οὐ τι μέλει πολεμῆϊα ἔργα.

πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;

ἐν πυρὶ δὴ βουλαί τε γενοίατο, μήδεά τ' ἀνδρῶν,

340

σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.

αὐτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος

εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.

Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν,

ἄρχε' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας·

345

τούσδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν

νόσφιν βουλεύωσ' — ἄνυσις δ' οὐκ ἔσσεται αὐτῶν —

πρὶν Ἄργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο

γνώμεναι ἦ τε ψεῦδος ὑπόσχεσις, ἦε καὶ οὐκί.

φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα

350

ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον

Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,

ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.

τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,

πρὶν τινα παρ Τρώων ἀλόχῃ κατακοιμηθῆναι,

355

τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.

εἰ δέ τις ἐκπάγλως ἐθελεὶ οἰκόνδε νέεσθαι,

ἀπτεύσθω ἧς νηὸς εὖσσέλμοιο μελαίνης,

ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.

ἀλλά, ἄναξ, αὐτός τ' εὖ μῆδεο, πείθεό τ' ἄλλῳ·

360

οὗτοι ἀπόβλητον ἔπος ἔσσεται ὅττι κεν εἴπω·

κρὶν' ἀνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,

ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.

εἰ δέ κεν ὥς ἔρξης, καὶ τοι πείθωνται Ἀχαιοί,

γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν,

365

ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·

γνώσεται δ', ἦ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,

ἦ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

*Agamemnon praises his counsel, and bids them prepare for
battle, and eat.*

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

ἦ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, υἱας Ἀχαιῶν.

370

αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,

τοιούτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·

τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,

χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε.

ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγ' ἔδωκεν,

375

ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.

καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης

ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·

εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα

Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν.

380

νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρῃα.

εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,

εὖ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκυπόδεσσιν,

εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·

ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηϊ. 385
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρ' ἡ χεῖρα καμείται· 390
 ἰδρώσει δέ τευ ἵππος, εὖξοον ἄρμα τιταίνων.
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα
 ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς.

*The Greeks stir like waves: Agamemnon prepares a sacrifice
 and calls the chiefs.*

ὣς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἱαχον, ὥς ὅτε κῦμα 395
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν,
 προβλήτῃ σκοπέλῳ· τὸν δ' οὐποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας καὶ δειπνον ἔλοντο.
 ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων, 400
 εὐχόμενος θάνατόν τε φυγέειν καὶ μῶλον Ἄρης.
 αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πίονα, πενταέτηρον, ὑπερμενείῃ Κρονίῳ·
 κίκλησκειν δὲ γέροντας ἀριστῆας Παναχαίων,
 Νέστορα μὲν πρότιστα καὶ Ἰδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ἦδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονεῖτο.
 βοῦν δὲ περίσθησάν τε καὶ οὐλοχύτας ἀνέλοντο· 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

Then offers this prayer.

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἡέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
 πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρήσαι δὲ πυρὸς δηΐοιο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἐταῖροι
 πρηγέες ἐν κονίῃσιν ὁδὰξ λαζοίατο γαῖαν.

They then sacrifice and feast.

ὣς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων· 420
 ἀλλ' ὅγε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν.
 αὐτὰρ ἐπεὶ ῥ' εὖξαντο, καὶ οὐλοχύτας προβάλοντο,
 ἀνέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον· 425
 σπλάγχνα δ' ἄρ' ἀμπεύοντες ὑπείρεχον Ἡφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

Nestor bids Agamemnon linger not, but gather the host for fight.

τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
 Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δήθ' αὖθι λεγώμεθα μηδ' ἔτι δηρὸν 435

ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγείρόντων κατὰ νῆας·
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα. 440
 Ὡς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
 κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς.

They assemble, Athena helping to incite them,

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,
 πάντες εὐπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος.
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν, 450
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστω
 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ', ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

like fire in a forest, or flocks of birds, or swarms of flies.

Ἡῦτε πῦρ αἶδηλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὐρεὸς ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή·
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 αἶγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι Καῦστρίου ἀμφὶ ρέεθρα

ἐνθα καὶ ἐνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
 κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμῶν·
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὦρη.
 Ἡῦτε μυιάων ἀδινάων ἔθνεα πολλά,
 αἶτε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν, 470
 ὦρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

*The leaders, like goatherds, order each his own flock: Agamemnon
 in the midst like a bull among the kine.*

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν· 475
 ὥς τοὺς ἠγεμόνες διεκόσμεον ἐνθα καὶ ἐνθα,
 ὑσμίνηνδ' ἰέναι· μετὰ δέ, κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
 Ἡῦτε βοὺς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 ταῦρος· ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσσιν.

O Muses, aid me to tell the muster!

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·
 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·

οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν,
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη·
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἄρχους αὖ νηῶν ἐρέω, νῆας τε προπάσας.

The Boeotians.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,
 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε·
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν,
 Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,
 οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν' εἶχον ἦδ' Ὑλην καὶ Πετεῶνα,
 Ὠκαλέην, Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,
 Κώπας, Εὐτρησὶν τε, πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλάρτον,
 οἳ τε Πλάταιαν ἔχον, ἦδ' οἳ Γλίσαντ' ἐνέμοντο,
 οἳ θ' Ὑποθήβας εἶχον, εὐκτίμενον πτολίεθρον,
 Ὀγχηστόν θ' ἱερόν, Ποσιδηϊὸν ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν,
 Νῖσάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν·
 τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

The Minyae-realm: its leaders sons of Ares.

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρης,

οὓς τέκεν Ἀστυόχη, δόμῳ Ἄκτορος Ἀζειίδαο,
 παρθένος αἰδοίη, ὑπερώϊον εἰσαναβάσα,
 Ἄρηϊ κρατερῷ· ὃ δέ οἱ παρελέξατο λάθρη·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώωντο.

The Phokians.

Αὐτὰρ Φωκῆων Σχεδίος καὶ Ἐπίστροφος ἦρχον,
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 οἳ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήα,
 οἳ τ' Ἀνεμώρειαν καὶ Ἱάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν διὸν ἔναιον,
 οἳ τε Λίλαιαν ἔχον, πηγῆς ἐπὶ Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 οἳ μὲν Φωκῆων στίχας ἴστασαν ἀμφιέποντες·
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

The Locrians.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,
 ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·
 οἳ Κύνον τ' ἐνέμοντ', Ὀπόεντά τε Καλλιάρον τε,
 Βῆσσάν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινάς,
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο
 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης.

The Euboeans.

Οἳ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν,

Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
οἳ τε Κάρυστον ἔχον, ἥδ' οἳ Στύρα ναιετάασκον·
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὅζος Ἄρηος, 540
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
τῷ δ' ἄμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελήσιν
θώρηκας ῥήξιν δηῖων ἀμφὶ στήθεσσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

Athens and Salamis.

Οἳ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,
δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζείδωρος Ἄρουρα,
καδ δ' ἐν Ἀθήνῃς εἶσεν, ἐὼ ἐνὶ πτόνι νηῶ·
ἐνθάδε μιν ταύροισι καὶ ἀρνείοις ἰλάονται 550
κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετewο Μενεσθεύς.
τῷ δ' οὐ πώ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ,
κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν. 555
τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
[στήσε δ' ἄγων, ἵν' Ἀθηναίων ἴσταντο φάλαγγες.]

Argos and the neighboring places.

Οἳ δ' Ἀργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας. 560
Τροιζῆν', Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
οἳ τ' ἔχον Αἰγίναν, Μάσητά τε, κοῦροι Ἀχαιῶν·
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,

καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς, 565
Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνακτος.
σμπάντων δ' ἡγείτο βοὴν ἀγαθὸς Διομήδης·
τοῖσι δ' ἄμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Οἳ δὲ Μυκῆνας εἶχον, εὐκτίμενον πτολίεθρον,
ἄφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς, 570
Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
οἳ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,
Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο,
Αἰγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρεΐαν· 575
τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν,
κυνδιδῶν, ὅτι πᾶσι μετέπρεπεν ἡρώεσσιν,
οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

Sparta and the neighboring places.

Οἳ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
Φᾶρὶν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινάς,
οἳ τ' ἄρ' Ἀμύκλας εἶχον, Ἑλος τ', ἔφαλον πτολίεθρον,
οἳ τε Λάαν εἶχον, ἥδ' Οἴτυλον ἀμφενέμοντο· 585
τῶν οἳ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
ἐν δ' αὐτὸς κίεν ἦσι προθυμῆσι πεποιθώς,
ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ
τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,

καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἔϋκτιτον Αἰπύ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος —
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ
Μοῦσαι ἀεΐδοιεν, κοῦραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν — 600
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Arcadia.

Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἔν' ἀνέρες ἀγχιμαχηταί,
οἱ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605
Ῥίπην τε, Στρατίην τε καὶ ἡνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινὴν,
Στύμφηλόν τ' εἶχον, καὶ Παρρασίην ἐνέμοντο·
τῶν ἦρχ' Ἀγκαίοιο παῖς, κρείων Ἀγαπήνωρ,
ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἑκάστη 610
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας ἑὺσσέλμους, περάαν ἐπὶ οἶνοπα πόντον,
Ἀτρεΐδης· ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμῆλει.

Elis and the islands.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔναιον 615
ὅσσον ἐφ' Ἑρμίνην καὶ Μύρσινος ἐσχατόωσα,
πέτρην τ' Ὠλενίην καὶ Ἀλείσιον ἐντὸς ἑέργει·

τῶν αὖ τέσσαρες ἄρχοι ἔσαν· δέκα δ' ἀνδρὶ ἑκάστῳ
νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620
νῆες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·
τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
υἱὸς Ἀγασθέneos Ἀλγῆϊάδαο ἀνακτος.

Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων 625
νῆσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα·
τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
Φυλείδης, ὃν τίκτε διτφίλος ἱππότα Φυλεύς,
ὃς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθείς·
τῷ δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
οἱ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεΐαν,
οἱ τε Ζάκυνθον ἔχον, ἥδ' οἱ Σάμον ἀμφενέμοντο, 635
οἱ τ' ἡπειρον ἔχον, ἥδ' ἀντιπέραια νέμοντο·
τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·
τῷ δ' ἄμα νῆες ἔποντο δώδεκα μιλτοπάρηοι.

Aetolia.

Αἰτωλῶν δ' ἡγείτο Θόας, Ἀνδραίμονος υἱός,
οἱ Πλευρῶν ἐνέμοντο καὶ Ὠλενον ἥδὲ Πυλὴννιν,
Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσσαν — 640
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νιέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος —
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·
τῷ δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Crete and Rhodes: with the story of Tlepolemos.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἳ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,
Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
Φαιστόν τε Ῥυτίον τε, πόλεις ἐὺ ναιεταώσας,
ἄλλοι θ', οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 650
Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ·
τοῖσι δ' ἄμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.
Τληπόλεμος δ' Ἡρακλεΐδης, ἧῦς τε μέγας τε,
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων· 655
οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
Λίνδον, Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληεΐῃ·
τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος, 660
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν.
Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπῆκτῳ,
αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα,
ἦδη γηράσκοντα Δικύμνιον, ὅζον Ἄρηος.
αὔψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας, 665
βῇ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι
υἱέες υἴωνοί τε βίης Ἡρακληεΐης.
αὐτὰρ ὃ γ' ἐς Ῥόδον ἵξεν ἀλώμενος, ἄλγεα πάσχων·
τριχθὰ δὲ ὤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
ἐκ Διός, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
[καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.] 670

The islands.

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἵσας,
Νιρεὺς, Ἀγλαΐης υἱός, Χαρόποιό τ' ἄνακτος,

Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675
Οἳ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε,
καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
τῶν αὖ Φεΐδιππὸς τε καὶ Ἀντιφος ἡγησάσθην,
Θεσσαλοῦ υἱὲ δύω Ἡρακλεΐδαο ἄνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώωντο. 680

Northern Greece.

Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἐναιον,
οἳ τ' Ἄλῳ, οἳ τ' Ἀλόπῃν, οἳ τε Τρηχῖν' ἐνέμοντο,
οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα·
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
οὐ γὰρ ἔην, ὅστις σφιν ἐπὶ στίχας ἡγήσαιο.
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χωόμενος Βρισηΐδος ἠῦκόμοιο,
τὴν ἐκ Λυρνησσοῦ ἐξείλετο, πολλὰ μογήσας, 690
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης·
καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος·
τῆς ὃ γε κείτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μῆλων,
ἀγχιάλόν τ' Ἀντρῶν' ἥδ' Πτελεὸν λεχεποίην·
τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
ζωὸς ἐὼν· τότε δ' ἦδη ἔχεν κατά γαῖα μέλαινα.
τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700

καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,
νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ σφεας κόσμησε Ποδάρκης, ὅζος Ἄρηος,
Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,
αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
δεύονθ' ἡγεμόνος, πόθεον δέ μιν ἐσθλὸν ἔοντα·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Οἱ δὲ Φερὰς ἐνέμοντο παραὶ Βοιβηΐδα λίμνην,
Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν·
τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἔνδεκα νηῶν,
Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,
Ἄλκηστις, Πελῖαο θυγατρῶν εἶδος ἀρίστη.

Οἱ δ' ἄρα Μηθῶνην καὶ Θαυμακίην ἐνέμοντο,
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχέϊαν·
τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων εὖ εἰδώς,
ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα
ἐμβέβασαν, τόξων εὖ εἰδότες ἱφί μάχεσθαι.
ἀλλ' ὁ μὲν ἐν νήσῳ κείμενος κρατέρ' ἄλγεα πάσχων,
Δήμῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱεὶς Ἀχαιῶν,
ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
ἐνθ' ὁ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἀνακτος.

οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇι πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκην καὶ Ἰθώμην κλωμακόεσσαν,
οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος.

τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἠδὲ Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ὀρμένιον, οἷ τε κρήνην Ὑπέρειαν,
οἱ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα·
τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Οἱ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν·

τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς —
τόν ῥ' ὑπὸ Πειριθῳ τέκετο κλυτὸς Ἴπποδάμεια
ἡματι τῷ, ὅτε φῆρας ἐτίσατο λαχνηέντας,
τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσε —
οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὅζος Ἄρηος,

υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Γουνεύς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,
οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,
οἱ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·
ὅς ῥ' ἐς Πηνειὸν προΐει καλλίρροον ὕδωρ·
οὐδ' ὁ γε Πηνειῷ συμμίσγεται ἀργυροδίην,
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει, ἥντ' ἔλαιον·
ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατος ἐστὶν ἀπορρώξ.

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνοιο υἱός,
οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θεὸς ἡγεμόνευεν·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Which were the best horses, and which the best men.

Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
 τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μουσα,
 αὐτῶν, ἧδ' ἵππων, οἱ ἄμ' Ἀτρεΐδῃσιν ἔποντο.
 Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Εὐμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὥς,
 ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἵσας· 765
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
 ἵπποι θ', οἱ φορέεσκον ἀμύμονα Πηλεΐωνα. 770
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
 κείτ', ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,
 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775
 λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείμε ἀνάκτων
 ἐν κλισίῃς· οἱ δ' ἀρχὸν Ἀρηΐφιλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.
 Οἱ δ' ἄρ' ἴσαν, ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχιζε, Διὶ ὥς τερπικεραυνῷ
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἱμάσση
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο. 785

Iris, disguised as Polites son of Priam, addresses the Trojans.

Τρῳσὶν δ' ἄγγελος ἦλθε ποδῆνεμος ὠκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
 πάντες ὁμηγερέες, ἡμὲν νέοι ἧδὲ γέροντες.
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἷσατο δὲ φθογγὴν υἱὶ Πριάμοιο Πολίτῃ,
 ὃς Τρώων σκοπὸς ἴζε, ποδωκείῃσι πεποιθώς,
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 δέγμενος ὀππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 τῷ μιν ἐεισαμένη προσέφη πόδας ὠκέα Ἴρις· 795

"Enough of words: — marshal the host by tribes."

᾽Ω γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυνον ἀνδρῶν,
 ἀλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὅπωπα·
 λήν γὰρ φύλλοισιν εἰοκότες ἢ ψαμάθοισιν 800
 ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστν.
 Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 805
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

They muster by the Tomb of Myrine.

᾽Ὡς ἔφαθ'· Ἐκτορ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν,
 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
 πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσαντο λαός,
 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810

Ἔστι δέ τις προπάρειθε πόλιος αἰπεία κολώνη,
ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα·
τὴν ἧ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῳῆς τε διέκριθεν ἡδ' ἐπίκουροι.

815

The muster.

Τρῳσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἔκτωρ
Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν εὖς παῖς Ἀγχίσαο,
Αἰνείας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτη,
Ἰδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα·
οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἱε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

820

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
Τρῳῆς· τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

825

Οἱ δ' Ἀδρηστεϊάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·
τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινωθώρηξ,
υἱε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων
ἦδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὐ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

830

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,
καὶ Σηστόν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην·
τῶν αὖθ' Ἑρτακίδης ἦρχ' Ἀσσιος, ὄρχαμος ἀνδρῶν,

835

Ἀσσιος Ἑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἰθῶνες, μεγάλοι, ποταμοῦ ἅπο Σελλήεντος.

Ἰππόθοος δ' ἄγε φύλα Πελασγῶν ἐγχεσιμῶρων,
τῶν οἱ Λάρισσαν ἐριβόλακα ναιετάασκον·
τῶν ἦρχ' Ἰππόθοός τε Πύλαιός τ', ὅζος Ἀρηος,
υἱε δύω Λήθιοιο Πελασγοῦ Τευταμίδαο.

840

Αὐτὰρ Θρηῖκας ἦγ' Ἀκάμας καὶ Πείροος ἦρως,
ὅσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἔέργει.

845

Εὐφήμος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
υἱὸς Τροϊζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν.

850

Παφλαγόνων δ' ἡγείτο Πυλαιμένεος λάσιον κῆρ,
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·
οἱ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον
Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.

855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, ὅθι περ Τρῳῆς κεραΐζε καὶ ἄλλους.

860

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής,
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μήοσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,
υἱε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη,
οἱ καὶ Μήονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

865

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,

οἱ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
 Μαιάνδρου τε ῥοάς, Μυκάλῃς τ' αἰπεινὰ κάρηνα·
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην, 870
 Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἱεν, ἥντε κούρη·
 νήπιος, οὐδὲ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
 ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875
 Σαρπηδῶν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

THE ILIAD.

BOOK III.

Advance of both forces described.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,
 ἥντε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
 αἷ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ῥοάων 5
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
 ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
 ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
 τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἵησιν·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλῆς
 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

*Paris at first advances with show of boldness to the combat;
 then recoils before Menelaos:*

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
 παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα

καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι.

20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος
 ἐρχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβῶντα,
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρὼν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα,
 πεινῶν· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν 25
 σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

30

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἄψ δ' ἀνεχώρησεν, ὥχρός τε μιν εἶλε παρειάς, 35
 ὥς αὖτις καθ' ὁμίλον ἔδν Τρώων ἀγερώχων
 δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσι·

for which he is taunted by Hector:

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπεντά,
 αἶθ' ὄφελες ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἢ που καγχαλόωσι κάρη κομόωντες Ἀχαιοὶ
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
 εἶδος ἐπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45

ἢ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 μιχθεὶς ἄλλοδαποῖσι γυναῖκ' εὖειδέ' ἀνῆγες
 ἐξ ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μείνειας ἀρηϊφίλον Μενέλαον;
 γνοίης χ' οἶον φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης. 55
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἢ τέ κεν ἦδη
 λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

whereupon he declares himself ready for the combat.

Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστὶν ἀτειρής, 60
 ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ρά τε τέχνη
 νῆϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὥς σοὶ ἐνὶ στήθεσσι νόος ἀτάρβητος νόος ἐστί.
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες

ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα. 75
 ὣς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας,
 μέσσον δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
 ἰοῖσιν τε τιτυσκόμενοι, λάεσσί τ' ἔβαλλον. 80
 αὐτὰρ ὁ μακρὸν αὔσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

*Hector calls for a parley and communicates Paris's proposal,
 which is accepted by the Greeks.*

Ἴσχεσθ', Ἀργεῖοι· μὴ βάλλετε, κούροι Ἀχαιῶν·
 στεῦνται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.
 ὣς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεῶ τ' ἐγένοντο
 ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85
 Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νέϊκος ὄρωρεν.
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον 90
 οἶους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Μενέλαος·
 Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθῆμεναι ἥδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100

ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
 γῇ τε καὶ ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

Priam is sent for to assist in ratifying the compact.

Ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμνη 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
 οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 110
 ὣς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε
 ἐλπόμενοι παύσασθαι οἷζυροῦ πολέμοιο.
 καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115
 Ἐκτωρ δὲ προτὶ ἄστνυ δύνω κήρυκας ἔπεμπε
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
 αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
 νῆας ἔπι γλαφυρὰς ἰέναι, ἥδ' ἄρν' ἐκέλευεν
 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ. 120

Iris carries the tidings to Helen,

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν, 125
 εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἥ δὲ μέγαν ἰστὸν ὕφαινε 130
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

οὐς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων, 127
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις· 129
 Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων· 131
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολὺδακρυν ἄρηα 132
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο, 133
 οἱ δὴ νῦν ἔσται σιγῇ (πόλεμος δὲ πέπανται) 134
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος 136
 μακρῆς ἐγχείησι μαχήσονται περὶ σείο· 137
 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις. 138

who repairs, attended by her handmaidens, to the Saeian gates,

ὣς εἰπούσα θεὰ γλυκὺν ἱμερον ἔμβαλε θυμῷ 139
 ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων. 140
 αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν 141
 ὥρματ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα, 142
 οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ ἔποντο, 143
 Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις. 144
 αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν. 145

where she excites the admiration of the Trojan counsellors,

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην 146
 Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὅζον Ἄρηος, 147
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω, 148
 εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν, 149
 γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150
 ἐσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην 151
 δενδρέω ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν. 152
 τοιοὶ ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ. 153

οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰούσαν, 154
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155
 Οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς 156
 τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν· 157
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν. 158
 ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω, 159
 μῆδ' ἡμῖν τεκέεσσι τ' ὀπίσσω πῆμα λίποιτο. 160

*and, at Priam's request, points out and calls by name the
 bravest of the Greeks.*

ὣς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ· 161
 δεῦρο πάροιθ' ἐλθούσα, φίλον τέκος, ἵζευ ἐμείο, 162
 ὅφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε· 163
 οὐ τί μοι αἰτή ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν, 164
 οἳ μοι ἐφώρμησαν πόλεμον πολὺδακρυν Ἀχαιῶν· 165

First, Agamemnon;

ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης, 166
 ὅς τις ὁδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠὲς τε μέγας τε. 167
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι· 168
 καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν, 169
 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε. 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν· 171
 αἰδοῖός τέ μοι ἐσσι, φίλε ἐκυρέ, δεινός τε· 172
 ὥς ὅφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο 173
 νιέει σῶ ἐπόμεν θάλαμον γνωτοὺς τε λιπούσα 174
 παῖδά τε τηλυγέτην καὶ ὀμηλικὴν ἐρατεινήν. 175
 ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτηκα. 176
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλᾷς· 177
 οὗτός γ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων, 178

ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
 δαῖρ' αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε. 180
 ὣς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
 ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους, 185
 λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
 οἳ ῥά τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί. 190

next, Odysseus;

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραιός·
 εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστί·
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 εὐρύτερος δ' ὦμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·
 ἀρνεῖω μιν ἐγὼ γε εἶσκω πηγεσιμάλλῳ,
 ὅς τ' ὅτων μέγα πῶν διέρχεται ἀργεννάων.

Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
 οὔτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς, 200
 ὃς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης,
 εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦνδα·
 ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτές ἔειπες·
 ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεύς
 σεῦ ἕνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ. 205

τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, 210
 ἄμφω δ' ἐξομένῳ γεραρώτερος ἦεν Ὀδυσσεύς.
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
 οὐδ' ἀφαρματοεπής, εἰ καὶ γένει ὕστερος ἦεν. 215
 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἶδρεῖ φωτὶ εἰκώς·
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη
 καὶ ἔπεα νιφάδεσσιν εἰκότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

third, Ajax.

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραιός· 225
 τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡὗς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους;

Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
 οὔτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
 πολλάκι μιν ξείνισσεν ἀρηϊφίλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.

As her eyes run over the host, they fail to find Castor and Polydeukes.

Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,
οὓς κεν ἐὺ γνοίην καὶ τ' οὖνομα μυθησαίμην· 235
δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασσιγνήτω, τῷ μοι μία γείνατο μήτηρ·
ἧ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
ἧ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροιςιν, 240
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν
αἴσχρα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοί ἐστιν.
ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὔθι, φίλῃ ἐν πατρίδι γαίῃ.

The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.

Κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστά, 245
ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
ᾧ τρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·

Ὅρσεο, Λαομεδοντιάδῃ· καλέουσιν ἄριστοι 250
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
μακρῆς ἐγχείρῃσι μαχήσονται ἀμφὶ γυναικί·
τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβόλακα, τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα.

ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἠνία τείνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τῷ δὲ διὰ Σκαιῶν πεδίωνδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώοντο.
ᾧ ρντο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὔχετο χεῖρας ἀνασχών· 275

Agamemnon prays to Zeus and sacrifices the lambs.

Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
ἠέλιός θ', ὅς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,
ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά. 280
εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροιςιν·
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
τιμὴν δ' Ἀργείοις ἀποτινέμεν ἢν τιν' εἴοικεν,

ἢ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιο τέ παῖδες
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινηῆς 290
αὐθι μένων, εἴως κε τέλος πολέμοιο κιχείω.

Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ.
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295
ἔκχεον, ἦδ' εὖχοντο θεοῖς αἰειγενέτησιν.
ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅπποτεροι πρότεροι ὑπὲρ ὄρκια πημήνειαν,
ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὅδε οἶνος, 300
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμείην.

Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράϊαινε Κρονίων,
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

After which Priam returns to the city.

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν 305
ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ.
Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἠνία τείνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

*Hector and Odysseus measure off the lists, and shake the helmet
until the lot of Paris leaps forth.*

Ἐκτωρ δὲ Πριάμοιο παῖς καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
ὅπποτερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε, 320
ὅπποτερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀἴδος εἴσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

Ὡς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ
ἄψ ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325
οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἦχι ἐκάστῳ
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

The champions arm themselves;

αὐτὰρ ὃ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠὔκόμοιο.
κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
οἶο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε 335
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
ὥς δ' αὐτῶς Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

and stride into the lists.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν, 340
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιούς·
καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σεῖοντ' ἐγχείας ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προῖει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἵσῃν·
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος ἐπενξάμενος Διὶ πατρί· 350

Ζεὺ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε,
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη.

Ἦ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος, 355
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἵσῃν.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο·
ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360
Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρυφέν ἔκπεσε χειρός.
Ἀτρεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

Ζεὺ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος· 365
ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
ἦλχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.

Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
ἔλκε δ' ἐπιστρέφας μετ' εὐκνήμιδας Ἀχαιούς· 370
ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.

The combat is already decided in favor of Menelaos, when Aphrodite interposes, rescues Paris from the victor, and transports him to his own bed-chamber,

Καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἣ οἱ ῥῆξεν ἱμάντα βοὸς ἱφι κταμένοιο· 375
κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἦρως μετ' εὐκνήμιδας Ἀχαιούς
ῥῶψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἐταῖροι.
αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
ἔγχει χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
ῥεία μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
καδ δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κηώεντι.

whither she summons Helen,

αὐτὴ δ' αὐθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχανεν
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἄλις ἦσαν.
χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβούσα, 385
γρηῖ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,
εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιετώσῃ
ἦσκειν εἷρια καλά, μάλιστα δέ μιν φιλέεσκεν·
τῇ μιν εἰσαμένη προσεφώνεε δι' Ἀφροδίτη·

Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης

ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν.

ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄρινεν· 395
καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

who at first resists, but is compelled to comply.

Δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν;
ἦ πῆρ' με προτέρω πολίων εὖ ναιομενάων 400
ἄξεις ἦ Φρυγίης, ἦ Μηονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων;
οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;
ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου, 405
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
ἀλλ' αἰεὶ περὶ κείνον οἷζυε καὶ ἐ φύλασσε,
εἰς ὃ κέ σ' ἦ ἄλοχον ποιήσεται, ἦ ὃ γε δούλην.
κείσε δ' ἐγὼν οὐκ εἶμι (νεμεσσητὸν δέ κεν εἶη) 410
κείνου πορσυνέουσα λέχος· Τρῶαί δέ μ' ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτῃ·
μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
τὼς δέ σ' ἀπεχθήρῳ ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀληαι.

ὣς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,
βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ,
σιγῇ, πάσας δὲ Τρῳᾶς λάθην· ἦρχε δὲ δαίμων. 420

Aphrodite and Helen enter Paris's house.

Αἰ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
ἦ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν.
τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτῃ
ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425
ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·

Helen upbraids her husband with his cowardice.

Ἦλυθες ἐκ πολέμου· ὥς ὥφελες αὐτόθ' ὀλέσθαι
ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
ἦ μὲν δὴ πρίν γ' εὐχέσθ' ἀρηϊφίλου Μενελάου 430
σῆ τε βίη καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
ἐξ αὐτῆς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435
ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
κείνον δ' αὐτὶς ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
ἀλλ' ἄγε δὴ φιλότῃ τραπεῖομεν εὐνηθέντε·
οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρως φρένας ἀμφεκάλυψεν,
οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
νήσω δ' ἐν Κρανάῃ ἐμίγην φιλότῃ καὶ εὐνῇ, 445
ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.

ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν.

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καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
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who at first resists, but is compelled to comply.

Δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν;
ἦ πῆρ' ἐμὲ προτέρω πολίων εὖ ναιομενάων 400
ἄξεις ἢ Φρυγίης, ἢ Μηονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων;
οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέσθης;
ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου, 405
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέφειας Ὀλυμπον,
ἀλλ' αἰεὶ περὶ κείνον ὀϊζυε καὶ ἐφύλασσε,
εἰς ὃ κέ σ' ἢ ἄλοχον ποιήσεται, ἢ ὃ γε δούλην.
κείσε δ' ἐγὼν οὐκ εἶμι (νεμεσσητὸν δέ κεν εἶη) 410
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μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
τὼς δέ σ' ἀπεχθήρῳ ὥς νῦν ἔκπαυλ' ἐφίλησα, 415
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σιγῇ, πᾶσας δὲ Τρῳᾶς λάθην· ἦρχε δὲ δαίμων. 420

Aphrodite and Helen enter Paris's house.

Αἱ δ' οὐτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
ἀμφίπολοι μὲν ἔπειτα θεῶς ἐπὶ ἔργα τράποντο,
ἢ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν.
τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτῃ 425
ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·
ἐνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ.

Helen upbraids her husband with his cowardice.

Ἦλυθες ἐκ πολέμου· ὥς ὥφελες αὐτόθ' ὀλέσθαι
ἀνδρὶ δαμῆς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
ἦ μὲν δὴ πρὶν γ' εὐχεῖσθαι ἀρηϊφίλου Μενελάου 430
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρ' ἔφτερος εἶναι·
ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
ἐξαυτὶς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435
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μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
κείνον δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
ἀλλ' ἄγε δὴ φιλότῃ τραπέιομεν εὐνηθέντε·
οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρως φρένας ἀμφεκάλυψεν,
οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
ἔπλεον ἀρπάξας ἐν ποντοπόροις νέεσσιν,
νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃ καὶ εὐνῇ, 445
ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.

Ἦ ῥα, καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.
τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

Meanwhile Menelaos charges through the battle-field in search of Paris;

Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα θηρὶ ἐοικώς,
εἷ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δεῖξαι Ἀλέξανδρον τότ' ἀρηϊφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἷ τις ἴδοιτο.
ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

*and Agamemnon claims that Helen be delivered up to the Greeks,
in compliance with the compact.*

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455
Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι·
νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου·
ὕμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' εἴκειν,
ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460
ὣς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

THE ILIAD.

BOOK IV.

The Gods in council.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεόισι δεπάεσσι
δειδέχατ' ἀλλήλους Τρώων πόλιν εἰσορόωντες.

Zeus taunts Hera with her neglect of Menelaos,

Αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην 5
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·
Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρην τ' Ἀργεῖν καὶ Ἀλαλκομενηῖς Ἀθήνη.
ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου.

*and proposes that the Gods decide whether the combat shall be
renewed, or peace be concluded and Troy remain unharmed.*

Ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα, 15
ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
ὄρσομεν, ἦ φιλότῃτα μετ' ἀμφοτέροισι βάλωμεν.

εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
αὐτίς δ' Ἀργείην Ἑλένην Μενέλαος ἄγοιτο.

Athena and Hera hear this proposal with indignation,

ὣς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη. 20
πλησίαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,
σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει.
Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα.

and the latter protests against the thwarting of her desire,

Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 25
πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἡδ' ἀτέλεστον,
ἰδρῶ θ' ὃν ἰδρῶσα μόγῳ, καμέτην δέ μοι ἵπποι
λαὸν ἀγειρούσῃ Πριάμῳ κακὰ τοῖό τε παισίν.
ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

until Zeus consents that she work her will upon the city,

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς. 30
δαιμονίη, τί νύ σε Πριάμος Πριάμοιό τε παῖδες
τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχές μενεαίνεις
Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον;
εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ 35
ὦμόν βεβρώθοις Πριάμον Πριάμοιό τε παῖδας
ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.

*threatening, however, to destroy such of her cities as he may please,
in the future, as the price of his concession.*

Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
ὀππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40
τὴν ἐθέλω, ὅθι τοι φίλοι ἄνερες ἐγγεγάασι,
μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι.
καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ·
αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
ναιετάουσιν πόλῃες ἐπιχθονίων ἀνθρώπων, 45
τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρὴ
καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.
οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἔτσης,
λοιβῆς τε κιῆσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.

Hera accepts this condition,

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη. 50
ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
Ἄργος τε Σπάρτη τε καὶ εὐρυνάγυια Μυκῆνη·
τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
τάων οὐ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.
εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55
οὐκ ἀνὺ φθονέουσ', ἐπεὶ ἦ πολὺν φέρτερός ἐσσι,
ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν ὅθεν σοί,
καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παρὰ κοιτίς 60
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισι,
σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔφονται θεοὶ ἄλλοι.

ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτείλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

and Athena is despatched to prevent the fulfilment of the treaty.

ὣς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε· 66
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

Αἴψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς, 70
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

ὣς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἵξασα· 75
 οἶον δ' ἀστέρα ἦκε Κρόνου πάϊς ἀγκυλομήτεω,
 ἣ ναύτησι τέρας ἦε στρατῷ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἱενται·
 τῷ εἰκυῖ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας 80
 Τρῶάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

Ἡ ρ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἣ φιλότητα μετ' ἀμφοτέροισι τίθησι
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

*Entering the host of the Trojans in human form, she urges
 Pandaros to shoot at Menelaos.*

ὣς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85
 ἣ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὅμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζήμενῃ, εἷ που ἐφεύροι.

εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε 86
 ἔσταότ'. ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων 90
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ῥοάων.
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·

Ἡ ρά νύ μοί τι πίθοιο Λυκάονος υἱὲ δαΐφρον· 95
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
 πᾶσι δέ κε Τρῶεσσι χάριν καὶ κῦδος ἄροιο, 96
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἷ κεν ἴδῃ Μενέλαον ἀρήϊον, Ἀτρείος υἱὸν
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' οἴστευσον Μενελάου κυδαλίμοιο, 100
 εὔχεο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ρέξειν κλειτὴν ἑκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.

He is persuaded, makes ready his bow, and lets fly an arrow,

ὣς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πείθην·
 αὐτίκ' ἐσύλα τόξον ἐϋξοον ἱξάλου αἰγὸς 105
 ἀγρίου, ὃν ρά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχῆσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσι,
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρη.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων, 110
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυστάμενος ποτὶ γαίῃ |
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι, 112
 μὴ πρὶν ἀναΐξειαν ἀρήϊοι νῆες Ἀχαιῶν, 113
 πρὶν βλῆσθαι Μενέλαον ἀρήϊον, Ἀτρείος υἱόν. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰόν

ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἷστόν,
 εὐχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἄρνων πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστνυ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
 λίγξε βίος, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστός
 ὄξυβελῆς καθ' ὁμίλον ἐπιπτόσθαι μενεαίνων.

which inflicts a severe, but not fatal, wound.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ Ἀγελείη,
 ἥ τοι πρόσθε στήσας βέλος ἔχεπευκὲς ἄμυνεν.
 ἥ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὥς ὅτε μήτηρ
 παιδὸς ἑέργῃ μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ·
 αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστήηρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.
 ἐν δ' ἔπεσε ζωστήηρι ἀρηρότι πικρὸς οἷστός·
 διὰ μὲν ἄρ' ζωστήηρος ἐλήλατο δαιδαλέοιο,
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο
 μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
 ἥ οἱ πλείστον ἔρυτο· διὰ πρὸ δὲ εἷσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἷστός ἐπέγραψε χροά φωτός·
 αὐτίκα δ' ἔρρεεν αἶμα κελαινεφές ἐξ ὠτειλῆς.

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικα μῆνη
 Μηονὶς ἢ Κάειρα, παρήϊον ἔμμεναι ἵππων·
 κείται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
 ἵππῃες φορέειν· βασιλῇ δὲ κείται ἄγαλμα,

ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος·
 τοιοῖ τοι, Μενέλαε, μιάνθην αἵματι μηροὶ
 εὐφυνέες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

Agamemnon is struck with dismay,

ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὥς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὠτειλῆς·
 ῥίγησεν δὲ καὶ αὐτὸς ἀρηϊφίλος Μενέλαος.
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
 ἄφορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἐταῖροι·
 Φῖλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,
 οἷον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμά τε ἄρνων.
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν,
 ἔκ τε καὶ ὀψὲ τελεί, σύν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο,
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσείησιν ἐρεμνὴν αἰγίδα πᾶσι
 τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο.
 καὶ κεν ἐλέγχιστος πολυδάψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἷης.

καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίπομεν
 Ἀργείην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ.
 καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερηνορέοντων
 τύμβῳ ἐπιθρόσκων Μενελάου κυδαλίμοιο·
 αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαίαν
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεΐα χθών.

but is re-assured by Menelaos,

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 οὐκ ἐν καιρίῳ ὅξυ πάγη βέλος, ἀλλὰ πάροιθεν
 εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθε
 ζῶμά τε καὶ μίτρη, τὴν χαλκῆς κάμον ἄνδρες.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
 ἔλκος δ' ἱητῆρ ἐπιμάσσεται ἥδ' ἐπιθήσει
 φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων.

and despatches Talthymbios to bring the physician Machaon.

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
 Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῶτ' Ἀσκληπιοῦ υἱόν, ἀμύμονος ἱητῆρος,
 ὅφρα ἴδῃ Μενέλαον ἀρήϊον, Ἀτρέος υἱόν,
 ὃν τις οἷστεύσας ἔβαλεν τόξων εὖ εἰδὼς
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.
 Ὡς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,

βῆ δ' ἵεναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἥρῳα Μαχάονα. τὸν δ' ἐνόησεν
 ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

Machaon is found, and dresses the wound of Menelaos.

Ὅρσ', Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,
 ὅφρα ἴδῃ Μενέλαον ἀρήϊον, ἀρχὸν Ἀχαιῶν,
 ὃν τις οἷστεύσας ἔβαλεν τόξων εὖ εἰδὼς
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.
 Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄρινε·
 βὰν δ' ἵεναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 ἀλλ' ὅτε δὴ ῥ' ἵκανον ὅθι ξανθὸς Μενέλαος
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγγέραθ' ὅσσοι ἄριστοι
 κυκλόσ', ὃ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἷστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
 λῦσε δέ οἱ ζωστήρα παναίολον ἥδ' ὑπένερθε
 ζῶμά τε καὶ μίτρη, τὴν χαλκῆς κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἷστός,
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 πάσσε, τά οἳ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

Meanwhile, for the Trojans have renewed the combat, Agamemnon exhorts the leaders of the Greeks.

Ὅφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἳ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
 Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,

οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ.
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο.
 τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅπποτε κέν μιν
 γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα. 230
 αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.

He encourages the zealous,

Καί ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν.
 Ἀργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς.
 οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσειτ' ἀρωγός, 235
 ἀλλ' οἱ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 τῶν ἧ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται,
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.

and upbraids the sluggish.

Οὓς τινὰς αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν.
 Ἀργεῖοι ἰόμωροι, ἐλεγχείες, οὐ νυ σέβεσθε;
 τίφθ' οὕτως ἔστητε τεθηπότες ἥντε νεβροί,
 αἷ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι, 245
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή.
 ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.
 ἧ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 εἰρύατ' εὐπρυμνοὶ, πολιῆς ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ', αἷ κ' ὕμιν ὑπέρσχη χεῖρα Κρονίων;

Ὡς ὁ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν. 250
 ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
 οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσουντο.
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτ' εἵκελος ἀλκῆν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὠτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἰδομενῆα προσηΐδα μειλιχίοισιν.

Exhorting single leaders, he comes first to Idomeneus;

Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων
 ἡμὲν ἐνὶ πτολέμῳ ἡδ' ἀλλοίῳ ἐπὶ ἔργῳ
 ἡδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260
 εἷ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ
 ἔστηχ', ὥς περ ἐμοί, πιέειν, ὅτε θυμὸς ἀνάγῃ.
 ἀλλ' ὄρσειν πόλεμόνδ', οἷος πάρος εὐχεαι εἶναι.
 Τὸν δ' αὖτ' Ἰδομενεὺς, Κρητῶν ἀγός, ἀντίον ἡΐδα. 265
 Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
 ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα.
 ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιοὺς,
 ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὄρκι' ἔχευαν
 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270
 ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.

next, to the Ajaces;

Ὡς ἔφατ' Ἀτρεΐδης δὲ παρώχετο γηθόσυνος κῆρ.
 ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.

ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἤντε πίσσα
 φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,
 ῥίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·
 τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280
 δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
 κυάνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 σφῶϊ μὲν (οὐ γὰρ ἔοικ' ὀτρυνέμεν) οὐ τι κελεύω·
 αὐτῶ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος, 290
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.

next, to Nestor;

ᾧ εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295
 Αἴμονα τε κρείοντα Βιάντά τε, ποιμένα λαῶν.
 ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσειν,
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφοδρὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὀμίλῳ.

Μηδέ τις ἱπποσύνη τε καὶ ἡγορέηφι πεποιθὼς
 οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305
 ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὕτω.
 ὧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσι ἔχοντες.
 ᾧ εἰπὼν ὁ γέρων ὤτρυνε πάλαι πολέμων εὖ εἰδώς. 310
 καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 ᾧ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.
 ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις 315
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς
 ὥς ἔμεν, ὥς ὅτε διὸν Ἐρευθαλίωνα κατέκταν.
 ἀλλ' οὐ πως ἄμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
 εἰ τότε κοῦρος ἔα, νῦν αὐτὴ με γῆρας ὀπάζει.
 ἀλλὰ καὶ ὧς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 αἰχμᾶς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμείο
 ὀπλότεροι γεγάασι πεποιθήσιν τε βίηφιν. 325

next, to Menestheus,

ᾧ εἰπὼν ὁ γέρον, Ἀτρεΐδης δὲ παρῶχετο γηθόσυνος κῆρ.
 εὖρ' υἱὸν Πετῆω Μενεσθῆα πλήξιππον
 ἑσταότ', ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς.

and to Odysseus,

Αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
 ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν 335
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο.
 τοὺς δὲ ἰδὼν νείκεσσε ἀναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

ᾧ υἱὲ Πετεῶο, διοτρεφέος βασιλῆος,
 καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους; 340
 σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἑόντας
 ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι.
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμείο,
 ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα 345
 οἴνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον·
 νῦν δὲ φίλως χ' ὀρόωτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ.

who resents Agamemnon's rebuke.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 350
 πῶς δὴ φῆς πολέμοιο μεθιέμεν, ὅππότε Ἀχαιοὶ
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν ἄρηα;
 ὄψαι, ἦν ἐθέλησθα, καὶ αἶ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις. 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γνῶ χωρόμενοιο· πάλιν δ' ὁ γε λάζετο μῦθον·

Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 οὔτε σε νεικεῖω περιώσιον οὔτε κελεύω·
 οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
 ἥπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.
 ἀλλ' ἴθι, ταῦτα δ' ὀπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
 εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.

He reproves Diomedes for want of zeal, and bids him imitate the example of his father Tydeus,

ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 εὔρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα, 365
 ἑσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσι·
 παρ δὲ οἱ ἐστήκει Σθένελος, Καπανηΐος υἱός.
 καὶ τὸν μὲν νείκεσσε ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ᾧ μοι, Τυδέος υἱὲ δαΐφρονος, ἵπποδάμοιο, 370
 τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;
 οὐ μὲν Τυδεΐ γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηίοισι μάχεσθαι,
 ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375

whose exploits he recounts at length.

Ἡ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
 ξείνος ἅμ' ἀντιθέῳ Πολυνείκεϊ, λαὸν ἀγείρων.
 οἱ δὲ τότε ἑστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
 καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
 οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον. 380

ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
 οἱ δ' ἐπεὶ οὖν ὥχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσσωπὸν δ' ἴκοντο βαθύσχοινον λεχεποῖην,
 ἔνθ' αὖτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκληΐης.
 ἔνθ' οὐδὲ ξεῖνός περ ἔων ἱππηλάτα Τυδεὺς
 τάρβει, μῶνος ἔων πολέσιν μετὰ Καδμείοισιν,
 ἀλλ' ὁ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 ῥηϊδίως· τοίη οἱ ἐπὶ ῥόθοις ἦεν Ἀθήνη.
 οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
 ἀψ' ἀναερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
 υἱὸς τ' Αὐτοφύνοιο, μενεπτόλεμος Πολυφόντης.
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
 πάντας ἔπεφν', ἓνα δ' οἷον ἱεὶ οἰκόνδε νέεσθαι.
 Μαίον' ἄρα προέηκε θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 γείνατο εἰς χέρεια μάχῃ, ἀγορῇ δέ τ' ἀμείνω.
 ὣς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο.

Sthenelos repels Agamemnon's imputations.

Ἀτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι.
 ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἑπταπύλοιο
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἄρωγῇ.

κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.
 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ.

But Diomedes justifies Agamemnon's reproof, in view of its motive, though it fall upon himself.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαιοὺς·
 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ
 Τρῶας δηρώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.
 Ἥ ῥα, καὶ ἐξ ὁχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος
 ὀρνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

The advance of the two armies is now described.

ὣς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
 ὀρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
 κυρτὸν ἐὼν κορυφούται, ἀποπτύει δ' ἄλδος ἄχνην·
 ὥς τότε ἐπασσύτεραι Δαναῶν κύνυντο φάλαγγες
 νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν (οὐδέ κε φαίης
 τύσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν)
 σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ὥς τ' ὄϊες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

μυρίαι ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἀζηχῆς μεμακυῖαι, ἀκούουσai ὅπα ἀρνῶν,
 ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὁρώρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολὺκλήτοι δ' ἔσαν ἄνδρες.

435

The Trojans are led by Ares; the Greeks by Athena.

᾽Ωρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα,
 Ἄρεος ἀνδροφόνιοι κασιγνήτη ἐτάρη τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἥ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν.

440

445

The combat begins and results unfavorably for the Trojans.

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἴκοντο,
 σύν ῥ' ἔβαλον ῥινούς, σύν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὁρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὡς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὀβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν·
 ὡς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

450

455

The slaughter is begun by Antilochos, the son of Nestor,

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστὴν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·

τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 ἥριπε δ' ὡς ὅτε πύργος ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
 ἔλκε δ' ὑπ' ἐκ βελέων, λελιμένος ὄφρα τάχιστα
 τεύχεα συλήσει· μίνυνθα δέ οἱ γένεθ' ὀρμή.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.
 ὡς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὡς
 ἀλλήλοισ ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

460

465

470

and continued by Ajax, son of Telamon,

Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἠΐθεον θαλερόν, Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδηθεν κατιούσα παρ' ὄχθησιν Σιμόεντος
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ιδέσθαι,
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζὸν
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν· ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν αἰγείρος ὥς,
 ἥ ρά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη
 λείη, ἀτὰρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ
 ἐξέταμ', ὄφρα ἵτην κάμψῃ περικαλλεῖ δίφρῳ·

475

480

485

ἡ μὲν τ' ἀζωμένη κείται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενής. τοῦ δ' Ἀντιφος αἰολοθώρηξ
 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξείῃ δουρί. 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσεός ἐσθλὸν ἑταῖρον,
 βεβλήκει βουβῶνα νέκυν ἐτέρωσ' ἐρύοντα.
 ἤριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.

and by Odysseus,

Τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῇ, 495
 στή δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἀμφὶ ἑ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσαντος· ὁ δ' οὐχ ἄλιον βέλος ἤκεν,
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε παρ' ἵππων ὠκείων. 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ
 κόρσῃν· ἡ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψε.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ· 505
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 ἴθυσαν δὲ πολὺ προτέρω. νεμέσῃσε δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρῶεσσι δὲ κέκλετ' αὔσας.

until the Trojans are rallied by Apollo.

Ὅρνυσθ' ἱππόδαμοι Τρῶες, μῆδ' εἵκετε χάρμης
 Ἀργείοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν,

οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἡῦκόμοιο,
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.
 Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὦρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515
 ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.
 Ἐνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδῃσε.
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκριόεντι
 κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει· 520
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς
 ἄχρις ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίῃσι
 κάππεσεν ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνείων. ὁ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ
 Πείροος· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψε.

The book closes with the slaughter of Peiroos, chief of the Thracians.

Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῖο, πάγῃ δ' ἐν πνεύμονι χαλκός.
 ἀγχίμολον δὲ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
 τῷ ὃ γε γαστέρα τύψε μέσῃν, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσσε· περίστησαν γὰρ ἑταῖροι
 Θρήϊκες ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἑ μέγαν περ εὐόντα καὶ ἴφθιμον καὶ ἀγανὸν
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη. 535
 ὥς τώ γ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθην,
 ἦ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
 ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιο μετελθών,
 ὃς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξείῃ χαλκῷ 540
 δινεύοι κατὰ μέσσον ἄγοι δέ ἐ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
 πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

THE ILIAD.

BOOK V.

Athena endues Diomedes with might, and sends him into the fray.

Ἐνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
 Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
 δαίε' οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
 ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὃς τε μάλιστα 5
 λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·
 τοῖόν οἱ πῦρ δαίεν ἀπὸ κρατός τε καὶ ὤμων,
 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.

Phegeus falls, and Idaios flees before him.

Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
 ἱρεὺς Ἠφαίστοιο· δύω δέ οἱ υἱέες ἦστην, 10
 Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
 τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὀρμηθήτην·
 τὸ μὲν ἀφ' ἵπποιϊν, ὃ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος· 15
 Τυδεΐδew δ' ὑπὲρ ὤμον ἀριστερόν ἤλυθ' ἀκωκὴ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὃ δ' ὕστερος ὤρνυτο χαλκῷ
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
 ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον. 20

οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
οὐδέ γάρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.
ἵππους δ' ἐξέλασας μεγαθύμου Τυδέος υἱὸς
δῶκεν ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.

Athena next persuades Ares to retire from the fray.

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα·
Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα,
οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ·
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.

The Trojans retire, and many are slain: Odios,

Ὡς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα.
τὸν μὲν ἔπειτα καθείσεν ἐπ' ἠϊόεντι Σκαμάνδρῳ,
Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου·
πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
[δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]

Phaistos and Scamandrios,

Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱὸν
Βώρου, ὃς ἐκ Τάρνης ἐριβόλακος εἰληλούθει.

τὸν μὲν ἄρ' Ἰδομενεὺς δουρὶ κλυτὸς ἔγχει μακρῷ
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
ἥριπε δ' ἐξ ὀχέων, στυγερός δ' ἄρα μιν σκότος εἶλε.

Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·
υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἵμονα θήρης
Ἀτρείδης Μενέλαος ἔλ' ἔγχει ὀξυόεντι,
ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτὴ
βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὖρεσιν ὕλη.
ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,
οὐδὲ ἐκηβολίαί, ἦσιν τὸ πρίν γ' ἐκέκαστο·
ἀλλὰ μιν Ἀτρείδης δουρὶ κλειτὸς Μενέλαος
πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρί.
[ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.]
ἥριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Phereklos,

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν
Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο daídaia πάντα
τεύχειν· ἔσοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
ὃς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας εἵσας
ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο
οἷ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.
τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων,
βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διὰ πρὸ
ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.
γνύξ δ' ἔριπ' οἰμώξας, θάνατος δὲ μιν ἀμφεκάλυψε.

Pedaios,

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
ὃς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε δῖα Θεανῶ

ἴσα φίλοισι τέκεσσι, χαρίζομένη πόσει ῥ.
 τὸν μὲν Φυλείδης δουρὶ κλυτὸς ἐγγύθεν ἐλθὼν
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξείῃ δουρί·
 ἀντικρὺ δ' ἄν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 ἥριπε δ' ἐν κονίῃς, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Hypsenor.

Εὐρύπυλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,
 υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 ἀρητὴρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ,
 τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον 80
 φασγάνῳ αἶξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 αἱματόεσσα δὲ χεῖρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

*Diomedes signalizes himself beyond all others in the slaughter
 of the Trojans.*

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμίνην·
 Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη,
 ἢ μετὰ Τρώεσσιν ὁμιλέοι ἢ μετ' Ἀχαιοῖς·
 θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἐοικὼς
 χειμάρρῳ, ὃς τ' ὦκα ῥέων ἐκέδασσε γεφύρας.
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐερμέναι ἰσχανόωσιν,
 οὐτ' ἄρα ἔρκεα ἴσχει ἀλῶων ἐριθηλέων,
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζήων.
 ὥς ὑπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἑόντες. 90

He is wounded by Pandaros,

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς
 θύνοντ' ἅμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἰψ' ἐπὶ Τυδεΐδῃ ἐπιταίνετο καμπύλα τόξα,
 καὶ βάλ' ἐπαῖσσοντα τυχῶν κατὰ δεξιὸν ὦμον,
 θώρηκος γυάλον, διὰ δ' ἔπτατο πικρὸς οἷστός·
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.
 τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός. 95

Ὅρνεσθε Τρῶες μεγάθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφημι
 δῆθ' ἀνσχέσσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
 ὦρσεν ἄναξ Διὸς υἱὸς ἀπορρύνμενον Λυκίῃθεν. 100

Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιον καὶ ὄχεσφιν
 ἔστη, καὶ Σθένελον προσέφη, Καπανηῖον υἱόν·

Ὅρσο, πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,
 ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἷστόν. 105

Ὡς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
 παρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὦμον.
 αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 δὴ τότε ἔπειτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης·

*but, on prayer to Athena, is miraculously restored, and enters the
 combat with new fury.*

Κλῦθί μεν αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δηῖω ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι Ἀθήνη·
 δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὀρμὴν ἔγχεος ἐλθεῖν,
 ὃς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησι
 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο. 110

ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν·
ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·

Θαρσῶν νῦν Διόμηδες ἐπὶ Τρώεσσι μάχεσθαι·
ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125
ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵπποτα Τυδεύς·
ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
ὄφρ' εὖ γιγνώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεῖ χαλκῷ.

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·
καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,
ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὄϊεσσι
χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσσῃ·
τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται· 140
αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

*He slays Astynooos and Hypseiron, Xanthos and Thoon, Echemmon
and Chromios.*

Ἐνθ' ἔλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145
τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὤμον
πλήξ', ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν ἠδ' ἀπὸ νώτου.

τοὺς μὲν ἔασ' ὁ δ' Ἀβαντα μετώχετο καὶ Πολύϊδον,
νιέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος,
τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150
ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε.
βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱέ,
ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
υἶδον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
ἐνθ' ὁ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυντο θυμὸν 155
ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
λείπ', ἐπεὶ οὐ ζῶντε μάχης ἐκ νοστήσαντε
δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.

Ἐνθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο,
εἰν ἐνὶ δῖφρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160
ὥς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα ἄξῃ
πόρτιος ἢ βοός, ξύλοχον κάτα βοσκομενάων,
ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

*Aeneas comes to the rescue, first calling on Pandaros to explain
why he does not meet Diomedes.*

Τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
εὔρε Λυκάονος υἶδον ἀμύμονά τε κρατερόν τε,
στῆ δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἠὔδα· 170

Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἷστοι
καὶ κλέος, ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ;
οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος Διὶ χεῖρας ἀνασχών.

ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 εἰ μὴ τις θεός ἐστι κοτεσσάμενος Τρώεσσιν,
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.

Pandaros describes how he has recently wounded Diomedes; but cannot engage in hand-to-hand combat with him, for lack of a chariot.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων,
 Τυδεΐδῃ μιν ἐγὼ γε δαΐφρονι πάντα εἴσκω,
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεός ἐστιν.
 εἰ δ' ὃ γ' ἀνὴρ, ὃν φημι, δαΐφρων Τυδέος υἱός,
 οὐχ ὃ γ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι
 ἔστηκ' ἀθανάτων νεφέλῃ εἰλυμένος ὦμους,
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
 ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὦμον
 δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο·
 καὶ μιν ἐγὼ γ' ἐφάμην Ἀἰδωνῇ προΐαψεν,
 ἔμπης δ' οὐκ ἐδάμασσα· θεός νυ τίς ἐστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ πού ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι
 ἐστᾶσι κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμῖνας.

175

180

185

190

195

200

ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
 ἵππων φειδόμενος, μὴ μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροισιν
 ἀτρεκές αἶμ' ἔσσευα βαλὼν, ἡγείρα δὲ μᾶλλον.
 τῷ ρά κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἤματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν
 ἡγεόμην Τρώεσσι φέρων χάριν Ἑκτορι δίῳ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῶ ἐν πυρὶ θείην
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.

205

210

215

Aeneas induces Pandaros to mount his chariot, and the two heroes advance against Diomedes.

Τὸν δ' αὖτ' Αἰνεΐας, Τρώων ἀγός, ἀντίον ἦνδα·
 μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι.
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
 οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίῳ
 κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκέμεν ἡδὲ φέβεσθαι·
 τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴ περ ἂν αὖτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ.
 ἀλλ' ἄγε νῦν μᾶστιγα καὶ ἡνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·
 ἦε σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.

220

225

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππῳ· 230
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσεται, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
 μὴ τὼ μὲν δείσαντε ματήσεται, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο τεὸν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαῖξας μεναθύμου Τυδέος υἱὸς 235
 αὐτῷ τε κτείνῃ καὶ ἐλάσσει μώνυχας ἵππους,
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὅξείῃ δουρί.

Sthenelos warns Diomedes not to encounter two such mighty chiefs.

Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους. 240
 τοὺς δὲ ἶδε Σθένελος, Καπανηῖος ἀγλαὸς υἱός,
 αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·
 Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ' ὁρώω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἢν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνείας δ' υἱὸς μεγαλήτορος Ἀγχίσαο
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτω
 θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης. 250

But the hero repels the warning, and gives his esquire directions concerning the immortal steeds which he expects to capture.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω.

οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς 255
 ἀντίον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἔα Παλλὰς Ἀθήνη.
 τούτῳ δ' οὐ πάλιν αὖτις ἀποίσεται ὠκέες ἵπποι
 ἄμφω ἅφ' ἡμέων, εἴ γ' οὖν ἕτερός γε φύγησιν.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἀμφοτέρῳ κτείνειν, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας·
 Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.
 τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύοπα Ζεὺς 265
 δῶχ' υἱὸς ποινὴν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων, ὅσσοι ἔασιν ὑπ' ἡῷ τ' ἡέλιόν τε.
 τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
 λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 τῶν οἱ ἔξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτιγῃ,
 τὼ δὲ δύ' Αἰνεία δῶκεν, μῆστωρε φόβοιο.
 εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.

Pandaros begins the combat by discharging his spear, but without effect.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Καρτερόθυμε, δαΐφρον, ἀγανοῦ Τυδέος υἱέ·
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἷστός·
 νῦν αὖτ' ἐγχείῃ πειράσομαι, αἶ κε τύχωμι.

Ἡ ῥα, καὶ ἄμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 280
καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διὰ πρὸ
αἰχμὴ χαλκείῃ πταμένη θώρηκι πελάσθη.
τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·

Βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὅτω 285
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.

Diomedes slays Pandaros and disables Aeneas, who is rescued by Aphrodite.

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
ἤμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ δ' ὅτω
πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρῃα, ταλαύρινον πολεμιστήν.

Ὡς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290
ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
αἰχμὴ δ' ἐξεσύθη παρὰ νείατον ἀνθερεῶνα.
ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
αἰόλα, παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι 295
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
δείσας μὴ πῶς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὶ πεποιθώς,
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔϊσθην 300
τὸν κτάμεναι μεμαώς, ὃς τις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων. ὃ δὲ χερμάδιον λάβε χειρὶ
Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
οἷοι νῦν βροτοὶ εἰς· ὃ δὲ μιν ῥέα πάλλε καὶ οἷος.
τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς 305
ἰσχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·

θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
ᾧσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὃ γ' ἥρως
ἔστη γυνὴ ἑριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψε. 310

Καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὅξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·
ἀμφὶ δ' ἔδν φίλον υἱὸν ἐχεύατο πῆχες λευκῷ,
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψε, 315
ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Sthenelos possesses himself of Aeneas's steeds, sends them to the ships, and returns to Diomedes, who pursues and wounds Aphrodite.

Ἡ μὲν ἔδν φίλον υἱὸν ὑπεξέφερεν πολέμοιο·
οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων
τάων, ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης· 320
ἀλλ' ὃ γε τοὺς μὲν ἐοὺς ἠρύκακε μώνυχας ἵππους
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
Αἰνείας δ' ἐπαΐξας καλλίτριχας ἵππους
ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.
δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,
νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἥρως
ᾧ ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,
αἶψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους
ἐμμεμαώς· ὃ δὲ Κύπριν ἐπώχετο νηλεῖ χαλκῷ, 330
γινώσκων ὃ τ' ἀναλκὶς ἔην θεός, οὐδὲ θεάων
τάων, αἳ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
οὐτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννώ.

ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων,
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335
 ἄκρην οὐτ' αὖτε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλον, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὑπερ θέναντος. ῥέε δ' ἀμβροτον αἶμα θεοῖο,
 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.

The goddess lets Aeneas fall, who is rescued by Apollo, while Aphrodite, under the taunts of Diomedes, is led away by Iris to Ares.

Ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν.
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων 345
 κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν αὔσε βοὴν ἀγαθὸς Διομήδης·
 Εἴκε, Διὸς θυγάτηρ, πόλεμον καὶ δηϊότητος·
 ἦ οὐχ ἄλῃς ὅττι γυναῖκας ἀνάλκιδ' ἠπέρωπες;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃ, ἦ τέ σ' ὅτ' 350
 ῥιγῇσιν πόλεμόν γε, καὶ εἰ χ' ἐτέρωθι πύθῃαι.
 Ὡς ἔφαθ', ἦ δ' ἀλύουσ' ἀπεβήσεται, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴνέμος ἔξαγ' ὀμίλου
 ἀχθομένην ὀδύνῃσι· μελαίνετο δὲ χροὰ καλόν.
 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρον Ἄρην 355
 ἤμενον. ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ.
 ἦ δὲ γνῦξ ἐριποῦσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·

Ares lends Aphrodite his steeds, which, Iris being charioteer, convey her to her mother, Dione.

Φῖλε κασίγνητε, κόμισαί τέ με δὸς δέ μοι ἵππους,
 ὅφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστί. 360
 λίην ἀχθομαι ἔλκος, ὃ με βροτὸς οὐτ' αὖτε ἀνὴρ,
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.
 Ὡς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
 ἦ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ.
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσὶ, 365
 μᾶστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.
 αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον.
 ἔνθ' ἵππους ἔστησε ποδὴνέμος ὠκέα Ἴρις
 λύσας· ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
 ἦ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη, 370
 μητρὸς ἐῆς· ἦ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν.
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

Dione, having heard the cause of her daughter's distress, comforts her by recounting other deities who have experienced humiliation at the hands of mortals: Ares, Hera, Hades.

Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων
 μαυιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ;
 Τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτη· 375
 οὐτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,
 οὔνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνὴ,
 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθάνατοι μάχονται. 380
 Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, δῖα θεάων·

τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο κηδομένη περ.
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 τλῆ μὲν Ἄρης, ὅτε μιν Ὀτος κρατερός τ' Ἐφιάλτης, 385
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ.
 χαλκῆω δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 καὶ νῦ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυιή, περικαλλῆς Ἡερίβοια,
 Ἑρμεία ἐξήγγειλεν· ὃ δ' ἐξέκλειψεν Ἄρηα 390
 ἦδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 τλῆ δ' Ἥρη, ὅτε μιν κρατερὸς πᾶις Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῶ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνῆκεστον λάβεν ἄλγος.
 τλῆ δ' Ἀΐδης ἐν τοῖσι πελώριος ὠκὺν οἷστόν, 395
 εὐτέ μιν ὠντὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν.
 αὐτὰρ ὃ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἄχεων, ὀδύνῃσι πεπαρμένος· αὐτὰρ οἷστὸς
 ὦμῳ ἐνὶ στιβαρῶ ἤληλατο, κῆδε δὲ θυμόν. 400
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός, γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὅθετ' αἰσυλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεούς, οἱ Ὀλυμπον ἔχουσι.

*She explains that the present assault was instigated by Athena,
 and heals her daughter's wound.*

Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν

ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.
 τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστι, 410
 φραζέσθω μὴ τίς οἱ ἀμείνων σείο μάχῃται,
 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
 ἐκ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρη,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο. 415
 Ἥ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ·
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.

Athena and Hera banter Zeus upon Aphrodite's discomfiture,

Αἱ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
 κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· 420

Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἶπω·
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιϊάδων ἀνιείσα
 Τρῳσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
 τῶν τινα καρρῥέζουσα Ἀχαιϊάδων εὐπέπλων
 πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἀραιήν. 425
 Ὡς φάτο, μείδῃσεν δὲ πατήρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·

who counsels Aphrodite to leave war to Ares and Athena.

Οὐ τοι, τέκνον ἐμὸν, δέδοται πολεμήϊα ἔργα,
 ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
 ταῦτα δ' Ἄρηϊ θεῶ καὶ Ἀθήνῃ πάντα μελήσει. 430

*Diomedes attacks Aeneas, now under the protection of Apollo, but
 is repelled by the god with savage warning.*

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Αἰνεία δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,

γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
Αἰνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.

435

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·

Φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν
ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.

440

ᾠς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω
μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.

Αἰνείαν δ' ἀπάτερθεν ὀμίλου θῆκεν Ἀπόλλων

445

Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·

ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε.

*Having driven back Diomedes, Apollo sets a phantom-Aeneas among
the combatants, and incites Ares to re-enter the combat,*

Αὐτὰρ ὁ εἶδωλον τεύξ' ἀργυρότοξος Ἀπόλλων
αὐτῷ τ' Αἰνείᾳ ἴκελον καὶ τεύχεσι τοῖον,
ἀμφὶ δ' ἄρ' εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
δῆλουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
ἀσπίδας εὐκύκλους λαισηϊά τε πετερόεντα.

450

δὴ τότε θούρον Ἄρηα προσήνυδα Φοῖβος Ἀπόλλων·

Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα,
οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθὼν
Τυδεΐδην, ὅς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.

455

who re-animates the Trojans.

ᾠς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ,
Τρῶας δὲ στίχας οὐλὸς Ἄρης ὠτρυνε μετελθὼν
εἰδόμενος Ἀκάμαντι θοῶ, ἡγήτορι Θρηκῶν·
υἰάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·

460

ᾠ νιῖς Πριάμοιο, διοτρεφέος βασιλῆος,
ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς;
ἦ εἰς ὃ κεν ἀμφὶ πύλης εὖ ποιητῆσι μάχωνται;
κέϊται ἀνὴρ, ὃν τ' ἴσον ἐτίομεν Ἑκτορι δίῳ,
Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαιο.

465

ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.

ᾠς εἰπὼν ὠτρυνε μένος καὶ θυμὸν ἐκάστου.

470

ἐνθ' αὖ Σαρπηδῶν μάλα νείκεσεν Ἑκτορα δῖον·

*Sarpedon reproaches Hector, contrasting his remissness with his
own sacrifices and courage.*

Ἑκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἢδ' ἐπικούρων
οἶος σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.

τῶν νῦν οὐ τιν' ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι,
ἀλλὰ καταπτώσσουσι κύνες ὥς ἀμφὶ λέοντα·

475

ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπικούροι ἔνειμεν.

καὶ γὰρ ἐγὼν ἐπικούρος ἐὼν μάλα τηλόθεν ἤκω·

τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινῆεντι,

ἐνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν,

480

καὶ δὲ κτήματα πολλά, τὰ τ' ἔλδεται, ὅς κ' ἐπιδευής·

ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς

ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,

οἶόν κ' ἢ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·

τύνῃ δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσι.
 μή πως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,
 ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν.

*Hector feels the reproach, enters again the combat, and rallies
 the Trojans.*

ὣς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἑκτορι μῦθος.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντῃ,
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδὲ φόβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
 κρίνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·
 αἱ δ' ὑπολευκαίνονται ἀχυρμαί· ὥς τότε Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολὺχαλκον ἐπέπληγον πόδες ἵππων,
 ἀψ' ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες·
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
 πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραΐαινε ἐφετμὰς
 Φοῖβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγείραι, ἐπεὶ ἶδε Παλλὰδ' Ἀθήνην
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.

485

490

495

500

505

510

Αὐτὸς δ' Αἰνείαν μάλα πῖονος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι.
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολοιγὸς Ἑρις τ' ἄμοτον μεμαυῖα.

*On the other hand, the leaders of the Greeks, the Ajaxes, Odysseus,
 and Diomedes, rally their men.*

Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὥτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἃς τε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσι
 ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων
 ζαχρειῶν ἀνέμων, οἳ τε νέφεα σκιάοντα
 πνοιῇσιν λιγυρῇσι διασκιδνᾷσιν ἀέντες·
 ὥς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.

Agamemnon exhorts the host, and slays Deïkoon.

Ἀτρείδης δ' ἀν' ὄμιλον ἐφοῖτα πολλὰ κελεύων·
 ὦ φίλοι, ἀνέρες ἔστε καὶ ἀλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας.
 αἰδομένων δ' ἀνδρῶν πλείονες σόοι ἢ ἐπέφαιται·
 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.
 Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνείῳ ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, ὃν Τρώες ὁμῶς Πριάμοιο τέκεσσι
 τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
 τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων.

515

520

525

530

535

ἢ δ' οὐκ ἔγχος ἔρυτο, διὰ πρὸ δὲ εἷσατο χαλκός,
νειαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Aeneas slays Krethon and Orsilochos.

Ἐνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
νῆε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε.
τῶν ῥα πατήρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ
ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
Ἀλφειοῦ, ὅς τ' εὐρὺν ῥέει Πυλίων διὰ γαίης, 545
ὅς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα.
Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγαθύμον,
ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
Κρήθων Ὀρσίλοχός τε μάχης εὖ εἰδότε πάσης.
τῷ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
Ἴλιον εἰς εὐπωλον ἅμ' Ἀργείοισιν ἐπέσθην,
τιμὴν Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάῳ,
ἀρνυμένῳ· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.
οἷω τῷ γε λέοντε δύω ὄρεος κορυφῇσιν
ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵφια μῆλα
σταθμοὺς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῷ
ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεῖ χαλκῷ.
τοίῳ τῷ χεیرهσσιν ὑπ' Αἰνείαιο δαμέντε 560
καππεσέτην, ἐλάττησιν ἐοικότες ὑψηλῇσι.

*Pity at their fate touches Menelaos, and he seeks, aided by
Antilochos, to avenge them.*

Τὼ δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Μενέλαος,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ,
σείων ἐγχείην· τοῦ δ' ὠτρυνεν μένος Ἄρης,

τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 565
βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν
μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
τῷ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
Αἰνείας δ' οὐ μέινε θοός περ ἐὼν πολεμιστής,
ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
τῷ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν ἐταίρων,
αὐτῷ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην. 575
Ἐνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηι,
ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστάων·
τὸν μὲν ἄρ' Ἀτρείδης δουρὶ κλειτὸς Μενέλαος
ἔσταότ' ἔγχεϊ νύξε κατὰ κληῖδα τυχήσας·
Ἀντίλοχος δὲ Μύδωνα βάλ', ἠνίοχον θεράποντα, 580
ἔσθλὸν Ἀτυμνιάδην (ὃ δ' ὑπέστρεφε μόνυχας ἵππους)
χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
ἠνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
Ἀντίλοχος δ' ἄρ' ἐπαῖξας ξίφει ἤλασε κόρσην·
αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους.
δηθὰ μάλ' ἐστήκει, τύχε γάρ ῥ' ἀμάθοιο βαθείης,
ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κονίῃσι,
τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.

*This brings Hector into the fray. He is attended by Ares; and the
Greeks, including Diomedes, shrink back,*

Τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς 590
κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες

κρατεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι Ἐνυώ.
ἥ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δηϊοτήτος,
Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἑκτορος, ἄλλοτ' ὀπισθε. 595

Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
ὥς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ. 600

ὦ φίλοι, οἶον δὴ θαυμάζομεν Ἑκτορα δῖον
αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν
τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λαιγὸν ἀμύνει.
καὶ νῦν οἱ πάρα κείνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.
ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
εἵκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.

ὣς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
ἔνθ' Ἑκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
εἷν ἐνὶ δίφρῳ ἑόντε, Μενέσθην Ἀγχιάλον τε.

*except Ajax, son of Telamon, who slays Amphios, and strives
to despoil his corpse.*

Τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας. 610
στῇ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἀμφιον, Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ
ναῖε πολυκτῆμων πολυλήϊος. ἀλλὰ ἐ μοῖρα
ἦγ' ἐπικουρήσονται μετὰ Πρίαμόν τε καὶ νῆας.
τόν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
νεαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
τεύχεα συλήσων. Τρῶες δ' ἐπὶ δούρατ' ἔχευαν

ὄξεα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
αὐτὰρ ὁ λάξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
ὦμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.

δεῖσε δ' ὁ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
οἱ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
οἱ ἐ μέγαν περ ἑόντα καὶ ἴφθιμον καὶ ἀγανὸν 625
ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.

ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τληπόλεμον δ' Ἡρακλείδην, ἧν τε μέγαν τε,
ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

Tlepolemos challenges Sarpedon to single combat.

Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
πτώσσειν ἐνθάδ' ἑόντι μάχης ἀδαήμονι φωτί;
ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδύεαι ἀνδρῶν,
οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
ἀλλ' οἶόν τινά φασι βίην Ἡρακληεῖην
εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα,
ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος, 640
ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς·
σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
οὐδέ τί σε Τρῶεσσιν ὀϊομαι ἄλκαρ ἔσεσθαι
ἐλθόντ' ἐκ Λυκίας, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀἶδαο περήσειν.

Sarpedon replies, the spears are discharged at the same moment, and the challenger falls.

Τὸν δ' αὖ Σαρπηδὼν, Λυκίων ἀγός, ἀντίον ἦδα·
 Τληπόλεμ' ἢ τοι κείνος ἀπώλεσεν Ἴλιον ἱρήν
 ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
 ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε·
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ.
 Ὡς φάτο Σαρπηδὼν, ὃ δ' ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊζαν· ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδὼν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινή·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.
 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερόν ἔγχρ' μακρῶ 660
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὅστέω ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λαιγὸν ἄμυνεν.

While his companions are carrying off the grievously wounded Sarpedon, Odysseus slays many of the Lykians,

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
 ἐλκόμενον. τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησε, 665
 μηροῦ ἐξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίῃ,
 σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ· 670

μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἢ προτέρῳ Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἢ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξείῃ χαλκῶ· 675
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἐνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.

but is checked by Hector, who, seconded by Ares, slays many of the Greeks, and forces them, stubbornly resisting, toward the ships.

Καί νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἑκτωρ. 680
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῶ,
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδὼν, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπε·
 Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 κείσθαι, ἀλλ' ἐπάμυνον. ἔπειτά με καὶ λίποι αἰὼν 685
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγὼ γε
 νοστήσας οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
 εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.

Ὡς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἑκτωρ,
 ἀλλὰ παρήϊξεν λελιημένος ὄφρα τάχιστα 690
 ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι
 εἶσαν ὑπ' αἰγιοόχοιο Διὸς περικαλλεῖ φηγῶ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 ἴφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἐταῖρος. 695
 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·

αὖτις δ' ἐμπνύνθη, περὶ δὲ πνοιῇ βορέας
ζώγρει ἐπιπνέουσα κακῶς κεκαφηότα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἄρηϊ καὶ Ἑκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ' ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
Ἑκτωρ τε Πριάμοιο παῖς καὶ χάλκεος Ἄρης;
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἐλενον καὶ Ὀρέσβιον αἰολομίτρην,
ὃς ῥ' ἐν Ἑλλήνῃ ναίεισκε μέγα πλούτοιο μεμηλώς,
λίμνην κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
ναῖον Βοιωτοὶ μάλα πίονα δῆμον ἔχοντες.

*Hera and Athena resolve to come to the succor of the Greeks;
and the battle of the gods begins.*

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἄργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Hera prepares her chariot of war.

ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο.

Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.
τῶν ἦ τοι χρυσῇ ἵπυς ἄφθιτος, αὐτὰρ ὕπερθε
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·
πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.
δίφρος δὲ χρυσεόισι καὶ ἀργυρέοισιν ἱμάσιν
ἐντέταται, δοιαί δὲ περίδρομοι ἀντυγές εἰσι.
τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
κάλ' ἔβαλε, χρύσει· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
ἵππους ὠκύποδας, μεμανῦ ἔριδος καὶ αὐτῆς.

Athena arrays herself in armor.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
ποικίλον' ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
ἡ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσσανόεσσαν,
δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται,
ἐν δ' Ἑρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκὴ,
ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου,
δεινὴ τε σμερδινὴ τε, Διὸς τέρας αἰγιόχοιο.
κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον,
χρυσείην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμόπατρη.

And the two goddesses, with Hera as charioteer, hasten to Olympus,

Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ἥραι,
τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε, 750
ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἡδ' ἐπιθεῖναι.
τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.

and beseech Zeus to arrest Ares, in his destruction of the Achaeans.

Ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755
Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·

Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρη τάδε καρτερὰ ἔργα;
ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος· οἱ δὲ ἔκηλοι 760
τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων
ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα·
Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα
λυγρῶς πεπληγυῖα μάχης ἐξαποδίσωμαι;

Zeus permits the goddesses to interfere, and to punish Ares.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 765
ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελεύειν,
ἥ ἔ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν.

*They return to the Trojan plain, where Hera, with the voice and
form of Stentor, rallies the Greeks,*

Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
μᾶστιξεν δ' ἵππους· τὼ δ' οὐκ ἀέκοντε πετέσθην

μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
ὅσσον δ' ἡεροιδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
ἡμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,
τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
ἀλλ' ὅτε δὴ Τροίην ἱξον ποταμῷ τε ρέοντε,
ἥχι ῥοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,
ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775
λύσασ' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευε·
τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.
ἀλλ' ὅτε δὴ ῥ' ἱκανον ὄθι πλείστοι καὶ ἄριστοι 780
ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
εἰλόμενοι, λείουσιν εἰκότες ὠμοφάγοισιν
ἢ συσι κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν
ἐνθα στᾶσ' ἦϋσε θεὰ λευκώλενος Ἥρη,
Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ, 785
ὃς τόσον αὐδῆσασχ', ὅσον ἄλλοι πεντήκοντα·

Αἰδῶς Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
νῦν δὲ ἐκάς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.
Ὡς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἐκάστου.

while Athena rouses Diomedes to engage in combat with Ares.

Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
εὔρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ. 795
ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος

ἀσπίδος εὐκύκλον· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἰσχων τελαμῶνα κελαινεφὲς αἶμ' ἀπομόργνυ.
 ἱππείου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·

*She begins by reproaching her favorite as less courageous than
 his father, Tydeus.*

Ἦ ὀλίγον οἱ παῖδα εἰκότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς.
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας,
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλὰ σευ ἦ κάματος πολυαῖξ γυῖα δέδυκεν,
 ἦ νύ σέ που δέος ἰσχει ἀκήριον· οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο.

*Diomedes reminds his protectress that it is because of her prohibition
 that he refrains from combat with the gods.*

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης· 815
 γιγνώσκω σε θεά, θύγατερ Διὸς αἰγιόχοιο·
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἰσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
 οὐ μ' εἰας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820

ἔλθῃς ἐς πόλεμον, τήν γ' οὐτάμεν ὀξείῃ χαλκῷ.
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλῆμεναι ἐνθάδε πάντας·
 γιγνώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.

*Athena not only revokes this prohibition, but promises her aid
 in person.*

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 Τυδεΐδῃ Διομήδῃ, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύ γ' Ἄρῃα τό γε δειδίθῃ μήτε τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθος εἰμι
 ἀλλ' ἄγ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδίνῃ, μηδ' ἄζεο θοῦρον Ἄρῃα 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρῶην μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων
 Τρῳσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.

*She takes the place of Sthenelos, and together the goddess and hero
 approach Ares.*

Ὡς φαμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμάζε 835
 χειρὶ πάλιν ἐρύσας· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.
 ἦ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον
 ἐμμεμανῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 λάζετο δὲ μᾶστιγα καὶ ἠνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους.
 ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
 τὸν μὲν Ἀρῆς ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δύν' Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρῆς. 845

Ares leaves the corpse which he is despoiling, and launches his spear at Diomedes; Athena turns the spear aside,

ὣς δὲ ἶδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
ἧ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυντο θυμόν,
αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
ἔγχεϊ χαλκείῳ μεμαῶς ἀπὸ θυμὸν ἐλέσθαι.
καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
ᾤσεν ὑπ' ἐκ δίφροιο ἐτώσιον αἶχθῆναι.

but so seconds Diomedes cast that he wounds Ares,

Δεύτερος αὖθ' ὠρμάτο βοὴν ἀγαθὸς Διομήδης 855
ἔγχεϊ χαλκείῳ· ἐπέρισε δὲ Παλλὰς Ἀθήνη
νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·
τῇ ρά μιν οὐτα τυχών, διὰ δὲ χροά καλὸν ἔδαιψεν,
ἐκ δὲ δόρυ σπάσεν αὐτῖς. ὁ δ' ἔβραχε χάλκεος Ἄρης, 860
ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
ἄνδρες ἐν πολέμῳ ἔριδα ξυνάγοντες ἄρης·
τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

who disappears from the battle-field, passing through the clouds to Olympus,

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ 865
καύματος ἔξ ἀνέμοιο δυσσαέος ὀρνυμένοιο,
τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν,

καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
πὰρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων,
δείξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870
καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.

where he tells his woes to Zeus,

Ζεῦ πάτερ, οὐ νεμεσίζῃ ὀρῶν τάδε καρτερὰ ἔργα;
αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.
σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
οὐλομένην, ἧ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ,
σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
ταύτην δ' οὐτ' ἐπεὶ προτιβάλλεαι οὔτε τι ἔργῳ,
ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδῆλον· 880
ἧ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
Κύπριδα μὲν πρῶτον σχεδὸν οὐτάσε χεῖρ' ἐπὶ καρπῷ
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο daίμονι ἴσος·
ἀλλά μ' ὑπήνεικαν ταχέες πόδες. ἧ τέ κε δηρὸν 885
αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
ἧ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσι.

who at first shows little sympathy,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·
μή τί μοι ἄλλοπρόσαλλε παρεζόμενος μινύριζε.
ἔχθιστος δέ μοί ἐστι θεῶν, οἳ Ὀλυμπον ἔχουσιν· 890
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,
Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.

τῷ σ' οἷω κείνης τάδε πάσχειν ἐννεσίησιν.
 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγέ' ἔχοντα· 895
 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ' αἰδήλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων.

but at length commands Paeon to heal his wounds.

ὣς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
 τῷ δ' ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσειν 900
 [ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο].
 ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἑόν, μάλα δ' ᾧκα περιτρέφεται κυκώωντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
 τὸν δ' Ἥβη λούσεν, χαρίεντα δὲ εἴματα ἔσσε· 905
 παρ δὲ Διὶ Κρονίῳνι καθέζετο κύδει γαίων.

Αἱ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο
 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηῖς Ἀθήνη,
 παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιῶν.

THE ILIAD.

BOOK VI.

The Achaeans retain the advantage. The gods having left the field, various chieftains signalize themselves; among them Ajax, Diomedes, Odysseus, and Agamemnon.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνὴ·
 πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,
 ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
 μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ροάων.

Αἶας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν, 5
 Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
 ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
 υἱὸν Εὐσσώρου, Ἀκάμαντ' ἧν τε μέγαν τε.
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10
 αἶχμή χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
 Τευθρανίδην, ὃς ἔναιεν εὐκτιμένη ἐν Ἀρίσβῃ
 ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·
 πάντας γὰρ φιλέεσκεν ὁδῶ ἐπὶ οἰκία ναίων. 15
 ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
 πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
 αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἵππων
 ἔσκεν ὑψηλὸς· τὰ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε· 20
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
νῆϊς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίῳ.
Βουκολίων δ' ἦν υἱὸς ἀγαοῦ Λαομέδοντος
πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ, 25
ἣ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.

Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
ἔγχρ' χαλκίῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
ναίε δὲ Σατνιόεντος εὐρῶρείταο παρ' ὄχθας
Πήδασον αἰπεινήν· Φύλακον δ' ἔλε Λήϊτος ἥρως 35
φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Menelaos captures Adrastos, and is inclined to spare his life,

Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,
ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40
πρὸς πόλιν, ἥ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
πρηγῆς ἐν κονίῃσιν ἐπὶ στόμα. παρ δέ οἱ ἔστη
Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων· 45
Ζώγρει Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν. 50
Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.
καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·

but Agamemnon's taunt leads him to relinquish his thought of mercy.

ὦ πέπον, ᾧ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὕτως 55
ἀνδρῶν; ἥ σοὶ ἄριστα πεποιήται κατὰ οἶκον
πρὸς Τρώων· τῶν μή τις ὑπεκφύγοι αἰπὺν ὄλεθρον
χείρας θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ
κοῦρον ἐόντα φέροι, μηδ' ὅς φύγοι, ἀλλ' ἅμα πάντες
Ἰλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι. 60

Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρως,
αἷσιμα παρειπών. ὁ δ' ἀπὸ ἔθεν ὤσατο χειρὶ
ἥρῳ Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
λάξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὖσας.

Nestor exhorts the Greeks not to turn aside for spoil, but to follow up the pursuit.

ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἵκηται,
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.

And the Trojans would have been driven within the walls of Troy, had not Helenos appealed to Aeneas and Hector.

ὣς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστὰς
 Πριαμίδης Ἑλενος, οἰωνοπόλων ὅχ' ἄριστος.

Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
 πάντῃ ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηϊοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει.

He begs Hector to go to the city, and direct the matrons to supplicate Athena.

Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὃς οἱ δοκέει χαριέστατος ἡδὲ μέγιστος
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡὔκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῶ
 ἥνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,

αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρής,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ὥδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 ὃν πέρ φασι θεὰς ἐξέμμεναι· ἀλλ' ὅδε λίην
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.

Hector complies, having first rallied the Trojans and exhorted them to courage during his absence.

ὣς ἔφαθ', Ἑκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντῃ
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὥς ἐλέλιχθεν.
 Ἑκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας·
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὅφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον ἡδὲ γέρουσιν
 εἴπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισι
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας.

The combat continues during Hector's absence, but with diminished fury, and opportunity is given for quieter scenes. Episode of Glaukos and Diomedes.

ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 ἄντυξ, ἡ πυμάτῃ θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἴππολόχοιο πάϊς, καὶ Τυδέος υἱὸς
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·

*The episode begins by Diomedes's question "who Glaukos is?" for
 he will not presumptuously engage in combat with gods.*

Τίς δὲ σύ ἐσσι φέριστε καταθνητῶν ἀνθρώπων;
 οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
 τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
 δυστήνων δέ τε παῖδες ἐμῶ μένει ἀντιόωσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130
 δὴν ἦν, ὃς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
 ὃς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σεύε κατ' ἡγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλως κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
 τῷ μὲν ἔπειτ' ὁδύσαντο θεοὶ ῥεῖα ζῶντες,
 καί μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν 140
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τις ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.

*Glaukos replies, commencing with the wonderfully beautiful simile
 in which mankind are compared to the leaves of the forest.*

Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 Τυδεΐδῃ μεγάθυμε, τί ἦ γενεὴν ἐρεεῖνεις; 145
 οἷη περ φύλλων γενεή, τοίῃ δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
 ὥς ἀνδρῶν γενεή ἢ μὲν φύει, ἢ δ' ἀπολήγει.
 εἰ δ' ἐθέλεις, καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς 150
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν.

*Sisyphos of Corinth was his progenitor, the father of Bellerophon,
 whose exploits are mentioned at length, and how he was sent to
 Lykia and settled there.*

*Εστι πόλις Ἐφύρῃ μυχῶ *Αργεος ἵπποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκειν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινὴν
 ὤπασαν. αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
 ὃς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,
 *Αργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' *Αντεια, 160
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἄλλὰ τὸν οὐ τι
 πείθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἢ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·
 τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
 ὃς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ· 165
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσε·

κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
δείξαι δ' ἠνώγει ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170
αὐτὰρ ὃ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθον τε ρέοντα,
προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης.
ἐννήμαρ ξείνισσε καὶ ἐννέα βούς ἱέρευσε.
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος ἠώς, 175
καὶ τότε μιν ἐρέεινε καὶ ἦτε σῆμα ιδέσθαι,
ὅττι ῥά οἱ γαμβροῖο πάρα Προίτιο φέροιτο.
αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
πεφνέμεν. ἣ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων, 180
πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.
καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
τὸ τρίτον αὖ κατέπεφνε Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
πάντας γὰρ κατέπεφνε ἀμύμων Βελλεροφόντης. 190
ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἔοντα,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·
καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλῆς καὶ ἀρούρης, ὅφρα νέμοιτο. 195

Bellerophon left three children, one of whom, Hippolochos, was father of Glaukos.

Ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
ἣ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
ἦ τοι ὃ καπ πεδίον τὸ Ἀλγῆιον οἶος ἀλάτο
ὄν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·
πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν
αἶν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ
ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.

Diomedes joyfully recognizes that guest-friendship existed between Bellerophon and Oineus, his own grandfather.

Ὡς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὃ μειλιχίοισι προσηύδα ποιμένα λαῶν·
Ἡ ῥά νύ μοι ξείνος πατρῷός ἐσσι παλαιός· 215
Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας·
οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλὰ·
Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,

Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἑόντα
κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἀργεῖ μέσσω
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225

And the two heroes agree to avoid one another in combat and exchange armor.

Ἐγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι
κτείνειν, ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὃν κε δύνῃαι.
τεύχεα δ' ἀλλήλοις ἐπαμεύφομεν, ὅφρα καὶ οἶδε 230
γνώσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι.

Ὡς ἄρα φωνήσαντε, καθ' ἵππων αἴξαντε,
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβε 235
χρύσεια χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

Meanwhile, Hector has reached the Scaean Gates; and, after directing the women who meet him there to pray to the gods, he hastens on to Priam's palace.

* Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε
καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχεσθαι ἀνώγει 240
πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,
ξεστῆς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ

πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο, 245
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι.
κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
δώδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250

Hecuba meets him here, and offers him wine, that he may make libation to the gods, and drink.

Ἐνθα οἱ ἠπιόδωρος ἐναντίῃ ἦλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
μαρνάμενοι περιγᾶστυ· σέ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
ἀλλὰ μὲν, ὅφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὡς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πῖῃσθα. 260
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὡς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτησι.

Hector refuses the wine, but directs her to hasten with the other matrons to Athena's shrine, and to seek to propitiate the goddess. Meanwhile, he goes in search of Paris.

Τῇ δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἐκτωρ·
μή μοι οἶνον ἄειρέ μελίφρονα, πότνια μήτηρ,
μή μ' ἀπογνιώσης, μένεος δ' ἀλκῆς τε λάθωμαι. 265
χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
ἄζομαι· οὐδέ πῃ ἔστι κελαινεφέϊ Κρονίωνι

αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέεσσιν ἀολλίσσασα γεραιάς· 270
 πέπλον δ', ὅς τις τοι χαριέστατος ἡδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἷ κ' ἐλεήσῃ 275
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἷ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο, ἐγὼ δὲ Πάριν μετελεύσομαι, ὅφρα καλέσσω, 280
 αἷ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὐθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παῖσιν.
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀἴδος εἴσω,
 φαίην κε φρέν' ἀτέρπου ὀϊζύος ἐκλελαθέσθαι. 285

Hecuba obeys the command of her son.

ὣς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι
 κέκλετο· ταῖ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηῶεντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
 ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἐν' αἰραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὅς κάλλιστος ἔην ποικίλμασιν ἡδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων. 295
 βῆ δ' ἰέναι, πολλὰ δὲ μετεσσεύοντο γεραιαί.

Theano, priestess of Athena, receives the mantle, and lays it on the lap of the goddess, uttering a prayer which the goddess does not regard.

Αἷ δ' ὅτε νηὸν ἱκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,
 Κισσηῖς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν. 300
 αἷ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο,
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μεγάλῳ·
 Πότνι' Ἀθηναίη, ἐρυσίπτολι, διὰ θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὅφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερεύσομεν, αἷ κ' ἐλεήσῃς
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα. 310
 ὣς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

Hector, meanwhile, has reached the palace of Paris, hard by; and he finds him busied with his weapons, but in Helen's apartment.

ὣς αἷ μὲν ῥ' εὐχοντο Διὸς κούρῃ μεγάλῳ,
 Ἐκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἱ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβόλακι τέκτονες ἄνδρες, 315
 οἱ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 ἐγγύθι τε Πριάμοιο καὶ Ἐκτορος, ἐν πόλει ἄκρῃ.
 ἔνθ' Ἐκτωρ εἰσῆλθε διΐφιλος, ἐν δ' ἄρα χειρὶ

ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα·
'Αργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσι. 325

He upbraids him for holding aloof from the combat.

Δαιμόνι' οὐ μὲν καλὰ χόλον τόνδ' ἐγθεο θυμῷ.
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπὺ τε τείχος
μαρνάμενοι· σέο δ' εἵνεκ' αὕτη τε πτόλεμός τε
ἄστυ τόδ' ἀμφιδέδηκε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
ὃν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.

Paris acknowledges the justice of the reproof, and promises to follow him at once.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μὲν ἄκουσον,
οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
ἦμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
νῦν δέ με παραιοῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
ὠρμησ' ἐς πόλεμον· δοκέει δέ μοι ὦδε καὶ αὐτῷ
λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω· 340
ἢ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀίω.

As Hector is turning away, Helen seeks to detain him, hearing execration upon herself and her husband.

ὣς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισι.

Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἐνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνωνος εἶναι ἄκοιτις, 350
ὃς ἤδη νέμεσιν τε καὶ αἰσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι ὀίω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔζεο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἔσσομένοισι.

Hector does not delay, but bids her see that Paris quickly follows him.

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
μὴ με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις. 360
ἤδη γάρ μοι θυμὸς ἐπέσσεται ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τούτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἑόντα.
καὶ γὰρ ἐγὼν οἰκόνδε ἐλεύσομαι, ὄφρα ἰδῶμαι 365

οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ', ἣ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,
ἣ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

*Arriving at his palace he does not find Andromache, but is directed
by a servant to the tower above the Scæan Gates.*

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὐ ναιετάοντας, 370
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἣ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
πύργῳ ἐφειστήκει γοόωσά τε μυρομένη τε.
Ἔκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν, 375
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν·

Εἰ δ' ἄγε μοι δμῳαὶ νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχην λευκώλενος ἐκ μεγάροιο;
ἥέ πη ἐς γαλόων ἦ εἰνατέρων εὐπέπλων,
ἣ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι 380
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται;

Τὸν δ' αὖτ' ὀτρηνὴ ταμίη πρὸς μῦθον ἔειπεν·
Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πη ἐς γαλόων οὔτ' εἰνατέρων εὐπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι 385
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται,
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκουσε
τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἣ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μεινομένη εἰκνῖα· φέρει δ' ἅμα παῖδα τιθήνη.

Ἡ ῥα γυνὴ ταμίη, ὃ δ' ἀπέσσυτο δώματος Ἔκτωρ 390
τὴν αὐτὴν ὁδὸν αὐτίς εὐκτιμένας κατ' ἀγυιάς.

*Just as he reaches the city wall, Andromache runs to meet him,
and with her a maid carrying Astyanax.*

Εὔτε πύλας ἵκανε διερχόμενος μέγα ἄστρῳ
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,
ἐνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θεούσα 395
Ἀνδρομάχην, θυγάτηρ μεγαλήτορος Ἡετίωνος,
Ἡετίων, ὃς ἔναιεν ὑπὸ Πριάκῳ ὑληέσση,
Θήβη Ὑποπλακίη, Κιλικέσσ' ἀνδρεσσιν ἀνάσσω·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῇ.
ἣ οἱ ἔπειτ', ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 400
Ἔκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,
τόν ῥ' Ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἄστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἔκτωρ.
ἣ τοι ὃ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχην δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα, 405
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

*Andromache beseeches Hector to think of her son and herself. Her
whole family are dead, father and seven brothers, by the hand
of Achilles. Hector is every thing to her.*

Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
σεῦ ἔσομαι· τάχα γὰρ σε κατακτανέουσιν Ἀχαιοὶ
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
σεῦ ἀφαμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
ἀλλ' ἄχέ· οὐδέ μοί ἐστι πατήρ καὶ πότνια μήτηρ.
ἣ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὐ ναιετόωσαν, 415

Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
οὐδέ μιν ἐξενάριξε, σεβάσματο γὰρ τό γε θυμῷ,
ἀλλ' ἄρα μιν κατέκρη σὺν ἔντεσι δαιδαλέοισιν
ἡδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
οἱ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
οἱ μὲν πάντες ἰῶ κίον ἡματι Ἄϊδος εἴσω·
πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄϊεσσι.
μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑλήεσση, 425
τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
πατρὸς δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ
ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
μὴ παῖδ' ὀρφανικὸν θήης χήρην τε γυναῖκα·
λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.
τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
ἡδ' ἀμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν·
ἦ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
ἦ νῦ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Hector assures Andromache that he does not forget the things of which she has reminded him, but even though he feels that Troy is doomed he must still lead the defence.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440
Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς

αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
αἷ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεὶ καὶ πρότοισι μετὰ Τρώεσσι μάχεσθαι, 445
ἀρνύμενος πατρός τε μέγα κλέος ἡδ' ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἡμᾶρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
καὶ Πριάμος καὶ λαὸς ἑὺμμελίῳ Πριάμοιο.

And yet the downfall of Troy and the death of all his father's house would not touch him as does the thought of Andromache a slave drawing water for her captors.

Ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
οὐτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἀνακτος,
οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγῃται ἐλεύθερον ἡμᾶρ ἀπούρας. 455
καί κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνους,
καί κεν ὕδωρ φορέοις Μεσσηϊδος ἢ Ὑπερείης
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.
καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσιν·
Ἔκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμᾶρ.
ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι. 465

Hector stretches out his hands to take his son; but the boy, in fright at the waving helmet-plume, shrinks back into the bosom of the maid. Then the father, having taken off the helmet and placed it upon the ground, kisses and tosses his boy, and, with a prayer that his son may be a mighty warrior and with a word of comfort for Andromache, departs.

ὣς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἴκτωρ.
 αἶψ' δ' ὁ παῖς πρὸς κόλπον εὐζώνιοι τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἀτυχθεῖς,
 ταρβήσας χαλκόν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἶλετο φαίδιμος Ἴκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν.
 αὐτὰρ ὁ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
 εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσι. 475

Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὦδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἱφί ἀνάσσειν.
 καὶ ποτέ τις εἴποι, 'πατρός γ' ὅδε πολλὸν ἀμείνων'
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἕναρα βροτόεντα 480
 κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.

ὣς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκε
 παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
 δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε. 485

Δαιμονίη, μή μοί τι λήν ἀκαχίζεο θυμῷ.
 οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προΐαψαι.
 μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν

οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῖ Ἰλῖω ἐγγεγάασιν.

ὣς ἄρα φωνήσας κόρυθ' εἶλετο φαίδιμος Ἴκτωρ
 ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495
 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας
 Ἴκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς
 ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 αἱ μὲν ἔτι ζῶν γόον Ἴκτορα ᾧ ἐνὶ οἴκῳ· 500
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἵεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Paris, who had splendidly equipped himself, overtakes Hector at the city wall. He excuses his delay, and the brothers proceed together toward the scene of conflict.

Οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν,
 ἀλλ' ὁ γ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
 σέυατ' ἔπειτ' ἀνὰ ἄστν ποσὶ κραιπνοῖσι πεποιθώς. 505
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰωθὼς λούεσθαι εὐρῆος ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις ἀΐσσονται· ὁ δ' ἀγλαΐῃ πεποιθώς, 510
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ, ἐβεβήκει
 καγχαλόων, ταχέες δὲ πόδες φέρον, αἶψα δ' ἔπειτα

Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε
στρέψουσθ' ἐκ χώρας, ὅθι ἦ δάριζε γυναικί.
τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·

515

Ἥθει, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες.

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ· 520
δαιμόνι, οὐκ ἄν τίς τοι ἀνὴρ, ὅς ἐναΐσιμος εἴη,
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐστι·
ἀλλὰ ἐκὼν μεθιῆς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολλὸν πόνον εἵνεκα σείο. 525
ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἷ κέ ποθι Ζεὺς
δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτησι
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας εὐκνήμιδας Ἀχαιούς.

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Among recent editions of Homer published in England the following may be mentioned: F. A. Paley's school edition of Iliad I-XII, George Bell & Sons: London, 1879; D. B. Monro's Iliad, Book I; Pratt and Leaf's Story of Achilles. The last two were published by Macmillan & Co.: London, 1878 and 1880. To these may be added Dindorf's edition in four volumes of the *Scholia* of the Codex Venetus (see Introduction, vii), Clarendon Press Series: London, 1875.

Of helps published in Germany, note the following: Ebeling's *Lexicon Homericum* (a very elaborate work, begun in 1871, and now approaching completion) and Seiler's *Wörterbuch der Homerischen Gedichte* (a very valuable book); Naegelsbach's Commentary on Iliad I-III; and the editions with notes of La Roche, Ameis-Hentze, Koch, and Faesi. The best text editions are those of Bekker (1843), La Roche (1873), Nauck (1877).

Those who have the opportunity are earnestly advised to visit the Astor Library in New York, and to request the privilege of seeing the *Editio Princeps*, or first printed edition of the Iliad, which appeared in Florence in 1488. Its editor was a learned Greek, Demetrius Chalcondylas (lit. 'Bronze-Pen'), who came to Italy about the time of the fall of Constantinople. This splendid edition, published in two volumes folio, is not only a fine specimen of an ancient book, but gives one an excellent idea of the forms of the Greek letters employed in the best manuscripts of the Iliad.

LIST OF ABBREVIATIONS.

In the following pages, Attic forms are indicated by being enclosed in square brackets; they will be understood as being, in most cases, the equivalents of the Homeric forms which immediately precede them. Reference is uniformly made to the different books of the Iliad by the capital letters of the Greek alphabet. Thus A 5 signifies Iliad, Book I. verse 5.

The following are the most important abbreviations:—

acc. signifies accusative.	N. signifies Note.
act. " active.	nom. " nominative.
adj. " adjective, adjectively.	ntr., neut. " neuter.
adv. " adverb, adverbially.	obj. " object.
aor. " aorist.	opt. " optative.
cf. " confer, compare.	p., pp. " page, pages.
comp. " comparative.	ptc. " participle.
conj. " conjunction.	pass. " passive.
dat. " dative.	pf., perf. " perfect.
esp. " especially.	pl. " plural.
fem. " feminine.	plupf. " pluperfect.
follg., ff. following.	pr., pres. " present.
freq. " frequently.	priv. " privative.
fut. " future.	prob. " probably.
gen. " genitive.	q.v. " quod vide, which see.
G. " Goodwin's Grammar.	R. " Remark.
H. " Allen's Hadley's Grammar.	sc. " scilicet, supply.
Hom. " Homer, Homeric.	sg., sing. " singular.
i.e. " id est, that is.	subj. " subject, subjunctive.
imv. " imperative.	subst. " substantive, substantively.
inf. " infinitive.	sup. " superlative.
ipf. " imperfect.	sync. " syncopated.
κτλ. " και τα λοιπά, etc.	trans. " transitive.
Lat. " Latin.	v., vv. " verse, verses.
lit. " literally.	v. " vide, see.
masc. " masculine.	v.l. " varia lectio, different reading.
midd. " middle.	§, §§ " section, sections.

NOTES.

BOOK FIRST.

"Αλφα, λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.¹

Alpha the Prayer of Chryses sings: the army's Plague; the Strife of kings.

1. **Θεά:** 'goddess,' the Muse, — not, however, addressed by name, nor known to the poet as one of nine sisters. She is the daughter of Zeus and can bestow and take away the gift of song. For an invocation of the Muse in English, see Milton's *Paradise Lost*, Book I. v. 6. — **Πηληϊάδεω [Πηλείδου]:** the first example of synizesis (see *Essay on Scanning*, § 4); pronounce -δεω as one syllable, as if dyō. If we compare the two patronymics **Πηληϊάδης** and **Πηλεΐδης**, we distinguish two forms of the stem of **Πηλεύς**, **Πηλη-** and **Πηλε-**, to which there have been added respectively the endings -ιάδης and -ίδης. — **Ἀχιλῆος:** the loss of one λ leaves the ι with its natural short quantity. The substitution of -έως for -ῆος (υ— for —υ) is an example of *metathesis quantitatis*, or transposition of quantity. The Attic form of the gen. [**Ἀχιλλέως**] could not close a hexameter, for we should have υ— υ— instead of υυ —υ.

2. **οὔλομένην [ὀλομένην]:** 2 aor. midd. ptc. from ὀλλυμι. The 2 sing. opt. ὀλοιο is a form of imprecation, 'may you perish' (cf. Lat. *percas*); and the change of meaning in the ptc. is from the pass. to an act. signification; from 'cursed' to 'bringing a curse,' 'destructive.' Cf. Milton's 'mortal taste,' *Paradise Lost*, Book I. v. 2. — **μυρί** (observe accent, G. 383, 2; and see *Lexicon*): 'numberless'; it is not used in Hom. as a definite numeral in signif. 10,000. — **ἔθηκε:** lit. 'set,' i.e. 'caused,' 'made.' — **ἄλγε** [**ἄλγη**]: in prose the final vowel would not be elided, but would be contracted with the preceding.

3. **ἰφθίμους:** treated here as an adj. of two endings though in E 415 we find the fem. form **ἰφθίμη**. Perhaps the poet avoids the monotony in the sound of final syllables which would be caused by **ἰφθίμας**. — **"Αἶδι:**

¹ The hexameter lines prefixed to the notes on each book, and giving in a form easy to remember the subject of A, B, Γ, Δ, E, Z, are found in the Commentaries on Homer by Eustathius, Bishop of Thessalonica (see Introduction. V.): they are ascribed to Stephanus Grammaticus, a grammarian of Alexandria. The translations of the same are by George Chapman (1557-1634), the earliest English translator of Homer.

'to Hades,' — the person, not the place, is meant. The form 'Αἴδι is a heteroclite dat. as if from nom. 'Αἴς. Hom. uses the nominative forms, 'Αἴδης and 'Αἰδωνεύς ['Αἴδης, ἄδης]. — προΐαψεν: 'hurled forward to.' *ιαπ*-, stem of *ιάπτω* = *ιασ*-, stem of *ιασίο*. Hence προΐαψεν corresponds etymologically to *proiecit*.

4. αὐτούς: 'themselves;' the real man to Hom. was the body, not the phantom ψυχή, which escaped through the mouth at death. αὐτός in Hom. with very rare exceptions is always intensive. — δὲ ἐλώρια: the first instance of apparent hiatus. G. 34, H. 75 D a. ἐλώρια is really *ἑλώρια*. — τεύχε [ἔτευχε]: the first instance of omitted augment, see Sketch of Dialect, § 4. — κύνεσσιν [κυσίν].

5. τε: in Attic we should hardly find τε used thus alone, but rather καί. — πᾶσι: used in colloquial sense, 'all there were,' 'all that chose to come.' — δ' ἐτελείετο [δ' ἐτελείτο]: the relation of thought between this clause and the preceding is such that ἐτελείετο gives the reason for τεύχε. Instead of δέ, we should perhaps have had in prose the subordinative conjunction γάρ. A series of clauses connected by co-ordinate conjunctions forms *parataxis*; hypotaxis, on the other hand, is the subordination of dependent to principal clauses which is characteristic of sentences having a periodic structure. In an early stage of a language, as in the language of children, we find a great deal of *parataxis*; as the language becomes more developed, hypotaxis is more common, and sentences become complex. We shall notice many instances of *parataxis* in Hom.

6. ἐξ οὗ δῆ: 'from the very time when' (cf. Lat. *ex quo*). — τὰ πρῶτα: Hom. also uses τὸ πρῶτον and πρῶτον, the usual Attic forms. — διαστήτην: 'parted.' An idea of motion is very commonly associated with ἵστημι in Greek, though generally derived from the context rather than belonging to the verb itself.

7. Ἀτρεΐδης: for explanation of patronymic suffix -ιδης, see G. 846, 3, H. 559 b. — ἀναξ = *Ἄναξ* (see on v. 4).

8. ἔριδι ξυνέηκε [συνήκε, 1 aor. from συνήμι]: 'brought together in strife,' *commisit*; phrase opposite in form, but identical in sense with διαστήτην ἐρίσαντε, v. 6. — μάχεσθαι: inf. of purpose. G. 1532, H. 951.

9. Διτοῦς καὶ Διὸς υἱός: Apollo is meant (cf. v. 36). — ὁ γάρ: the first example of the article in its pronominal use; restricted in Attic, in Homer usual. G. 935, H. 653. — βασιλῆϊ: for construction, G. 1177, H. 764, 2.

10. νοῦσον [νόσον]: 'pestilence.' — ὀλέκοντο [ὄλλυντο]: The change of tense from ᾤρε to ὀλέκοντο should be noticed. Thereby the latter verb is made to indicate the result, gradually accomplished, of the action of the former. Thus lit. we should translate: 'let loose a pestilence and the people were perishing;' but the meaning is, 'he let loose a pestilence, so that the people were perishing.' In short, we have another example of *parataxis* (cf. v. 5).

11. τὸν Χρῦσῃν [ἐκείνον τὸν Χρῦσῃν]: 'that Chryses' — ἠτίμασεν: ἄτιμάω and ἄτιμάζω both occur in Hom.; the first gives aor. ἠτίμησε. — ἄρητῆρα: the first example of a spondaic verse. Such verses, which occur in Hom. about in the proportion of 1 : 20, generally end in a four-syllabled word which just fills out the last two feet of the verse. Cf. vv. 14, 21, 74; see also Essay on Scanning, § 1.

12. νῆας [ναῦς]: orig. νῆΨας, Lat. *naves*.

13. λυσόμενος: indirect mid.: 'release for oneself,' 'ransom.' Cf., for signif. in act. voice, λῦσαι and λύσω, in vv. 20 and 29. — ἀπερείσι [ἄπειρος]: lit. 'endless.'

14. στέμματ': first example of that use of pl. for sing. which should usually be noticed in translation, but sometimes has no other reason than metrical convenience. Cf. v. 28, where στέμμα precisely equals στέμματα. The word designates 'bands of wool,' ordinarily bound about the head of the priest. See Hom. Dict.

15. χρυσέω [χρυσῶ]. Here we not only have synizesis (see on Πηληϊάδεω, v. 1), but the two syllables thus pronounced as one are reckoned one short syllable (see Essay on Scanning, § 5, 5). The fillets of the god were in this case carried suspended at the end of the staff, or perh. wound around it, to mark the priest who came as suppliant as under Apollo's protection.

16. Ἀτρεΐδα: acc. dual.

17. ἑὐκνήμιδες: this resolution of the diphthong, in compds. of εὐ, 'well,' regularly occurs when the last vowel of the diphthong is brought before such combinations of letters as make it long by position. The greaves, which were usually of bronze (see Hom. Dict. *κνημῖς*), were often elaborately ornamented, and formed a conspicuous part of the armor.

18. θεοί: pronounce by synizesis as one syllable; for though final -oi is reckoned short in its influence upon the accent of preceding syllables, it is yet long in quantity, and hence cannot stand as the last syllable of a dactyl. — δοῖεν: opt. of desire. G. 1507, H. 870. The thought is: if you release my daughter, my prayer shall be that the gods may grant, etc., but the idea is expressed by two co-ordinate sentences, — *parataxis*.

19. πόλιν: for quantity of final syllable, see Essay on Scanning, § 5, 4.

20. φῶλην: often used in Hom. where we unexpressive people should use only a possessive pron., 'my.' — λύσαι and δέχεσθαι are examples of the infin. used as inv. G. 1536, H. 957. — τὰ ἄποινα: lit. 'this ransom.'

21. ἄζόμενοι: the ptc. agreeing with the subj. of an inf. stands in nom. because the inf. takes the place of a finite verb. So, in Latin we reg. find the nom. as subj. of the hist. inf.

22. ἐπ-εὐφήμησαν: εὐφημέω, cf. Lat. *favere linguis*, later means 'abstain from words of ill omen,' i.e. 'be silent.' Here the meaning is

more positive: 'shouted assent to his prayer (ἐπί), bidding him to.' The follg. inf. are explanatory (epexegetical) of ἐπευφήμησαν.

23. ἱερῆᾱ [ἱερέᾱ]. — δέχθαι [δέξασθαι]: 2 aor. inf., consisting simply of stem and ending, for δεχ-σθαι. H. 61.

24. θυμῷ: local dat. 'in his soul.' G. 1196, H. 783.

25. κρατερὸν . . . ἔτελλεν: 'was laying a hard (stern) charge upon him.' In the separation of ἐπί and ἔτελλεν, we have our first instance of tmesis (τμήσις from τέμνω, lit. 'cutting'), by which is understood the separation, in a compound, of the preposition from the verb. All prepositions were originally adverbs. In their next stage they blend in meaning with certain verbs, forming with them a new compound idea, though often written separately; this is called tmesis. Last, the elements thus blended are uniformly written as a compound verb. In the Homeric language we observe all three stages, between which tmesis occupies a middle or transition place. It is often difficult to decide whether a preposition is adverbial or whether it is separated from a verb by tmesis. If we have a compound, it must differ in meaning from simple verb + preposition. Here ἐπί and ἔτελλεν preserve the meaning of the compound ἐπιτέλλειν: 'enjoin.'

26. κιχείω: not 2 aor. subj. from pres. κιχάνω, for that would be κίχω. This form κιχείω supposes a stem κιχε-, lengthened to κιχει-, and must be regarded as a subj. pres. from assumed pres. κίχημι. From the stem κιχε- we have the forms: ipf. ἐκίχημεν, subj. κιχείω, opt. κιχείη, inf. κιχῆναι, ptc. κιχείς. For subj., see G. 1344, H. 866, 1.

27. δηθύνοντα: for elision, see Sketch of Dialect, § 4. — αὖτις: 'again.'

28. χραίσμη: 2 aor. subj. of a defective verb ἔχραισμε. For subj., see G. 1378, H. 887. — τοι [σοι]: for dat., see G. 1159 and 1160, H. 764, 2.

29. πρίν: adv., not conj., 'sooner shall old age come upon her,' etc. Notice here again the tendency to use short co-ordinate sentences (parataxis), instead of combining several of them into a period. — μιν [αὐτήν]: this enclitic pron. of 3d sing. may stand for all genders.

30. Ἄργεϊ: used in a broad sense for 'Peloponnesus,' of which it was so important a city. — ἐνὶ Φοίκῳ: apparent hiatus. — πατρὸς [πάτρης or πατρίδος]: for gen., G. 1148 and 1149, H. 757.

31. The frame of the Hom. loom was upright (ἱστός, from ἵστημι) instead of horizontal, as in hand-loom of our day, and the weaver stood in front of it, stepping alternately to the right and left as the shuttle was thrown. — ἐπὶ in ἐπ-όχεσθαι implies repetition: 'going to over and over again,' 'plying.' — ἀντιώσαν: 'approaching,' assimilated form, from ἀντιόουσιν. The ου passes into ω, to which the α is assimilated. See Sketch of Dialect, § 18, 1.

32. ὥς κε νέηαι [ὥς ἂν νέη]: κε [ἂν] is occasionally joined to the conjunction in final clauses. G. 1367, H. 882.

33. ὥς ἔφατ' [οὕτως ἔφη]: when ὥς means 'thus,' it is always oxytone

except in the phrases καὶ ὥς, οὐδ' ὥς. — ἔδαισεν: the aug. ε is here properly used as long, because account is taken of a letter of the theme, remembered though unwritten. That theme is δFi-, and the aor., with lengthened stem, ἐδFαισεν.

34. παρὰ θίνα: 'along the shore.' — πολυφλοίσβοιο: suggests by its sound its meaning. Such words are called onomatopœtic.

35. ἀπάνευθε: 'far away,' ἀπό, ἄνευ, and the suffix -θεν or -θε. — πολλὰ (cogn. acc.) . . . ἡράθ' [ἡράτο]: 'was praying earnestly,' ipf. 3d sing. from ἀράσσομαι.

36. ἄνακτι: for case, G. 1159 and 1160, H. 764, 2. — τόν [δν]: the first instance where the article fills the place of the relative. G. 935, H. 275 D. — Δητώ: 'Leto,' Lat. *Latona*, greatly revered as the mother of Apollo and Artemis, whom she brought forth on the island Delos. See v. 9.

37. μεν [μου] Χρύσην: Chryse and Killa were unimportant towns in the Troad. The term Troad (ἡ Τρωάς, sc. χώρα or γῆ) designates the region about Troy. — ἀμφιβέβηκας: 'protectest,' lit. 'standest about.' The figure may be of a warrior standing over and defending a fallen companion. Notice that most of the perfects in Hom. denote a state, and are to be translated as presents. — Τενέδοιο: for gen., G. 1109, H. 741. — ἴφι: 'mightily.' The suffix -φι is properly an instrumental suffix, and has its original force here. The same suffix appears in Latin in *tibi, sibi, and mihi*.

39. Σμινθεύ: 'Sminthian;' this word probably means 'destroyer of field-mice' (σμίνθος), which infested fields of grain. — τοι [σοι]. — χαρίεντα: pred. adj. with νηόν [νεών], may be translated by adv. expression, 'for thy pleasure.' — ἐπὶ . . . ἔρεψα (unaug. aor. from ἐρέφω): 'roofed over,' i.e. 'built.'

40. κατὰ . . . ἔκηα [κατέκαυσα]: 'consumed utterly,' lit. 'burned down.' The form ἔκηα is produced from the theme κα- (καυ or καF) by lengthening the theme-vowel, after the analogy of liquid verbs. See Sketch of Dialect, § 20, 3.

41. ἡδ(έ): orig. correlative of ἡμέν, but often used alone, = καί. — κρήνην ἐέλδωρ [κράνον τὴν εὐχήν]: Hom. pres. is κραιαίνω, strengthened form of Attic κραίνω.

42. τίσειαν: distinguish τίω, 'honor,' from τίνω, 'punish.' For opt., G. 1507, H. 870. — βέλεισσιν dat. of means or instrument.

43. τοῦ: for gen., G. 1102, H. 742.

44. κατ': for loss of accent with elided vowel, G. 120, H. 107. — Οὐλύμποιο [Ὀλύμπου]: 'Olympus' in Thessaly, the home of the gods, more than 9,000 ft. high, its summits clad in perpetual snow. Some suppose the little less lofty Bithynian Olympus to be meant; this would be much nearer the Trojan plain. — κατὰ καρήνων: 'down from summit,' where were the palaces of the gods. — κῆρ (used only in singular) [καρδίαν]: the acc. of specification is especially frequent with verbs denoting emotion.

45. ὤμοισιν [ἐπὶ τοῖς ὤμοις], see on θυμῷ, v. 24. — ἀμφηρεφέα τε φάρε-
τρην [καὶ ἀμφηρεφῇ φάρετραν]. ἀμφηρεφέα (ἀμφι, ἐρέφω): 'closed at both
ends.' Notice that the naturally short final α is here used as long in the
thesis of the foot. This liberty is taken especially in words ending in three
short syllables.

46. ἐκλαγχαν: the full theme κλαγγ- shows itself in the aor., though
not in the pres. κλάζω, G. 584 and 588, H. 398 b. — ἄρ' (ἄρα): inferential
particle, the meaning of which must often be felt rather than expressed.
Here we might give its force with δέ thus: 'and then it was that,' or 'and
you may be sure.'

47. αὐτοῦ κινήεντος: 'as the god himself moved.' αὐτοῦ stands in
contrast to οἱστοί. — ἦϊε [ἦϊ]. — νυκτὶ τοικῶς: 'like the night,' i.e.
gloomy and awful; for case of νυκτὶ, G. 1175, H. 773.

48. ἀπάνευθε: governs gen. νεῶν, though used absolutely in v. 35. —
μετὰ . . . ἔηκεν: 'let fly into the midst;' μετὰ is adv. (see on v. 25), and
we have no tmesis. Distinguish: ἴον, 'violet;' ἰός, 'arrow;' ἴος, 'one.'

49. δεινῇ: attributive: 'a dreadful twang began from the silver bow.'
Distinguish βίος, 'life,' and βίος, 'bow.' The armor and ornaments of the
gods are generally represented as of gold; Apollo, as god of light (Φοῖβος,
v. 43) bears the silver (white) bow. There is an evident onomatopœia in
this verse. Among many examples of onomatopœia in Lat. and Engl. the
following may be given: *Monstrum horrendum informe ingens cui lumen
ademptum*, Vergil's Aeneid, III, v. 658 (from the description of Cyclops),
and the lines from Tennyson's Princess, —

'The moan of doves in immemorial elms, and murmur of innumerable bees.'

50. οὐρήας [ὀρέας]: 'mules;' the word is perhaps connected in de-
rivation with ὄρος, 'mountain,' mules being specially adapted to service in
mountain roads; for case of οὐρήας, G. 1049, H. 712 c. — ἐπ-ώχετο:
'assailed;' ἐπὶ has the same force as in v. 31, 'one after another.' —
ἀργούς: the radical idea of the word is 'bright.' Hence the two signifi., —
1. 'white;' 2. (as here) 'fleet,' 'quick,' because quick motions produce a
dazzling effect like that of white color. — αὐτάρ: expresses a slighter
opposition than ἀλλά, but is more strongly adversative than δέ.

51. βέλός (σ)έχεπευκός: example of the lengthening of a final short
syllable, on account of original initial consonant not wholly forgotten,
though it had ceased to be written. — ἐφίελς: pres. ptc. from ἐφ-ίημι.

52. βάλλ' [ἐβαλλε]: 'was smiting.' — νεκύων: gen. of material. —
θαμνίαι: adj., best translated as adv., 'thickly' (see on v. 39).

53. ἀνὰ στρατὸν ὥχετο: 'sped (up and down) through the encamp-
ment.' Notice in this and the follg. verse three cases of the omission
of the article, where it would be expected in prose.

54. τῇ δεκάτῃ: the usual word for day in Hom. is ἡμαρ (cf. adv.
ἐννῆμαρ, v. 51); but this fem. form of the adj. shows that the form ἡμέρη
[ἡμέρα] was not unknown to the poet. — καλίσσατο [ἐκαλέσατο].

55. τῷ γὰρ ἐπὶ φρεσὶ θῆκε [ταῖς φρεσὶν αὐτοῦ ἐπέθηκεν]: 'put into
his heart.' φρεσὶ is dat. after compd. verb; τῷ is dat. of obj. remotely
affected. G. 1165, H. 767.

56. ῥά: see on v. 46. The force of particle may here be given by:
'you know,' or 'you see.' Those acquainted with German will be reminded
of ja joined to the verb; e.g. *Denn sie sah sie ja sterbend.* — ὀράτο [έωράτο
or έώρα]: middle voice used without appreciable difference of meaning
from the active.

57. δ' ἐπεὶ οὖν: 'and so when.' In ἤγερεθην [ἠγέρεθσαν] and δηγε-
ρέες we see the theme of ἀγείρω (ἀγερ-) repeated: 'had assembled and were
gathered together.' This is an example of Homeric fulness of expres-
sion. We see the same thing in the Hebrew poetry, in what are called the
'Parallelisms' of the Psalms.

58. τοῖσι: for case, G. 1167, H. 767; translate: 'rose up and spoke
among (and for) them.'

59. νῦν: i.e. 'as things now are.' — ἄμμε [ἡμᾶς]: Aeolic form. —
παλιμπλαγχθέντας (πάλιν, πλάζω): 'baffled,' lit. 'driven back.'

60. εἴ κε(ν): as κε(ν) = the particle ἄν, εἴ κε, = εἰάν (which is never
found in Hom.) and ἦν. According to Attic usage this conj. should be
followed by subj.; but we shall find many instances where εἴ κε is followed
by the opt. to express a bold supposition, possible but unlikely; κε empha-
sizes the contingency.

61. εἰ δῆ: 'if really;' δῆ, like Lat. iam, to which it is perhaps al-
lied, is properly a temporal particle, and means 'now;' and this meaning
underlies all its uses, even where it is introduced to give dramatic vivid-
ness to a statement or narrative. — δαμά: fut., not pres. indic.

62. ἐρείομεν (from ἐρέω, 'inquire of') = ἐρώμεν [έρωτάμεν]: for hor-
tative subj., G. 1344, H. 866, 1. — μάντις (μαίνομαι). 'seer,' 'prophet,'
not devoted, like the priest, to some one deity. — ἱερεὺς: 'sacrificial
priest' (hence ἱερεύω, 'offer sacrifice,' 'slay'); he learns the will of the
gods by sacrifice. — ὄνειροπόλος: 'reader of dreams.'

64. κ' εἴποι [ἂν εἴποι]: potential opt. G. 1327 and 1328, H. 872. —
ὅ τι: the indefinite relatives are reg. employed in dependent questions.
G. 429 and 430, H. 282, 700. The direct question was: τί ἐχώσατο; —
ἐχώσατο: from χόωμαι.

65. εὐχολῆς [εὐχῆς]: for gen., G. 1126, H. 744; translate: 'finds
fault for a vow (unfulfilled) or a hecatomb (not offered).' For deriv. and
meaning of ἐκατόμβη, see Hom. Dict.

66. κνίσσης: for gen., G. 1099, H. 739; 'savor,' 'smell of burning
fat.' Upon this, as it rose to heaven, the gods were supposed to be
nourished.

67. βούλεται [βούληται]: translate with αἴ κε, 'on the chance that he
may wish'; some translate, 'whether he may wish,' and regard as an indirect
question. Goodwin MT. 53, N. 2, says that an apodosis, e.g. 'that so we

may learn,' is to be supplied. L. R. Packard suggests that *ἐρείομεν* is really the apodosis, and that the difference between this and ordinary conditions is that, whereas usually the verb of the protasis precedes the verb of the apodosis in *time* as well as in *thought*, here (and in similar cases), the priority is only in thought, not in time. Willingness to relieve is evidently thought of, in this case, as subsequent to the *ἐρείομεν*; hence Professor Packard suggests the name *posterior condition* for such cases. — *ἡμῖν ἀπὸ λοιγὸν ἀμῦναι* [*τὸν λοιγὸν ἀπαμῦναι ἡμῶν*]: dat. of advantage is commonly used after this verb in Hom. instead of the gen. of separation, which would be quite natural. G. 1168, H. 767 a.

68. *ὡς εἰπὼν κατ' ἄρ' ἔξετο* [*οὕτως* or *ταῦτα οὖν εἰπὼν ἐκαθέξετο*].

69. *ῥα*: occurs only in the phrase *ῥα' ἄριστος*: 'far the best,' it is thought to be for *ῥεῖρα* (*ἐρέχω*, 'project'), 'eminently,' 'prominently,' — where, however, the idea of prominence lies in the *ῥε*, not in *ῥω*.

70. *ὅς ῥ' ἔειπε* [*ῥ' εἶπε*]: see on v. 51. — *πρὸ τ(ε) ἔόντα*: lit. 'the things that were beforehand,' the article, expressed with the two preceding ptes., is omitted with the third. All of these ptes. denote time with reference to the secondary tense *ῥ' εἶπε*. Hence translate, 'that which was,' 'that which was to be,' 'that which had been (lit. was beforehand),' — i.e. the present, the future, and the past. — The verb *εἶμι* has no aor. or perf. ptc., for one of which the periphrasis *πρὸ τε ἔόντα* may be regarded as a substitute.

71. *νήεσσ(ι)* [*ναυσί*]: dat. of advantage, instead of gen. after a word of ruling: 'acted as guide for the ships,' i.e. showed them the way. See on v. 67, G. 1165, H. 767. — *Ἴλιον*: i.e. *ager Trojanius*, 'precincts of Ilium.' — *εἴσω* [*εἴς*]: frequently used in Hom. as prep. with verbs of motion.

72. *ἦν διὰ μαντοσύνην*: 'by means of his prophetic art,' e.g. at Aulis, where Kalchas had directed the sacrifice of Iphigeneia. Divination is the special gift of Apollo, as the gift of song is that of the Muse (v. 1). — *ἦν* is poss. adj., for which in Attic the article would be a sufficient substitute. G. 408, H. 269 a, 690. — *τήν* = *ἦν*: rel. pron.

73. *ὁ σφιν*: *ὁ* is the article (with demonstrative force) which receives the accent on account of the enclitic *σφιν*. *σφιν* = *σφισί(ν)*; but as this is always reflexive in Attic, the unemphatic *αὐτοῖς* would be the prose equivalent of *σφιν*. Connect the dat. with *ἀγορήσατο καὶ μετέειπεν* (see on v. 58).

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the preceding word is explained. The following caesura would also sufficiently account for the lengthening. See Essay on Scanning, § 5, 4.

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87. *Δαναοῖσι*: The three common Hom. designations of the Greeks, 'Achaïans,' 'Argives,' 'Danaans,' occur in vv. 79 and 87 in close proxim-

may learn,' is to be supplied. L. R. Packard suggests that *ἐρείμεν* is really the apodosis, and that the difference between this and ordinary conditions is that, whereas usually the verb of the protasis precedes the verb of the apodosis in *time* as well as in *thought*, here (and in similar cases), the priority is only in *thought*, not in *time*. Willingness to relieve is evidently thought of, in this case, as subsequent to the *ἐρείμεν*; hence Professor Packard suggests the name *posterior condition* for such cases. — *ἡμῖν ἀπὸ λοιγὸν ἀμύναι* [*τὸν λοιγὸν ἀπαμύναι ἡμῶν*]: dat. of advantage is commonly used after this verb in Hom. instead of the gen. of separation, which would be quite natural. G. 1168, H. 767 a.

68. *ὥς εἰπὼν κατ' ἄρ' ἔξετο* [*οὕτως οἱ ταῦτα οὖν εἰπὼν ἐκαθέζετο*].

69. *ῥα*: occurs only in the phrase *ῥα' ἄριστος*: 'far the best,' it is thought to be for *ἐξοχα* (*ἐξέχω*, 'project'), 'eminently,' 'prominently,' — where, however, the idea of prominence lies in the *ἐξ*, not in *έχω*.

70. *δς* *ἤδη* [*ῥῆει*]: see on v. 51. — *πρό τε* (*ε*) *έόντα*: lit. 'the things that were beforehand,' the article, expressed with the two preceding ptc., is omitted with the third. All of these ptc. denote time with reference to the secondary tense *ῥῆη*. Hence translate, 'that which was,' 'that which was to be,' 'that which had been (lit. was beforehand),' — i.e. the present, the future, and the past. — The verb *εἶμι* has no aor. or perf. ptc., for one of which the periphrasis *πρό τε έόντα* may be regarded as a substitute.

71. *νήεσσ(ι)* [*ναυσί*]: dat. of advantage, instead of gen. after a word of ruling: 'acted as guide for the ships,' i.e. showed them the way. See on v. 67, G. 1165, H. 767. — *Ἴλιον*: i.e. *ager Trojanus*, 'precincts of Ilium.' — *εἴσω* [*εἰς*]: frequently used in Hom. as prep. with verbs of motion.

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ity. Gladstone sees in Ἀχαιοί a constant reference to the ruling class. Ἀργεῖοι, he says, is applied only to the Greeks serving before Troy, while Δαναοί refers to the Greeks as fighting men. It is, however, doubtful whether these distinctions are observed; and it is probable that metrical convenience has much influence in the choice of the appellative.

88. οὗτις: referring, of course, to Agamemnon; for accent, G. 146, H. 118. — ἐμεῦ [ἐμοῦ] ζῶντος καὶ ἐπὶ χθονὶ δερκομένου: 'while I live and have the gift of sight upon the earth.' ἐπὶ χθονὶ δέρκεσθαι is a phrase of equivalent meaning to ζῆν, so that we have another example of the Homeric fulness of expression, noticed in v. 57. Cf., in English, 'live and breathe.'

89. κοίλης [κοίλαις]. — ἐπ-οίσει: fut. from ἐπι-φέρω.

90. οὐδ' ἦν Ἀγαμέμνονα εἶπης: 'not even if thou shalt say Agamemnon,' to whom Kalchas had referred in his hint in v. 78. The apodosis of ἦν εἶπης is ἐποίσει, which may be repeated from the preceding verse.

91. πολλόν [πολύ]: the Hom. dialect shows a nearly complete decl. from each of the stems πολυ- and πολλο-; the Attic dialect has a mixed decl. made up from both. See Sketch of Dialect, § 13, 3. — εὐχεται: 'boasts,' 'claims to be (and is).' The Hom. chiefs pretend no false modesty; but neither does the word imply arrogance. It simply asserts Agamemnon's conceded position among the Achaians. The orig. meaning of εὐχομαι, according to a plausible etymology, is 'speak in a loud voice.' Hence, — 1. 'pray' (aloud); 2. 'boast.'

92. 'And then it was that the faultless seer took courage (aor.), and was speaking' (impf.). — ἀμύμων (ἀ priv. and μῶμος, 'stain'): the change from ω to υ, seen also in ἀνώνυμος (ἀ priv. and ὄνομα) and a few other words, is characteristic of the Aeolic dialect; lit. 'faultless,' but only of externals, — e.g. of lineage or of personal appearance.

93 = 65.

94. With ἔνεκ' ἀρηγήρος sc. ἐπιμέμφεται: the simple gen. of cause might perhaps have been used, as in v. 93.

95. Notice the transition from a relative, and hence subordinate, to an independent sentence. We might have had: 'and whose daughter he did not release and whose ransom he did not receive,' or ptcs. might have been used, — οὐκ ἀπολύσας καὶ οὐκ ἀποδεξάμενος.

97. πρίν in this verse is an adv.; in the follg. verse it is a conj. We find similarly used, in Attic Greek, πρότερον . . . πρίν and πρόσθεν . . . πρίν. — ἀπώσει: fut. from ἀπ-ωθέω.

98. ἀπὸ . . . δόμεναι [ἀποδοῦναι]: the subj of this inf. is suggested by Δαναοῖσιν, in v. 97. — φίλψ: see on v. 20. — ἐλικώπιδα κούρην [κόρην, H. 138 a]; the adj. is diversely explained as 'round-eyed' and 'bright' or 'gleaming-eyed.'

99. ἀπριάτην: adverbial: 'without purchase,' i.e. without paying the

price exacted by Agamemnon. — ἀνάποινον: also adverbial: 'without ransom,' i.e. without handing over the ἀπερείσι' ἄποινα (v. 20) voluntarily offered by her father. — ἄγειν: the appropriate word for 'conducting' a hecatomb of living creatures.

100. Χρύσην: already mentioned, v. 37. — μὲν [αὐτόν]. — πεπιθόμεν: potential opt. with κε; the form is redupl. 2 aor., of which there are many examples in Hom., but only three — ἤγαγον, εἶπον, ἤνεγκον — in Attic. See Sketch of Dialect, § 15, 2.

101 = 68.

103. μένεος [μένους] . . . (ἐ)πίμπλαντ(ο): 'his diaphragm, dark on both sides, was swelling mightily with fury.' The diaphragm, or midriff, a large muscle in the center of the body, was regarded by the Greeks as the seat of the various feelings, — joy, fear, rage, love. The same may be said of the word 'heart' in English. The adj. ἀμφιμέλαινα, 'black on both sides,' seems to be appropriate to φρένες in its literal sense as in the center of the body, and charged with venous blood. The φρένες can be said to be filled with μένεος, 'fury,' only in their derived meaning. The phrase may be translated freely: 'his gloomy heart was filling mightily with rage.'

104. ὄσσε: defective noun, used only in dual: 'his two eyes.' — οἱ [αὐτῶ]: dat. limiting the verb, instead of gen. limiting the noun. G. 1170, H. 767. — λαμπετόωντι: see on v. 31. — ἐκτὴν: 2 plupf. from εἶκα and really a redupl. form = *FeFikτην*, so that the hiatus before it is only apparent.

105. πρώτιστα [πρώτων]: in form a double superlative: 'first of all.' — κάκ' = κακά: the accent, instead of disappearing with the elided vowel, as in case of prepositions (v. 101) is retracted to the preceding syllable. G. 120, H. 107. The acc. is cognate. Translate κάκ' ὁσσόμενος: 'with ill-boding glance.'

106. κακῶν: ntr. pl. — τὸ κρήγυνον: lit. 'that which is sound.' — εἶπας: 2 aor. with intermediate vowel of 1 aor. Cf., in Attic, the two forms ἤνεγκον and ἤνεγκα.

107. τὰ κάκ' [κακά]: subj. of ἐστὶ, the inf. μαντεύεσθαι depending upon the pred. adj. φίλα. — φρεσί: see on v. 24.

108. ἐτέλεσσας [ἐτέλεσας]: 'didst thou bring to pass.'

109. καὶ νῦν; 'and now,' — a special instance of the habit referred to in αἰεί, v. 107. — θεοπροπέων ἀγορεύεις: 'art declaring in thy capacity of θεοπρόπος,' i.e. 'art declaring as by divine direction.'

110. δῆ: 'in very truth,' or perhaps with ironical force, 'forsooth'. See on v. 61. — τοῦδ' [τοῦδε] ἔνεκα is the antecedent of οὐνεκα [οὐδ' ἔνεκα]: 'on this account, because.' — σφὶν [αὐτοῖς]: i.e. τοῖς Ἀχαιοῖς. — τεύχει (from τεύχω): 'devises.' Cf. Lat. *machinatur*.

111. κούρης: gen limiting ἄποινα. — Χρυσήϊδος, nom. Χρυσῆϊς, 'Chryseis,' feminine patronymic, formed from Χρύσης, 'Chryses.' The patro-

nymic ending is -ιδ, nom. -ις. G. 846, H. 559. Chryseis means 'daughter of Chryses.'

112. **ἔθελον** [ἤθελον]. — **αὐτήν**: in emphatic contrast with **ἄποινα** in previous verse.

113. **καὶ γάρ**: the ellipsis is **οὐκ ἔθελον**: 'I well might refuse, for.' — **Κλυταιμνήστρης**: gen. after **πρό** in comp. G. 1132, H. 751. Klytaimnestra, the wife of Agamemnon, who afterward proved unfaithful to him, and with her paramour Aegisthos accomplished his death, remained at Argos during the war.

114. **κουριδίης**: 'wedded,' — probably derived, like **κούρη**, 'bride,' from **κείρω**, 'cut,' from the custom of cutting the bride's hair immediately before marriage. — **ἑθόν**: not reflexive, else it would have been accented **ἑθεν** [οῦ], but unemphatic = **αὐτῆς**. — **χερείων** [χείρων]: see on v. 80.

115. 'not in figure nor in stature, neither in mind nor in skill.'

116. **καὶ ὥς**: see on v. 33.

117. **βούλομ(αι)**: For elision, see Sketch of Dialect, § 4. — **ἔμμεναι** (for **ἔσ-μεναι**) [εἶναι]. — **σόν** [σῶν].

118. **ἑτοιμάσατ'**: 'put in readiness,' aor. inv. referring to a single act.

119. **ἔω** [ᾗ]: we have the subj. in this final clause, because the aor. inv. has regularly the force of a primary tense. H. 881.

120. **λεύσσετε** [όρατε]. — **ὅ**: the acc. of the rel. pron. has passed into a conj. (cf. *quod* in Latin). In prose we should have had **ὅτι**. — **ἔρχεται ἄλλη**: 'is going elsewhere,' i.e. 'is given to another.' — **μοί**: dat. of disadv. G. 1165, H. 767.

121. **ἡμείβετ'**: the verb has become so established in its derived meaning, 'answer,' lit. exchange words (sc. **ἔπεσι**), that it takes an acc. of the pers. like **προσέφη**.

122. The verse begins in courtly style; but, instead of the usual close, **ἄναξ ἀνδρῶν Ἀγαμέμνων**, there follows the contemptuous **φιλοκτεανώτατε πάντων**. — **πάντων**: 'of all men.'

123. **πῶς γάρ**: 'How, pray?'

124. **ἴδμεν ξυνήϊα** [ἴσμεν κοινά]: translate the verse: 'Nor at all, methinks, do we know of common possessions stored up abundantly.'

125. The first **τά** is relative; the second, demonstrative. — **πολίων** [πόλεων]. — **δέδασται**: pf. from **δαίνομαι** or **δατέομαι**. Ten years of the war had been mostly spent in raids upon the lesser cities of the Troad, of which Achilles had destroyed twenty-three. It was in such expeditions that Chryseis and Briseis were made captives.

126. **παλίλλογα ταῦτ' ἐπαγείρειν**: 'pile these up (so as to be) collected together;'
παλίλλογα expresses the result of **ἐπαγείρειν**. See on v. 39.

127. **τήνδε**: i.e. Chryseis. — **πρό-ες** (2 aor. inv. **προ-ίημι**) **θεῶ**: 'send her forth (out of respect) for the god,' i.e. for Apollo. **θεῶ** is dat. of advantage.

128. **τριπλῇ τετραπλῇ τε**: 'thrice, yea, four times.' Cf. Verg. Aen. I. 94, *terque quaterque*. — **αἶ κέ ποθι** [εἰάν ποθι].

129. **δῶσι** [δῶ]: 2 aor. subj. 3 sing. The **ι** subscript in the Attic form **δῶ** is derived from the orig. ending -σι, and should not logically be written in **δῶσι**. It is, perhaps, to be explained as a mistaken correction of the copyist, who remembered the **ι** subscript in the Attic form, and assumed that it should also be written in the Hom. form. — **πόλιν Τροίην**: unlike **Τροίης πτολίεθρον** (v. 164), undoubtedly refers to the city Troy.

131. **δὴ οὕτως**: pronounce **δὴ οὐ** as one syllable by synizesis. — For the orig. meaning of **δὴ**, which is here apparent, see on verse 61. — **ἀγαθός περ ἑών**: 'very brave as thou art.' **περ** is a freq. attendant of the concessive ptc., but no concessive idea belongs to **περ**, which retains its orig. meaning, 'in high degree' (from **περί**); here it qualifies **ἀγαθός**, 'very brave.'

132. **κλέπτε νόφ** [νόφ]: 'cheat by craft,' 'craftily cheat;' or **νόφ** may be taken as a local dat. in its first meaning: 'cheat in thy thought,' which nearly equals 'think to cheat.'

133. **ἦ ἐθέλεις**: 'dost thou really wish?' — **ᾄφρ' ἔχης**: used as the equivalent of inf. **ἔχειν**, and parallel with follg. **ῆσθαι**. — **αὐτως**: adv. from **αὐτός**, with changed accent; lit. 'in this very way,' i.e. 'vainly,' 'idly,' 'without a gift,' as is explained by **δενόμενον**.

134. **δενόμενον** [δεόμενον]: G. 495, 2, H. 411.

136. **ἄρσαντες**: 1 aor. ptc. from **ἄρ- (ἀραρίσκω)**. — **ἄρσαντες κατὰ θυμόν**: 'suited it to my wish.' The sudden breaking off of the sentence by suppressing the apodosis, — indicated by the dash, is called *aposiopēsis* (**ἀποσιώπησις**: lit. 'becoming silent'). If expressed, the apodosis would have been something like **καλῶς ἔξει**. Cf. Vergil's Aen. I, 135.

137. **εἰ . . . δώσωσιν** [εἰάν δὲ μὴ δώσωσιν], **ἐγὼ δέ κεν αὐτὸς ἔλωμαι**. **δέ** marks the commencement of the apodosis, and is not connective; it may be rendered 'then,' or left untranslated. A similar instance of its use occurred in v. 58. **κεν ἔλωμαι**: an instance of that use of the subj. in Hom. which closely approaches the fut. indic., — being, perhaps, a little less positive. G. 1355 and 1356, H. 868. In Attic there are only two grades of expression, — fut. indic. and opt. with **ἄν** (potential opt.). The Hom. language has five varieties of expression, — fut. indic., subj., fut. indic. with **ἄν**, subj. with **ἄν**, opt. with **ἄν**.

138. **τέον** [τόν] — **Αἴαντος**: Ajax, the son of Telamon (**Αἴας Τελαμωνίος**), was the strongest of the Greek heroes, and during Achilles's absence the bravest in defence, as Diomedes was the boldest in attack. Cf. B 768, Γ 226. — **Ὀδυσῆος** [Ὀδυσσεύς]: see on **Ἀχιλλῆος**, v. 1. Odysseus, the son of Laertes, of the island Ithaca, was the shrewdest of the chiefs, and the hero of the Odyssey. Agamemnon is made to insult gratuitously, in succession, the most distinguished of the Greek warriors.

139. **ἰὼν ἔλωμαι**: 'will go and take.' — **ἄξω ἑλών**: 'will take and

bring.' — **κεχολώσεται**: fut. pf. from **χολόω**, *i.e.* 'he shall not only become, but remain angry' (*cf.* **κεκλήσῃ**, Γ 138). **κε** (**ἔν**) is joined with **κεχολώσεται** and **ἴκωμαι**, as described in v. 137.

140. **μεταφρασόμεσθα**: 'we will consider hereafter' (**μετά**).

141. In this and the follg. vv. occur several instances of aor. subjs. with shortened mood-signs (see Sketch of Dialect, § 17): **έρύσ(σ)ομεν**, **ἀγείρομεν** (142), **θείομεν** [**θῶμεν**] (143), **βήσομεν** (144). These are all hortative subjs.

142. **ἐρέτας**: from nom. sing. **ἐρέτης**.

143. **καλλιπάρηον**: compound of **καλός**, 'beautiful,' and **παρειά**, 'cheek.'

143. Join **ἄν** (for **ἀνά** by apocope, G. 53, H. 84 D) with **βήσομεν**, from which it is separated by tmesis.

144. Translate **ἀρχός** as predicate: 'Let one man, who can give counsel, be leader.'

145. Idomeneus was king of Crete.

147. **ῥῥ' ἰλάσσαι** [**ἴν' ἰλάσῃ**]. — **Ἐκάεργον**, ordinarily explained as 'Far-worker' (**ἐκάς**, **ἔργον**), *i.e.* 'Far-darter,' referring to the force of the Sun-god's darts, even at a distance. Autenrieth derives the word from **ἐκάς** and **εἶργω**: lit. 'one who shuts far away,' *i.e.* either from evil ('Protector') or in the lower world ('Death-god').

148. **ὑπόδρα**: perh. for **ὑποδρακ** (**ὑπό**, **δέρκομαι**), lit. 'looking under' (angry eyebrows), 'with scowling glance.' There can hardly be found a finer example of indignant invective than the passage vv. 148-171.

149. **ἀναιδείην ἐπιειμένη**: 'clad in (as with a coat of mail, lit. 'clothed upon with') shamelessness.' Verbs which take, in the active voice, an acc. of the person and of the thing retain the acc. of the thing in the passive. G. 1069, 1239, H. 724 a. — **ἐπί** does not lose its final letter, because **ἐννυμι**, Lat. *vestio*, has initial F.

150. **ἔπειν**: the double dat. is natural, because in obeying a command one also obeys the giver of the command (*cf.* in Lat. *dicto audiens esse alicui*; in other words, **ἔπειν** is the nearer, **τοί (σοί)** the remoter (indirect) object. It comes to the same thing to explain **ἔπειν** as a definitive appositive of **τοί**: 'thee,' *i.e.* thy words. H. 625 c. — **πειθήται**: dubitative or deliberative subj.: 'How can one obey?' G. 1358, H. 866, 3.

151. **ὀδόν**: cogn. acc. after **ἐλθέμεναι** [**ἐλθεῖν**]; translate: 'either to go on a foray or to fight mightily with heroes.' — **ἴφι**: see on v. 38.

153. **μαχησόμενός** [**μαχούμενος**]: final syllable is here used as long before the caesura. See Essay on Scanning, § 5, 4. — **μοί**: 'in my sight.' G. 1172, H. 771.

154. **οὐδὲ μὲν [μήν]**: *cf.* v. 77. Wealth in the heroic age consisted chiefly in cows and horses. *Cf.* the derivation of Lat. *pecunia* and Engl. *chattel*.

155. Phthia in S. Thessaly was the hereditary kingdom of Achilles

The two fine-sounding adjectives which close the line describe the fertility of the Thessalian plain.

156. **ἐπεὶ ἦ**: the diphthong **ει** may be considered as shortened in the arsis before follg. vowel, or the **ι** may be pronounced by synizesis with the following **η**, — **ἐπεῖ η**.

157. Notice the flowing sound of the first half of this spondaic verse, on account of the number of vowels as compared with consonants.

158. **σοί**: dat. of association with **ἄνα**, G. 1175, H. 772 c; yet the verb **ἐσπόμεθα** regularly takes the dat. The accent of **σοί** and its repetition — **σύ, σοί** — indicate great emphasis.

159. **τιμήν ἀρνύμενοι**: 'seeking to obtain satisfaction. **ἀρνύμενοι**, pres. **ἀρνυμαι**, comes from a different root from **αἶρω** [**αἶρω**]. Its primary meaning is 'attain to.' — **κυνῶπα**: implies nom. **κυνώπης**, lit. 'with the eyes of a dog,' 'dog-faced.' (*Cf.* in v. 225 the equivalent expression **κυνὸς ὄμματ' ἔχων**; *cf.* also Z 344, where Helen reproaches herself.) The noble traits of the dog seem scarcely to have been noticed by the Greeks. The word is constantly, both in compounds and alone, used to convey the extremest reproach. The single exception is the account of 'Argos,' Odysseus's faithful hound (Odyssey, ρ 272).

160. **τῶν**: gen. of cause, esp. freq. with verbs of emotion (see on v. 65). — **μετατρέπη**: becomes a verb of emotion in its derived meaning; lit. 'dost not turn thyself about,' *i.e.* 'dost not regard,' *cf.* Lat. *respicere*. — **ἀλεγίζω**: 'not to care for,' see v. 180.

161. **καὶ δὴ**: 'and now.' — **μοί**: could be joined with **ἀπειλεῖς**, as verbs of threatening govern dat. of person in both Greek and Latin; but is better construed as dat. of disadv. with **ἀφαιρήσεσθαι** (see on v. 67). — **αὐτός**: 'in person.'

162. **ᾧ ἐπὶ [ἐφ' ᾧ]**: when dissyllabic preps. follow their objects, the accent is drawn back to the penult. This retraction of the accent is called anastrophe (**ἀναστροφή**: 'turning back'). See Sketch of Dialect, § 6. In the second half of this verse, an instance occurs of the transition from the relative clause to an independent sentence: 'for which I toiled much, and the sons of the Achaians gave it to me,' instead of 'and which the sons of the Achaians gave to me' (see on v. 79).

163. **οὐ μὲν [οὐ μήν]**. — **σοί**: dat. after **ἴσον**, lit. 'equal with thee,' *i.e.* 'equal with thy prize.' This is an instance of what is called *comparatio compendiaria*, or abridged comparison. *Cf.* Xen. Anab. II, III, 15, ἡ δὲ ὄψις ἡλέκτρον οὐδὲν διέφερε, where ἡλέκτρον = τῆς ἡλέκτρον ὕψους. — **ὀππότε** [**ὀπότεν**].

164. **πολλίεθρον**: 'a city,' — not Troy, but some one of the numerous cities on the Trojan plain (see on v. 125).

165. **τὸ πλεῖον**: 'the larger (harder) part.' — **πολυ-αἶκος**: the latter part of this compound is the stem of **αἶσσω**, 'to leap,' lit. 'much springing,' *i.e.* 'fatiguing.' — **πολέμοιο**: generally to be translated 'combat,' — not, as in prose, 'war.'

166. *διέπουσ'*: 'bring to pass.' The act. forms *ἔπω*, *διέπω* rarely occur in Attic; the midd. forms are extremely common in the sense of 'follow.' — *ἀτάρ* = *αὐτάρ* [*ἀλλά*]: see on v. 51.

167. Agamemnon, as generalissimo of the forces, has his special portion (*γέρας*) of all plunder, set apart in advance of the general distribution. Achilles comes in only on a footing equal with the other chiefs. — *ὀλίγον τε φίλον τε ἔχων*: lit. 'with (a prize) small and sweet,'—i.e. 'precious though small.'

168. *ἐπεὶ κε* [*ἐπὶ* *κἄμω* *πολεμίζων*]: 'when I have fought myself tired.'

169. *εἰμι*: 'I will go,'—pres. with the usual fut. signif. — *ἐπεὶ ἦ*: see on v. 156.

170. *ἔμην* [*ἰέναι*]. — *σὺν νηυσὶ* [*ναυσὶ*]: we constantly find 'with the ships,' instead of 'on,' i.e. 'on board of the ships;' cf., among many examples, vv. 179, 183. — *σ'* [*σοι*]: dat. of advantage.

171. *ἀφύξειν*: fut. inf. from pres. *ἀφύσσω*, lit. 'draw off.' Translate: 'Nor do I propose to stay here in dishonor, and to draw (like a hewer of wood and drawer of water) for thee wealth and riches.'

173. *μάλ'*: 'by all means,' cf. v. 85. So the modern Greek uses *μάλιστα*: cf. Lat. *maxime*, as the equivalent for 'yes,' 'certainly.' — *ἐπ-έσσονται*: pf. midd. from *σεύω* with pres. signif., 'impels.' Notice how smooth flowing this and the follg. vv. are from the numerous liquids which they contain.

174. *εἶνεκ' ἐμείο* [*ἐμοῦ ἔνεκα*].

175. *οἷ κε τιμήσουσι*: see on v. 137. — *μητίετα* [*μητιέτης*]: with shortened final vowel and recessive accent. See Sketch of Dialect, § 10, 2.

176. *ἔχθιστος*: 'most hateful;' for form, G. 357, H. 253. — *μοι*: 'in my sight;' see on v. 153. — *Διοτρεφές βασιλῆς* [*Διοτρεφεῖς βασιλῆς*]: *διοτρεφής* and *διαγενής*, 'Zeus-fostered' and 'Zeus-engendered' are common epithets of kings, both implying membership in the heroic line and a pedigree running back to Zeus.

177. As usual with an angry man, Agamemnon charges the quarrel some spirit entirely upon his opponent.

178. Physical strength is nothing for a man to be very proud of, being purely a gift of the gods. — *καρτερός ἐσσι* [*κρατερὸς εἶ*].

179. *ἐτάροισι* [*ἐταίροις*].

180. *Μυρμιδόνεσσι* [*Μυρμιδονσι*]: distinguish in translation the dat. after the verb: 'play the ruler among (for) the Myrmidons,' from the gen. with the same verb: 'be ruler over the Myrmidons.' The Myrmidons were the subjects of Achilles. — *σέθεν* [*σοῦ*]: see on v. 160.

181. *ἄθομαι* (*σοῦ*) *κοτέοντος*: 'trouble myself about your spite.'

182. *ὥς*: adv. of comparison, 'just as.' The important part of the apodosis is *ἐγὼ κ' ἄγω* (subj. with *κε* nearly equals fut. indic.); but the

τὴν μὲν . . . πέμψω is brought in to save Agamemnon from the appearance of defiance to Apollo's command. The sense may be thus given. 'Though (*μὲν*) I comply with the god and send, etc.; yet (*δέ*) I will have my retaliation upon you, the cause of my loss; for I will go in person and take, etc.'

183. *νηὶ ἐμῇ*: 'with (i.e. 'on' or 'by') one of my ships.'

185. Agamemnon appears in a hateful light in this and the two follg. vv., when he declares that his motive in the threat which he makes is simply to show his *greater power*. The distinction between *κρατερός* and *φέρτερος*—the former referring more to physical strength, the latter to resources of various kinds in one's command—is clearly made below (vv. 280, 281).

187. *ἴσον ἐμοὶ φάσθαι*: 'to speak on a level with me,' 'to assert himself my equal;' *ἴσον* is originally a cognate accusative. — *ὁμοιωθήμεναι* [*ὁμοιωθῆναι*] *ἀντην*: 'to liken himself to me before my face;' *ἀντην* is adv. (cf. *ἀπριάτην*, v. 99).

188. *Πηλεΐωνι*: dat. of possessor; the patronymic ending *-ων* is infrequent in comparison with *-ίδης*, see on v. 7. — *οἱ*: this is one of the common cases where the dat. limiting the verb takes the place of a gen. limiting the noun *ἦτορ* or *στήθεσσι*. Translate vv. 188, 189: 'Woe came to Peleus's son, and his heart was perplexed in double-wise in his shaggy breast.'

190. *φάσγανον*: probably derived from *σφάζω*, and so originally meaning 'slaughter-knife,' but here equals *ξίφος*, *ἄορ*, and means 'sword.'

191. *τοὺς μὲν ἀναστήσει*: 'should make start up the rest of the chiefs.' At the assembly of chiefs (*βουλὴ γερόντων*), the speaker stood and the others remained sitting. Cf. vv. 53, 68, 101. The opts. in this v. represent subjs. of direct discourse (G. 1358, II. 866. 2) changed to opt. under the influence of the secondary tense *μερμήριξεν*. — *ἐναρξίζοι*: 'strip off armor' (*ἐναρα*), presupposes, of course, the killing of Agamemnon.

192. *θυμόν*: 'fury.'

193. *εἶος* [*ἔως*]: *metathesis quantitatis*. See Sketch of Dialect, § 1, 4.

194. *ἦλθε δ' Ἀθήνη*: *δέ* in *apodosis*: 'then came Athena.' The change of tense marks the commencement of the apodosis. Cf. v. 58.

195. *οὐρανόθεν* [*ἐξ οὐρανοῦ*]. — *πρὸ . . . ἦκε*: tmesis. Cf. *προταψεν*, v. 3.

196. *ἄμφω*: governed by *φιλέουσα*, for *κηδομένη* takes the gen. Cf. v. 209; cf. also H. 204, *Ἐκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ*.

197. *στή δ' ὀπίθεν*: 'she stood behind,' or perh. 'she stepped up from behind' (see on v. 6.). — *κόμης ἔλε* [*εἶλε*]: 'plucked by the hair,' gen. of part taken hold of. G. 1099, H. 738.

198. *ὄρατο* [*ἑώρα*]: see on v. 56.

199. Notice the four aorists in this and the next verse, all describing

single acts quickly accomplished. — **θάμβησεν** [**ἐθαύμασεν**]. — **μετὰ . . . ἐτράπετο** (2 aor. midd. from **τρέπω**): here used in literal sense (contrast with v. 160), 'turned him about.'

200. **οἱ** [**αὐτῇ**]: nearly equal to poss. gen. limiting **δοσε** (see on v. 188). Translate the last hemistich: 'for her terrible eyes shone brightly.' Or **δεινῶ** may be taken as predicate: 'dreadful was the gleam of her two eyes.' — **φάνθεν** [**ἐφάνθησαν**]. Cf. **κρήνηνον** [**κρᾶνον**], v. 41.

201. Translate: 'and having raised his voice (as preliminary to speaking) he was addressing her with winged words.' Words are called 'winged' because they 'fly' so quickly from the lip to the ear.

202. **Τίπτ(ε)** [**τί ποτε**]. — **αὖτ(ε)**: 'again,' as if he had said 'One vexation after another, here you are once more!' — **αἰγιόχοιο Διὸς τέκος**: example of a combination of words (three dactyls) which fits easily into the verse, and is used, perhaps, as a half-conventional phrase, without very distinct thought of its meaning. — **εἰλήλουθας** [**ἐλήλυθας**]: closes a spondaic verse.

203. **ἴδῃ** [**ἴδῃς**]: see on v. 56. — **Ἀτρεΐδαο** [**Ἀτρεΐδου**]. In B 185 we find **Ἀτρεΐδεω**. See Sketch of Dialect, § 1, 4.

204. **τελέεσθαι**: fut. inf. midd. with pass. signif.

205. **ῆς ὑπεροπλίσῃ**: 'because of his deeds of arrogance.' — **ῆς** dat. pl. fem. of the poss. pron. **δς**, which is poetic. In Attic Greek, the place of the poss. pron. of the 3d sing. is supplied by the gen. of the personal pron. **αὐτοῦ**, **αὐτῆς**. The article alone has also frequently the force of a possessive. — **τάχα ποτέ**: 'at no distant day,' 'right soon.' — **ἀν . . . ὀλέσῃ**: potential use of subj. (see on v. 137).

207. **τὸ σὸν μένος**: 'that wrath of thine.' — **εἰ κε πύθῃ** [**ἐὰν πύθῃ**]: see on v. 67.

208. **οὐρανόθεν**: cf. v. 195.

209 = 196. — Distinguish **ὁμῶς**: adv. 'alike,' and **ὁμως**: conj. 'yet.'

210. **ἔριδος**: gen. of separation, 'from strife.' — **ἔλκεο** [**ἐλκου**]: inv. prs. 'be drawing.'

211. **ἐπεσι**: 'with words,' if only deeds of violence be foregone. — **ὥς ἔσεται περ** [**ὥσπερ ἔσται**]: lit. 'as shall be,' an elliptical phrase capable of different interpretations. It may mean: 'as you will do (in any case),' or it may refer to the future humiliation of Agamemnon, in which case a word must be supplied, and we might translate: 'predicting how it shall be.' In this and the follg. vv. three different forms of the future of **εἰμί** occur.

212. **ὦδε γὰρ ἐξέρω**: another freq. combination of words (penthemimeris), see on v. 202, which fits easily into the verse. — **τό**: how decide whether relative or demonstrative? The presence of conj. **δέ** decides.

214. **ὑβριος** [**ὑβρεως**]: notice omission of the article, which would be expected in Attic. — **ἴσχεο** [**ἔχου**]: 'restrain thyself.'

216. **σφωϊτερον**: poss. pron. (poetic form) formed from dual of the

pers. pron. of 2d person. See Sketch of Dialect, § 14, 1. Translate: 'the word of you both,' i.e. of Athena and Hera. — **εἰρύσασθαι** (closes spondaic verse): 'respect,' 'observe.' It is doubtful whether this form is to be derived from the root (**F**)ερν-, **ἐρύω**, 'draw,' or from a root (**σ**)ερF-, Lat. *servare*. It is easy to derive, from the idea of 'drawing to one's self (for protection),' the meaning 'defend,' 'maintain,' 'respect.'

217. **καὶ μάλα περ κεχολωμένον** [**καίπερ μάλα κεχολωμένον**]: the separation of **καί περ** (like **ὥς περ**, v. 211) may be compared to tmesis. **κεχολωμένον** agrees with subj. of **εἰρύσασθαι**, i.e. **ἐμέ** or **τινά**.

218. 'Whoso obeys the gods, they hearken well to him.' For sentiment, cf. Prov. xv. 29, John ix. 31. In **ἐκλυον** we have the first example of the gnomic aor., to express a general truth (so called because this use of the aor. is freq. in proverbs, **γνώμαι**). G. 1292, H. 840. The aor. here is equal to a prs. and hence the subj. in conditional rel. sentence. — **ὅς κε ἐπιπειθήται**: general condition referring to present time. If **τ'** before **ἐκλυον** is for **τε**, it may be compared with the same word in vv. 81, 82. There the enclitic is found with no connecting force in both principal and subordinate clauses; here it stands only in the apodosis. Others would see in **τ'**, the particle **τοι**, and translate: 'surely.'

219. **ῆ**: ipf. 3 sg. from defective verb **ῆμι**, Lat. *aiō*, occurs in Hom. only in this form. In Attic Greek, **ῆμι**, 1 sing. prs., and **ῆν** and **ῆ**, 1 and 3 sing. ipf., are found. — **σχέθε** [**ἔσχε**]: 'held,' 'stayed;' for formation in **θ**, see G. 779, H. 498.

220. **ὥσε** [**ἔωσε**]: from **ὠθέω**. — **οὐδ' ἀπίθησε**: first instance of litotes. Litotes (**λιτότης**, 'simplicity') is a form of statement which, because of its studied simplicity, and evident inadequacy, is accepted for much more than it actually asserts. Here, e.g. 'did not disobey' = 'did not fail to obey' = 'obeyed at once.' Examples of litotes are familiar in all literatures. Compare Milton's 'with unblessed feet' = 'with feet accursed.' Nor is this figure of speech by any means confined to poetry, but it is very frequent in prose: e.g. a citizen of 'no mean city,' his last service was 'not his least.' Dr. O. W. Holmes remarks that the humor of many persons consists largely in *understatement*. That this is very true of American humorists will be evident to any one who peruses a few pages of Mark Twain or Artemus Ward.

221. **βεβήκει**: 'was gone.' As the pf. in Hom. freq. = prs., so the plupf. naturally = ipf.

222. **δώματ' ἐς**: 'into the palace.' — **μετὰ δαίμονας ἄλλους**: lit. 'into the midst of,' i.e. 'after other deities.'

223. **ἀταρτηροῖς**: 'hard,' 'unfeeling.'

224. **λήγε χόλοιο**: see on v. 210.

225. **κυνὸς ὄμματ' ἔχων** (see on v. 159): expressive of utter shamelessness, as **κραδίην ἐλάφοιο** (**ἔχων**) denotes extreme cowardice: 'with the eyes of a dog, with the heart of a deer.' It might be more natural to say in English: 'with the eyes of a dog, with the heart of a hare.'

226. ἐς πόλεμον: 'for combat,' last syllable of πόλεμον lengthened in thesis before caesura.

227. To 'lie in wait in ambush' is the highest test of the courage of the Homeric hero. This duty falls to the 'champions,' ἀριστῆες. — ἀριστήεσσι [ἀριστεύουσι].

228. κῆρ: lit. 'death-angel,' i.e. death in person, certain death. Distinguish ἡ κῆρ and τό κῆρ: 'heart.' — εἶδεται [δοκεῖ]: from Hom. pres. εἶδομαι. Notice parataxis in sentence introduced by δέ = γάρ.

229. λώιον [λῶον]: 'more gainful.' — κατὰ στρατὸν εὐρύν: 'throughout the broad (widespread, as lying in camp) army.'

230. ἀπο-αιρείσθαι: the failure to elide shows that αἰρέω orig. began with a consonant, which, however, is sometimes (cf. v. 182) ignored. — ὅστις [ὅς ἂν] εἴπη: for subj. see on v. 218. — σέθεν [σοῦ]: gen. depends upon the adv. ἀντίον. G. 1148 and 1149, H. 757.

231. βασιλεὺς: nom. in exclamation, which sometimes takes the place of a second voc. (it here follows οἰνοβαρές). G. 1045, H. 707. — οὔτι-δανοῖσι: for dat. see on v. 180, 'among worthless subjects,' lit. 'people of no account' (οὔτις). The second half of the verse explains how it is possible for him to be δημοβόρος.

232. ἡ γὰρ ἂν . . . λωβήσαιο: 'for verily thou wouldest offer insult for the last time,' were not thy subjects worthless (εἰ μὴ οὔτιδανοῖς ἀνάσσοις). Instead of supplying the ellipsis, we may use the word 'else' (= 'if this were not so'): 'else thou wouldest surely,' etc.

233. ἐπί: adv. 'besides,' 'thereto.' Notice the lengthening of a final vowel before follg. liquid (easily and doubtless doubled in pronunciation); pronounce ἐπὶ μέγαν. Cf. v. 283, and see Essay on Scanning, § 5. 3.

234. τόδε σκήπτρον: each speaker in the assembly received from the herald the scepter, which gave the recipient the right to speak (the floor) as long as he held it. Cf. Γ 218. — μέν [μήν].

235. φύσει: fut. act. from φύω. — πρῶτα: 'first,' i.e. 'once for all.' — τομήν (τέμνω, 'cut'): 'stock,' 'stump.' — δρεσσι: dat. pl. from ὄρος.

236. περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψεν: the verb takes two accusatives as a verb of depriving: 'for, see (ῥα)! the steel hath stripped off from it (ἐ, here neuter) on every side (περὶ) its leaves and bark.'

237. μιν [αὐτό].

238. δικασπόλοι: 'warders of justice.' — θέμιστας πρὸς Διὸς εἰρύ-αται: 'maintain the laws in the name of (lit. before the face of) Zeus.' It is uncertain whether εἰρύαται is a sync. prs. [ἐρύ(ο)νται], or a pf. with prs. signif. For root and radical signif. see on v. 216.

239. ὁ δέ: 'and this.' ὁ instead of τό from the influence of the pred. noun ὄρκος. H. 617.

240. Ἀχιλλῆος: obj. gen. after ποθή, 'longing for Achilles.' — ἔξεται [ἀφίξεται]. — υἱας: in Attic Greek, a prep. would be required. G. 1065, H. 722.

241. τοῖς: dat. of advantage after χραίσμεῖν, 'to help them.' See on v. 28.

242. εὐτ' ἂν [ἔταν]. — ὑφ' Ἑκτορος: gen. of agent is natural, because πίπτωσι is in effect a passive verb and equivalent to, 'are thrown down.' The gen. might equally well be connected with θνήσκοντες.

243. ἀμύξεις: 'thou shalt rend.'

244. ὁ τ': ὁ = quod, as in v. 120, τε having no appreciable force. Thus ὁ τε is equal to ὅτι τε. ὅτι never loses ι by elision. It is Hom. simplicity, and no boasting, for the hero to call himself ἄριστος Ἀχαιῶν. — χωόμενός: see on v. 153.

246. πεπαρμένον (pf. ptc. from πείρω, 'pierce'): 'studded.' — ἔξετο [ἐκαθέζετο].

247. ἐτέρωθεν: 'on (lit. from) the other side;' cf. Lat. ex altera parte. — ἐμήνι (ipf. from μηνίω): 'was giving vent to his rage.' — τοῖσι: see on v. 58.

248. ἀνόρουσε: 1 aor. from ἀρούω [ἄρνυμι]. — λιγύς: 'clear-voiced.' — ἀγορητής: lit. 'one who speaks in the ἀγορά;' synonymous with ῥήτωρ.

249. τοῦ [οῦ]: poss. gen. limiting γλώσσης. The force of καί can hardly be given in English. Cicero, de Senectute, x. has translated this verse: ex ejus lingua melle dulcior fluebat oratio. — γλυκίων [γλυκυτέρα]. ῥέεν [ῥρρει]: G. 495, I. II. 411.

250. τῷ: 'for him,' i.e. 'before his eyes,' 'during his life;' for dat., G. 1166, H. 771. — μερόπων: the derivation of this word is uncertain; its probable meaning is, 'mortal.'

251. ἐφθίαθ' [ἐφθινο or ἐφθιμένοι ἦσαν]: plupf. pass. from φθίνω. Yet the sync. 2 aor. ἐφθίμην coincides in form with plupf. — οἱ [αὐτῷ]: see on v. 158. — τράφεν [ἐτράφησαν, 2 aor. pass. from τρέφω]. — ἡδ' ἐγένοντο: the natural order seems reversed. This hysteron-proteron may be explained by saying that the order is the natural one to one looking back.

252. μετὰ τριτάτοις [ἐν τρίτοις]: this use of μετὰ with dat. in sense of 'among' is wholly Homeric. Cf. Δ 61.

253. σφι [αὐτοῖς]. — μετ-έειπεν: εἶπον is redupl. 2 aor. from stem Feπ-. The full form was ε-Fe-Feπ-ον. After the digammas fell away, the second and third epsilons were contracted into ει. The initial ε is the syllabic augment. See Sketch of Dialect, § 15, 2.

254. ὦ πόποι: interjection expressing either dismay, as here; or delight, as in B 272. Before vocatives ὦ is always written ὦ. Cf. Engl. O! and oh!

255. γηθήσαι: 3 sg. 1 aor. opt. from γηθέω.

256. κεχαροίατο: redupl. 2 aor. opt. from χαίρω.

257. 'If they learned all this (tale) of your strife': the gen. (dual) depends upon τάδε.

258. *περί* (in the first hemistich) = *περίεστέ*. The verb takes after it a gen. (as a word of superiority), and *βουλήν*, as an acc. of specification; the explanatory inf. *μάχεσθαι* is precisely equivalent to an acc. of specification *μάχην*.

259. *ἄμφω δέ, κτλ.*: an example of parataxis; instead of *δέ*, we might have had, in prose, *γάρ*.

260. *ἥπερ [ἥπερ or ἥ]*. — *ὑμῖν*: attracted from nom. *ὑμεῖς* (*sc. ἐστέ*) by the preceding *ἀρείοι*.

262. *οὐ γάρ πω [οὐπω γάρ]*. — *ἴδωμαι [ἴδοιμι ἄν, or ὄψομαι]*: see on v. 137.

263. *οἶον Πειρίθοον*: attracted into the acc. by *τοίους ἀνέρας* of v. 262. A regular construction would require *οἶος ἦν Πειρίθοος*. Peirithoos was king of the Lapithai, a powerful tribe in Thessaly. Dryas, Kaineus, Exadios, and Polyphemos were chiefs of the Lapithai. To the marriage of Peirithoos with Hippodameia, the wild tribe of Centaurs were invited. Under the influence of wine, they attempted to carry off the bride and other women of the Lapithai. Theseus and Peirithoos led the resistance, and the Centaurs were overcome. The fact that Theseus, the national hero of Athens, was associated by old legend with Peirithoos, probably led to the interpolation of v. 265 in the interest of Athens, by some Athenian rhapsodist.

266. *κάρτιστοι*: metathesis. See Sketch of Dialect, § 7, 2. *δή* emphasizes the superlative: 'the very strongest.' — *κεῖνοι [ἐκεῖνοι]*.

267. *μέν [μήν]*: so also in vv. 269, 273.

268. *φῆρσιν* (probably an Aeolic form for *θηρσί*): 'wild people,' lit. 'wild beasts'; the Centaurs were represented, in later times, as half man and half beast. — *ἀπώλεσαν*: transitive, *sc. αὐτούς*.

270. *ἐξ ἀπίης γαίης*: defines *τηλόθεν*, 'from far away, [namely] from a remote land.' — *αὐτοί*: the fact that the heroes 'themselves' sent for him shows what was his reputation even in his youth.

271. *κατ' ἑμ' αὐτόν*: 'by myself,' either as single combatant or at the head of his followers. The meaning is that he was not a subordinate, but fought independently. This no one of his present contemporaries could imitate (*οὔτις ἄν μαχέοιτο*).

273. *μεν βουλέων ξύνιεν [τῶν βουλῶν μου συνέσαν]*: 'listened to my counsels.' G. 1102, H. 742.

274. Compare the repetition of the verb *πείθομαι* in this and follg. v. with the repetition of *κάρτιστοι* in v. 266.

275. *ἀγαθός περ ἑών*: see on v. 131. — *ἀποαίρεο [ἀφαιροῦ]*: see on v. 230. — *κούρην*: see on v. 98.

276. *ἔα*: prs. impv. from *ἔαω*.

277. *Πηλείδῃ ἔθελ'*: pronounce *δη-εθελ'*, by synizesis. — *ἐρίζεμεναι [ἐρίζειν]*. — *βασιλῇ*: for dat. G. 1177, H. 772.

278. *οὔποθ' ὁμοίης*: 'never a like,' i.e. 'always a greater,' an example of litotes. — *ἔμμορε*: 2 pf. from *μείρομαι*, see Sketch of Dialect, § 22, 1.

279. *ῥτε [ῥ]*: enclitic *τε* without appreciable meaning. See on v. 86.

280. *ἔσσι, γέινατο*: both in protasis; the apodosis begins with *ἀλλ'*. For loss of accent of *ἀλλ'* with elided vowel, see G. 120, II. 107. — *πλέονεσσι [πλέοσι]*: for dat. see on v. 179. — For distinction between *καρτερός* and *φέρτερος*: see on vv. 178, 186.

282. *σὺ δέ*: 'and do thou,' turning to Achilles. — *τεόν [τόν]*.

283. *λίσσομαι*: this elision could not occur in prose. — *Ἀχιλλῇ*: dat. of advantage with *μεθέμεν [μεθεῖναι, 2 aor. inf. from μεθήμι]*, translate: 'to abate thy wrath for Achilles,' i.e., since he is the reliance of the Achaeans.

284. *πολέμοιο*: objective genitive after *ἔρκος*, 'bulwark of (in) combat.'

287. *ἔδ' ἀνὴρ [ἔδε δ' ἀνὴρ]*. — *περὶ . . . ἔμμεναι [περιεῖναι]*: see on v. 258. Agamemnon has no substantial charges to make against Achilles, but can only reiterate what he has already (vv. 175 follg.) said.

289. *τιν(α)*: 'one (at least);' he means, of course, himself. *τινά* is subj. of *πείσεσθαι*, after which *ἄ* is cogn. acc.

291. *προθέουσι*: often taken from *προθέω*, in which case the form requires no comment. One would translate: 'On this account do words of insult rush forth for him (οἱ) to utter?' But one may consider *προθέουσι* = *προτιθέασι*, as if there were a pres. *θέω* formed from the root *θε-* of *τίθημι*, and translate: 'On this account do they (i.e. the gods) permit (lit. 'set before') him to utter words of insult.'

293. *ἦ γάρ κεν καλεοίμην*: see on v. 232.

294. *πάν ἔργον*: 'in every matter,' not necessary to sense but anticipates *ὅττι κεν εἴπῃς*.

295. *γάρ*: calls attention to the fact that the prohibition *μη σήμαινε* is the reason for the command *ἐπιτέλλεο*. Translate: 'Lay these commands on others if you choose (δή); you certainly (γάρ) shall not be giving directions to me.'

296. *οὐ γὰρ . . . ὅτω*: repeated sarcastically from Agamemnon's threat, v. 289.

297. Common verse to introduce a transition.

298. *χερσί* (scarcely differs in meaning from *βίᾳ*): 'by force.' — *οὔτοι*: 'by no means.' Distinguish *οὔτοι*, and *οὔτοι*: 'these.' — *εἵνεκα κούρης [κóρης ἔνεκα]*: 'on account of a maid.'

299. *τω [τινι]*. — *ἐπεὶ μ' ἀφέλεσθέ γε δόντες*: 'since you but took away what you gave.'

300. *τῶν ἄλλων*: part. gen. depending upon *τι*. — *τῶν* in follg. v. takes up again *τῶν ἄλλων*, but is not necessary to complete sense.

302. *εἰ δ' ἄγε*: with *εἰ*, it is generally supposed that *βούλει* is to be supplied: 'but, if thou dost wish, come on.' — *γνώωσι [γνώωσι]*.

303. *ἐρώσει*: *ἐρώω*, in this and in one other place, π 441, means 'flow;' elsewhere always, 'hang back from,' 'recoil from.'

305. *ἀνστήτην*: for apocope, see on v. 143. The assembly was dissolved by rising, *ἀνστήτην λῦσαν [ἀναστάντες ἔλυσαν]*.

306. *ἔϊσας* [*ἴσας*]: an *ε* was frequently prefixed, for greater ease in pronunciation, to several words which orig. began with *F*. It was easier to say *ἔFισος* than *Fισος*. Another example is *ἐείκοσι*, 'twenty,' cf. Lat. *viginti*.

307. *Μενοντιάδῃ*: for formation of patronymic, see G. 846. 2. II. 559a. Considerable familiarity with the events of the Trojan war is taken for granted. Here it is assumed that Patroklos will be known by his patronymic alone. — *οἷς ἐτάροισιν* = *τοῖς ἐταίροις*.

308. *θοήν*: one of Homer's habitual epithets. — *ἄλαδε* [*εἰς ἄλα*].

309. *ἐρέτας*: from nom. sing. *ἐρέτης*. — *ἔσ-ἐκρινεν*: the verb is used in a pregnant signif. 'chose (for and sent) into.' — *ἐείκοσι*: see on *ἔϊσας*, v. 306.

310. *βῆσε* [*ἐβίβασε*]: 1 aor. with causative signif.

311. *ἐν δ'*: 'and among them,' adverbial.

312. *κλυεῖν*: species of cognate acc. after *ἐπέπλεον*, cf. such phrases as *ἰέναι ὁδόν*, G. 1057, H. 715 b.

313. The people had not washed during the continuance of the plague. Now they are to bathe themselves and cast off (*ἐβαλλον*) the offscourings (*λύματα*) into the sea. This rite was symbolical of their desire to remove whatever in their persons had occasioned displeasure in the god.

315. *τελέσσας*: 'bringing fulfilment,' 'effective.'

316. *θῖν'(α)*: see on v. 34; if the noun were in dat., the accent of the elided form would be *θῖν'*. — *ἀτρυγέτοιο*: 'restless,' a habitual epithet (see on v. 308).

317. *οὐρανόν*: acc. of limit of motion, used very freq. in Hom., without preposition, of both persons and places. — *ἐλίσσομένη περὶ καπνῶ*: 'whirling around in smoke,' i.e. the fragrant smoke of burning flesh rose within (distinguished by its color) the smoke which ascended from the burning wood. *καπνῶ* is local dat., and *περὶ* is adv.

318. *τά [ταῦτα]*: i.e. 'their duties.' — *ἐπηπείλησε*: for the threat, see v. 181 follg.

320. *Ταλθύβιον*: Herod. (vii. 134) tells us of those who still claimed to be descendants of the Hom. Talthybios. — *Εὐρυβάτην*: in B 184 a like-named herald of Odysseus is mentioned.

321. *τῷ οἱ ἔσαν* [*ᾧ αὐτῷ ἦσαν*]. — *κήρυκε*: word of wider signif. than our 'herald'; it involves the idea of personal service rendered, something like 'body-servants,' 'henchmen.' *θεράπων*, on the other hand, implies a relation more near equality even than that of esquire to his knight.

323. *ἐλόντ(ε)*: nom. agreeing with subj. of *ἀγέμεν*, here used as inv., 'take by the hand and lead' (see on v. 21).

324. *εἰ δέ κε μὴ δώῃσι* [*εἰὰν δὲ μὴ δῶ*] *ἐγὼ δέ*: example of *δέ* in *apodosis* (see on v. 137), 'then I will come and take.'

325. *τό*: 'it,' i.e. his coming and taking. — *καὶ ῥίγιον*: 'even more

dreadful.' This comparative, like *κέρδιον* from *κέρδος*, *κύντερον* from *κύων*, is formed from the stem of a noun and has no positive. — *ῥίγος* (Lat. *frigus*): 'cold,' 'chill,' so that *ῥίγιον* lit. means 'more chilling.'

326. *κρατερὸν . . . ἔτελλεν*: parataxis, emphasizing the successive acts. We might have expressed it as a dependent clause: 'while he was laying a stern charge upon them.'

328. *ἐπὶ τε κλισίας*: the preposition is here expressed which was omitted v. 322.

330. *ἄρα*: 'I ween.' — *γῆθησεν*: aor. denotes the inception of a feeling, 'feel delight.'

331. *ταρβήσαντε*: also of sudden feeling, 'struck with dread.' — *αἰδομένω*: 'reverencing' (his rank), of habitual mental attitude.

332. *ἐρέοντο*: 'were they asking.' *ἐρέομαι* = *εἶρομαι* = *ἔρομαι* [*ἐρωτάω*].

333. *ὁ ἔγνω*: a real hiatus, whereas *ἔγνω Φῆσι* is only apparent hiatus.

334. The heralds, in Homer, are under the especial protection of Zeus; later, Hermes was their patron.

335. *μοι*: see on v. 153.

336. *ὅ* [*ὅς*]: article used as relative. — *σφῶι*: 'you both.'

337. *Πατρόκλεις*: contracted 3 decl. voc. for *Πατρόκλεες*, G. 231, II. 729 c. Below, v. 345, occurs the 2 decl. form.

338. *σφῶιν*: the dual forms of the pron. of 3d pers. are enclitic. Contrast this form with *σφῶι*, v. 336. — *τῷ αὐτῷ* [*τούτῳ αὐτῷ*]: 'both of these men themselves,' not, as in Attic, 'the same.'

339. *πρός*: 'before the face of.'

340. *τοῦ*: with strong demons. force, 'that king, ruthless as he is.' — *εἰ γένηται* [*εἰὰν γένηται*]. — *δὴ αὖτε*: synizesis (see on v. 277).

341. *ἐμείο* [*ἐμοῦ*]: obj. gen. after *χρειώ*.

342. *τοῖς ἄλλοις*: dat. of adv., common constr. in Hom. after this verb instead of gen. of separation (see on v. 67).

343. To 'think at the same time of the past and the future' is the mark of wisdom, for we judge of the future only by the past. A similar expression occurs Γ 109.

344. *μαχείοντο* [*μάχοντο*]: as the tense of *οἶδε* is primary, the mood should strictly be subjunctive; the opt. represents the purpose as remoter.

345. *φίλῳ*: see on v. 20.

347. *ἀγειν*: inf. of purpose (see on v. 5). — *ἔτην* [*ῥείτην*].

348. *ἀέκουσ'*: because she loved Achilles.

349. *ἐτάρων*: connect with *νόσφι λιασθείς*.

350. *θῖν' ἐφ' ἁλός*: *θῖν(α)* depends upon *ἐπὶ*, a dependence not indicated, in this case, by anastrophe, Sketch of Dialect, § 6, 1. — *ἁλς*: the sea near the shore: *πόντος*: the deep sea.

351. *ἡρήσατο*: from prs. *ἡράομαι* — *πολλά*: used as in v. 35 with verb of praying. — *ὀρεγνύς*: 'stretching out' his hands, i.e. toward the sea, the home of Thetis.

352. *περ*: 'very,' heightens the meaning of *μινυνθάδιον*, see on v. 131. — *ὀφελλεν* [*ὄφειλε*]: ipf. 3 sg. Be careful not to connect it with *ὀφέλλω*, 'increase.'

356. *ἡτιμησεν*: see on v. 11. — *ἀπούρας* [*ἀπανράσας*]: anomalous aor. ptc., referred to *ἀπανράω*.

358. *βένθεσσι*: from nom. sing. *βένθος* [*βάθος*].

359. *ἀνέδν*: lit. 'went up to the top of.' Hence the idea of departure or flight, and the meaning 'left' with follg. gen. of separation, *ἀλός*. — *ἡύτ* [*ὥσπερ*]: any one who has seen a mist disappear from the surface of the sea will appreciate the propriety and beauty of the comparison, *ἡύτ' ὁμίχλη*.

361. *κατέρεξε*: 'stroked,' uncertain from what prs. The form suggests the pres. *κατα-ρέζω*, but the meaning would more readily be derived from *κατ-ορέγω*. — *ἔπος τ' ἔφατ'*, *ἐκ τ' ὀνόμαζεν*: 'spoke (lit. 'spoke a word') and called him by name.' The name of the person usually follows immediately. Here *τέκνον* is equivalent to such a name.

362. *σε φρένας*: 'you,' i.e. 'your heart,' 'your breast.' *φρένας* is in partitive apposition with *σε* (see on v. 150).

363. *εἶδομεν* [*εἰδῶμεν*]: pf. subj. See Sketch of Dialect, § 24, 4, d.

365. *ταῦτα πάντα*: obj. of *ἀγορεύω*. — *εἰδυῖη*: implies in a general way the omniscience of the gods, even of those, like Thetis, of secondary rank.

366. *ὥχόμεθ'*: i.e. in one of the marauding expeditions in the Troad (see on v. 125). Achilles speaks with perfect naïveté, unconscious that participation in such warfare might be considered cause for censure. — *Θήβην*: Thebe, under Mt. Plakos in Mysia, was the home of Hector's wife Andromache. Cf. Z 371-425. — *ιερήν*: orig. meaning 'strong,' though the later common signif. 'sacred' is also frequent in Hom.

367. This verse is a brief description of ancient warfare: the sacking of the city includes the slaughter of most of the men, and the sale into slavery of the women and children.

368. *τὰ μέν*: like *πάντα* in v. 367, refers chiefly to women. — *εὖ*: 'fairly,' 'justly,' 'duly.'

369. *ἐκ δ' ἔλον*: as *γέρας* of the generalissimo, see on v. 167.

370. *δ' αὖθ'*: 'and thereafter.'

372-379 = 12-16, 22-25.

380. *πάλιν*: as in v. 59, of place, 'back again.'

381. The simplicity of the language and thought guards sufficiently against obscurity, and we easily perceive that the subj. of *φίλος ἦεν* is *ὁ γέρωρ* or a word referring to it.

382. *βέλος*: sing. used in collective sense. Cf. v. 51; cf. also *δάκρυ χέων*, v. 357. In *οἱ δέ νυ λαοί* and *τά δ' ἐπ' ἔχετο κῆλα θεοῖο*, we have good examples of the demonstrative use of the article, the substantives being appended as appositives: 'and so (νυ) they, the people;' 'and they were

speeding, shafts of a god.' — *ἐπ-ασσύτεροι*: in form, a double comparative. The reg. comp. from *ἄγχι* is *ἄσσον*, and to *ἄσσν*- (Aeolic for *ἄσσο*)-*τερος* is affixed.

384. *ἄμμι*: see Sketch of Dialect, § 14, 1.

385. *θεοπροπίας*: see on v. 109. — *Ἐκάτοιο*: nom. *Ἐκατος* is regarded as a short form ('pet-' or 'nick-name') for *Ἐκατηβόλος*, v. 370.

386. *πρῶτος κελόμην*: 'was the first to urge.'

388. *ἠπέλιπεν μῦθον*: 'uttered a threatening word,' the verse beginning with spondees befits the portentous announcement; for acc. *μῦθον*, see G. 1052, H. 716 a. — *ῥ* [*ʀs*].

390. *πέμπουσι*: 'are escorting.' — *ἄνακτι*: Apollo (cf. vv. 36, 75).

391. Translate: 'But heralds have just gone forth from my tent leading the other (*τῇν δέ*), the maiden, Briseus's daughter.'

392. *τῇν* [*ʒν*].

393. *περί-σχεο* [*περίσχου*]: lit. 'hold (thine arms) about,' 'protect.' — *ἤης*: an anomalous form; commonly explained as gen. of Hom. adj. *ἤύς* [*ἀγαθός*] with changed breathing, and translated 'brave.' If we accept this rendering, we have here another instance of Homeric naïveté (see on v. 244). But it is quite probable that the orig. form was *ἔοιο* [*oû*], gen. of possessive pron., and that this could orig. be used of all persons. Here it would mean 'thy.'

394. *Δία λίσαι*: final vowel lengthened before liquid, as in v. 233.

395. *ἔπει*: 'by word.' — *ᾤνησας*: 1 aor. from *ὀνίνημι*, 'didst please.'

396. *πατρός*: i.e. Peleus. Connect *σέο* with *ἄκουσα*; *πατρός* with *μεγάροισιν*.

397. *δτ'(ε) ἔφησθα*: 'when thou wast saying;' not strictly necessary, as *ἀμύναι* could depend upon the idea of saying implied in *εὐχομένης*.

399. *ὁππότε*: 'when once upon a time.'

400. As the three deities here mentioned are the very ones who are most active in behalf of the Greeks, Zeus will be likely to aid the Trojans, were it only to thwart their wish.

401. *ὑπελύσας*: *ὑπό*, 'from under the weight of,' for the deities are thought of as having already laid hands on Zeus.

402. *ὦχ* [*ōka*]: cf. Lat. *ocior*, *ocius*. — *μακρόν*: 'long' in reference to height and depth, 'lofty.'

403. When two names for the same object existed side by side, one was frequently referred to the speech of the gods; the other to the speech of men (cf. B 813). The divine name is usually of clearer significance. Briareus means 'Crusher' (*βριαρός*). *Αἰγαίω* may be traced back, through *αἰγή*, to *αἰγίς*, *αἰίσσω*, and probably means 'Rusher.'

404. *οὐ πατρός*: *patris sui*, Poseidon; *οὐ* is gen. of possessive pron.

406. *καί*: compare in meaning with *καί* in v. 249, 'he it was whom.' Notice the paronomasia in *ὑπ-έδεισαν* and *ἔδησαν*.

407. *λαβὲ γούνων*: gen. of part taken hold of (cf. vv. 192, 323). The

form γούνων is a simpler one than Attic γονάτων. It consists of the stem of the word, γονν-, and the gen. pl. ending -ων. Out of γονFων has come γούνων. The F is heard before, instead of after, ν.

408. αἴ κέν πως ἐθέλῃσι ἐπὶ Τρώεσσι ἀρῆξαι: 'on the chance that he may perhaps choose to give aid to the Trojans;' we have here an example of the posterior condition (see on v. 67).

409. ἔλσαι (from present εἰλέω, stem Feλ-): depends upon ἐθέλῃσι. Though a liquid stem, it takes the tense-sign σ in 1 aor. The original initial F accounts for the apparent hiatus ἄλα ἔλσαι, as also for the syllabic augment in 2 aor. pass. ἐάλην (ἐFάλην).

410. ἀποκτεινομένους: here used as passive, though usually the pass. of ἀποκτείνω is represented by the proper tense of ἀποθνήσκω.

412. ὅ τ' [ὅτι τε]: see on v. 244. — ἄτην: 'folly,' 'infatuation.'

413. κατὰ . . . χέουσα: tmesis.

414. αἰνά: adv. with τεκοῦσα, 'having brought thee forth to my woe.'

415. αἰθ' ὄφελος [εἴθ' ὄφελος]: 2 aor. from ὀφείλω. — ἀδάκρυτος καὶ ἀπήμων: perh. a kind of litotes = 'full of joy and happiness.'

416. μίνυνθα: adv. limiting ἔστι understood; ἔστι may be translated 'continues.' — περ: as in v. 131. — δῆν (orig. δFην) lengthens a preceding vowel.

418. ἔπλεο (2 aor. from πέλομαι): 'thou hast become.' — τῷ: 'therefore.' — κακῇ αἰσῇ τέκον: equivalent to αἰνὰ τεκοῦσα, v. 414.

419. τοῦτο ἔπος [τοῦτο τὸ ἔπος].

420. Ὀλυμπον: the mountain in Thessaly (cf. v. 44), not vaguely 'heaven.' — αἴ κε: 'on the chance that' (see on v. 67).

421. παρήμενος: 'sitting near,' with idea of inaction, as in v. 488; cf. also B 688, 694.

423. μετ' Αἰθιοπῆας; as in v. 222. The Homeric Okeanos is a great stream flowing around the earth. The Aethiopians are represented as a pious folk who dwell in two tribes on the edge of the earth's disk, to the S. E. and S. W. — ἀμύμονας: see on v. 92.

424. χθιζός: adj., though more conveniently translated as adv. (cf. v. 497). — κατὰ δαῖτα: 'on ground of a feast.' — ἔποντο [εἴποντο].

426. χαλκοβατὲς δῶ [δῶμα]: 'palace with bronze threshold.' The palace of Zeus, as well as those of the other gods, was the work of Hephaistos (cf. v. 607).

427. γυνάσσομαι: has acquired the secondary meaning and transitive signification, 'beseech.'

428. ἀπεβήσεται [ἀπέβη, cf. E 133]: 1 aor. with inflection of 2 aor. — αὐτοῦ: 'there.'

429. γυναικός: for case, see on v. 65.

430. ἀέκοντος: gen. dependent upon βίη, 'in despite of him (though) loth.' Do not join the gen. with ἀπηύρων, which takes a double acc.

431. ἀγων: appropriate word, because a hecatomb consisted of cattle.

432. πολυβενθέος: from nom. sing. πολυβενθής. — ἐντός: constantly used in Hom. as a prep. (see on v. 71).

433. ἱστία στείλαντο: 'they took in *their* (force of midd.) sails.' For pictorial representation of Hom. ship, see Hom. Dict., Plate IV.

434. προτόνοισιν ὑφέντες [2 aor. ptc. ὑφ-ίημι]: 'letting it down by (slacking off) the fore-stays.'

435. τήν: i.e. ναῦν. — προέρισσαν: from προ-ερέσσω.

436. εὐνάς: 'mooring-stones,' large stones serving the purpose of anchors, to which ropes were attached. — κατέδησαν: 'bound fast.' The vessel was anchored, bow toward the sea, by the εὐναί. The πρυμνήσια, 'stern-cables,' kept the stern close to shore.

437. ἐπὶ ῥηγμῖνι: the effect of the orig. initial F of ῥηγμῖνι (Fρήγνυμι frango) is seen in the lengthening of the preceding vowel by position. — βαῖνον: 'were disembarking, i.e. one after another. This is the descriptive ipf. Notice, in vv. 437-9, three examples of tmesis.

439. The large number of spondees in this verse (it contains only one dactyl) is noticeable. The slow movement of the line suggests that it describes the debarkation of the most important person. La Roche says that the spondees are appropriate to her slow motion along the plank, and the dactyl to her spring from its end!

440. ἐπὶ βωμόν: for her restoration was out of fear of the god, not from any love for her father.

441. τίθει [ἐτίθει].

442. πρό μ' ἐπεμψεν: 'sent me forth.'

443. ἀγέμεν [ἄγειν]: inf. primarily of purpose (cf. v. 8), incidentally of result.

444. ἱλασόμεσθα: aor. subj. from ἱλάσκομαι, with shortened mood-sign. See Sketch of Dialect, § 17.

446. ἔδεξάτο χαίρων: 'he received with joy.'

447. φίλην: see on v. 20. — κλειτήν: 'famous.'

448. ἐξείης: 'in order (of size).'

449. χερνίψαντο: χερνίπτομαι is a denominative from χέρνιψ, 'water used for washing hands.' — οὔλο-χύτας (ἄλέω, χέω): 'scattered barley.'

450. μεγάλα: 'aloud' (cf. vv. 35, 351). — χεῖρας ἀνασχών: the Greek, in praying, stretched forward and upward the hands with upturned palms. 451, 2 = 37, 38.

453. ἡμὲν . . . ἡδ(έ): correlative, 'as . . . so.' V. 454 is added as explanatory of ἔκλυες. Very likely in prose we should have had two participles, e.g. τιμήσας, ὑψάμενος, instead of the indicatives (ἐ)τίμησας, ὕψαο, without conjunctions. We often have such explanatory sentences in English, shown to be subordinate, not by a conjunction, but, as here, by being uttered in a lower tone of voice.

456. ἡδὴ νῦν: 'now forthwith.'

458. εὔξαντο: of silent prayer, contrasted with μεγάλ' εὔχετο, v. 450.

— **προβάλλοντο**: each one of those who participated in the sacrifice threw some of the *οὔλαι* upon the victim's head. The order of sacrifice was as follows: The hands were washed and the sacrificial barley was raised from the earth (v. 449). Then, after silent prayer, the head of the victim was sprinkled and the forelock cut off and burned (Odyssey, γ 446). These were preliminary rites: the victim's head was now drawn back and the chief person present, king or father of family, slew and flayed it. Then the thigh-bones were cut out and covered up with two layers of fat. Slices of meat from other parts of the carcass were laid upon them, and the whole was burned with libations of wine as the portion of the gods, who were supposed to be cheered by the savor (*κνίσση*, vv. 66, 317) which rose toward heaven.

459. **αἰέρυσαν** [*ἀνείρυσαν*]: aor. from *ἀνερύω*. The following may have been the succession of forms by which we arrive at that in the text: the unaugmented, apocopated form would be *ἀνφέρυσαν*, — assimilation gives *ἀFFέρυσαν*, — the loss of one *F* leaves *ἀF(=αὐ)έρυσαν*.

460. **κατὰ . . . ἐκάλυψαν**: 'covered up close.'

461. **δίπτυχα**: acc. sing. fem. agreeing with *κνίσσην* understood.

462. **σχίζης** [*σχίζαις*]: from nom. sing. *σχίζα*.

463. **πεμπώβολα**: large 'five-tined forks' (*πέντε, ὀβελός*) on which the vitals (*σπλάγχνα*, 'heart, liver, lungs') were placed for roasting.

464. **ἐπάσαντο**: 'tasted of; ' this merely symbolical partaking was followed by the actual feasting, *δαίνυντο* (v. 468).

465. **τὰλλα**: 'the remainder' of the victims. — **ἀμφ' ὀβελοῖσι ἐπειραν**: lit. 'spitted (so that it was) about spits,' i.e. 'transfixed with spits.'

466. **ἐρύσαντο**: 'drew off (from the spits).'

467. **τετύκοντο**: redupl. 2 aor. from *τεύχω*.

468. **δαιτὸς εἴσης ἐδέετο** [*ἐδεῖτο*]: 'fail of the equal (i.e. fairly divided) share.'

469. **ἐξ ἔρον ἔντο** [*τὸν ἔρωτα (τὴν ὄρεξιν) ἐξεῖντο*]: 'dispelled the desire for food and drink.'

470. **ἐπεστέψαντο**: orig. meaning of *ἐπιστέφομαι* is 'fill full; ' hence construed with gen. of material. A later derived meaning is 'crown.' From the word in this sense comes *στέμματα*, v. 14.

471. **νόμησαν**: from *νομάω*, 'distribute.' A *δέπας*, 'drinking-cup,' was held by each guest. The *κοῦροι* went about, pouring as they went a few drops into each cup, *ἐπάρχεσθαι δεπέεσσι*, which the receiver immediately poured out as a libation to the gods. Then the cups were filled for drinking, the wine being dipped out with the *πρόχοος*. A fuller description of the whole ceremony is given in Odyssey, γ 340. — **ἐπαρξάμενοι**: *ἐπί*, 'successively' for all the guests; *ἀρξάμενοι*, 'having made the hallowed beginning.' But the 'hallowed beginning' was to pour a little wine, as above described, into each cup. The dat. *δεπέεσσι* may accordingly be taken as local, 'in the cups,' or as dat. of advantage, for the action was performed 'for the cups.'

472. **μολπή**: includes song and dance.

473. **καλόν** [*καλῶς*]. — **παιήονα** [*παιῶνα*].

474. **μέλποντες Ἑκάεργον**: 'hymning Hekaërgos (Apollo);' for epithet, here a proper name, see on v. 147. — **φρένα**: acc. of specification.

475. **ἐπὶ . . . ἦλθεν**: 'came on,' 'came over them; ' there is scarcely any twilight in Greece, so that *κνέφας*, 'darkness,' comes on rapidly.

476. They slept, not on board the ship, but on the shore, near which (see on v. 436) the ship was moored.

477. **ἡρι-γένεια**: 'early-born.' The first part of the word contains the root of Engl. 'early; ' cf. Grk. *ἄριστον*, Germ. *Früh-stück*: 'early meal.' — **Ἡώς** [*Ἔως*]: 'Morning-red,' 'Aurora.'

478. **ἀνάγοντο**: 'put to sea.' — **μετά**: see on v. 222.

479. **ἔκμενον** [*ἐκόμενον*]: 2 aor. ptc. without connecting vowel and with change of breathing. The meaning is: a 'coming' wind, i.e. a 'following,' 'favorable' wind (cf. Lat. *ventum secundum*).

480. **στήσαντο ἱστόν**: 'set up their mast (see on *στείλαντο*, v. 433).

481. **ἐν . . . πρήσε**: 'blew into.' The root *πρα-* means to 'spurt forth,' and is used of air, water, fire. The common form of the pres. in Attic prose is *πρίμπρημι*, with the meaning 'spurt forth fire,' 'burn.' — **ἀμφί**: adv. 'round about.'

482. **στεῖρῃ**: local dat. 'at the stem.' The thought is of the boiling of the water seen *at the stem*, rather than caused *by the stem*. Of course the two ideas are closely connected. — **πορφύρεον**: used with no distinct notion of any particular color; the meaning is, 'boiling,' 'swelling.' — **νηός**: gen. with *στεῖρῃ*, yet naturally translated as if gen. absol.

483. **διαπρήσσουσα**: orig. meaning of *πράσσω* is 'pass over,' (*πέρασ, περῶ*). This passage illustrates the transition to the later common meaning 'accomplish; ' see also Γ 14. — **κατὰ κύμα**: *per undam*.

484. **κατὰ στρατόν**: 'opposite the encampment.'

485. **ἔρυσσαν** [*εἴρυσσαν*].

486. **ὑπό**: adv. 'underneath.' — **ἔρματα μακρά**: 'long shores,' i.e. 'props.'

487. **ἔσκιδναντο** [*ἐσκεδάννυντο*]: 'began to disperse.'

488. **μήνιε**: see on v. 247.

489. **υῖός**: *υῖ-* is to be scanned short; **ΤΟΣ** is often found, in inscriptions, for *υῖός*.

490. **πωλέ-σκ-ετο, φθι-νύ-θ-ε-σκε, ποθέ-ε-σκε** [*ἐπωλεῖτο, ἐφθείρετο, ἐπόθει*]: for these iteratives see Sketch of Dialect, § 25. — **κυδιάνειραν**: 'hero-ennobling,' elsewhere always epithet of *μάχη*.

491. **πτόλεμόν**: last vowel lengthened by the ictus. — **φίλον κῆρ**: acc. of specification. The use of *φίλος*, referred to in v. 20, is especially frequent when the adj. is joined with parts of the body.

493. **ἐκ τοῦτο**: 'thenceforth,' i.e. since the interview with Thetis.

494. **ἴσαν** [*ἴεσαν*].

495. λήθετ' [ἐπελανθάνετο]. — ἐφετμένων: gen. pl. from ἐφετμή.
 496. ἀλλ' ἢ γ(ε): like δ δέ, v. 191. — ἀνεδύσето: for form, see on v. 428; it is here followed by acc., whereas ἀνέδν in v. 359 is followed by gen. of separation.
 497. οὐρανόν: acc. of limit of motion, cf. v. 240. G. 1065, H. 722.
 498. εὐρύοπα: 'far-thundering,' compounded of εὐρύς and ὄψ (Fóψ = Lat. vox). This form is acc. sing. 3 decl. — ἄτερ ἄλλων [χωρίς τῶν ἄλλων].
 500. αὐτοῖο: gen. with adv. of place παροιθ(ε), G. 1148, 1149, H. 757.
 501. δεξιτερῇ [δεξιᾷ]. — ὑπ' ἀνθρεῶνος: 'underneath the chin,' a primitive suppliant gesture.
 503. ὀνησα: 'I helped.' Cf. v. 395.
 504. The last hemistich of this verse and of v. 41 are identical.
 505. ὠκυμωρώτατος ἄλλων: 'swiftest of fate as compared with others,' gen. after superlative on the same principle as that by which comparatives govern gen. Regular would have been ὠκυμωρότερος ἄλλων or ὠκυμωρώτατος πάντων.
 506. ἔπλετο· ἀτὰρ νῦν γε: 'he was already; but now' in addition.
 507 = 356.
 508. σὺ πέρ μιν τίσον: 'do thou at least (if Agamemnon has heaped disgrace upon him) honor him;' yet see on v. 131.
 509. ἐπιτίθει κράτος Τρώεσσι: 'bestow might upon the Trojans.' — ὄφρ' ἂν [ἕως ἄν].
 510. τίσωσιν, ὀφείλωσιν: subjunctives after temporal conj. where the designation of time is indefinite. G. 1465, H. 921. — ὀφείλωσιν ἰ τιμῇ: 'magnify him with honor.'
 511. Zeus is silent, because to give his promise would excite Hera's wrath. — νεφέληγερέτα [-της]: many Latin masc. subst. of 1 decl. e.g. poeta, pirata, form the nom. sing. without final s. Cf. the Greek ποιήτης, πειράτης.
 512. ὥς . . . ὥς: 'as . . . so.'
 513. ἔχετ' ἐμπεφυῖα: 'held on clinging fast.' ἐμπεφυῖα (2 pf. ptc. from ἐμφύω): lit. 'having grown into.' — δεύτερον αὖτις: 'again a second time,' an example of Homeric fulness of expression like πάλιν αὖτις, B 276.
 514. κατάνευσον: 'assent,' lit. 'nod down.' The word of opposite signification is ἀνα-νεύω 'refuse by a nod,' lit. 'nod up,' i.e. toss back the head. This motion is still the ordinary sign of negation in Greece and in southern Italy (Magna Graecia).
 515. ἀπόειπ(ε): orig. form was ἀπό Φειπε; hence the final vowel of prep. is not elided. Cf. ἐδ εἰδῶ. — οὐ τοι ἐπι δέος (ἐπὶ δ' ἑός, see on v. 33): 'thou hast naught to fear,' lit. 'there is no fear upon thee.' Zeus need not fear to refuse, for there is no power higher than himself which can punish him for neglecting Thetis's prayer.

516. ὅσον [ῥσον]: the dat. of measure of difference, ῥσφ, would have given the same sense as the acc. of extent. — μετὰ πᾶσιν: nearly equal to ἐν πᾶσι (cf. v. 575), or to part. gen. πάντων.
 517. ὀχθήσας: 'vexed.'
 518. λoίγια ἔργα (sc. ἔσται): 'there will be sad doings.' λoίγια has the same root as Lat. lugeo. — ὅ τε = ὅτι τε: 'in that' (see on vv. 120, 244, 412). — ἐφήσεις: fut. from ἐφίημι.
 519. ἐρέθησι: from ἐρέθω [ἐρεθίζω].
 520. καὶ αὐτως: 'even as it is,' 'even now' (see on v. 133). — αἶέν [ἀεί].
 522. ἀπόστιχε: 'depart,' 2 aor. inv. from ἀποστείχω.
 523. μελήσεται [μελήσει]: cf. ἐμοὶ μελήσεται with Lat. mihi erit cura.
 524. εἰ δ' ἄγε: see on v. 302.
 526. οὐ γὰρ ἐμὸν παλινάγρετον, κτλ.: 'for not anything of mine can be recalled or can deceive or can fail of fulfilment;' or τέκμωρ might be supplied with ἐμὸν, 'not any pledge of mine,' etc.
 528. Translate: 'Kronion spoke and nodded assent to her with his dark eyebrows.' — Κρονίων [Κρονίδης]: patronymic from Κρόνος, which probably means the 'fulfiller' (κραίνω).
 529. ἀμβρόσιαι: whatever belongs to the gods—utensils, clothes, dwellings—is 'immortal.' Cf. ambrosiae comae, Vergil, Aen. I, 403. — ἐπερρώσαντο (from -ρῶσμαι, a derivative from ῥέω): 'fell waving forward.' ἐπί adds the idea that the motion of the hair corresponded with the nod; we might translate: 'to his nod.'
 530. κρατός (gen. from nom. κάρη): 'from his head.' Distinguish from κράτος, 'strength.' — ἐλδῖξεν: 'shook,' 'made tremble.' The three verses 528–530 are said by Strabo to have suggested to Phidias the conception of his greatest work, the statue of Zeus in the temple of Olympia.
 531. βουλευσάντε διέτμαγεν [βουλευσάμενοι]: dual subj. with pl. verb, translate: 'took counsel and separated.' The form is 2 aor. pass. from ἰμήγω (τμηγ-τμαγ- being a strengthened form of the root τμα-ταμ-, cf. τέμνω). See Sketch of Dialect, § 23, 1.
 532. ἄλτο: 2 aor. from ἄλλομαι, Lat. salio, with smooth breathing. The lost consonant σ accounts for the apparent hiatus, and would naturally have been represented by the rough breathing.
 533. Ζεύς: sc. ἔβη, suggested by the motion implied in ἄλτο. Zeus's dwelling is thought of as near the summit of Olympus. His interview with Thetis has taken place at a lower level, or on another peak of the mountain.
 534. πατρός: not to be taken literally, — for Zeus was not the father of all the Olympian deities, — but rather as a title of honor (cf. πατήρ ἀνδρῶν τε θεῶν τε). — σφοῦ [σφετέρου]: cf. in meaning with οὐ in v. 404, which it closely resembles in form (cf. οὐ = σφοῦ and σφοῦ). — ἔτλη: 'had the hardihood.'

535. ἀντίοι ἔσταν: 'rose up and went to meet.' The signs of deference are the same among gods as among men.

536. οὐδέ μιν ἡγνόησεν: 'nor did she fail to recognize him,' i.e. 'and she recognized him right well.' We have here an example of litotes and prolepsis. For litotes, see on v. 220. Prolepsis, lit. 'anticipation' (πρόληψις, προ-λαμβάνω), is the introduction of a word earlier in the sentence than would naturally be expected. It is esp. freq. after verbs of 'knowing.' Here μιν is introduced as obj. of ἡγνόησεν, instead of the clause ὅτι συμφράσσατο standing as object. Cf. the example in the Gospels: 'I knew thee that thou wert a hard man,' instead of, 'I knew that thou wert.' Cf. also, from the Merchant of Venice (Act iv., Sc. 1): 'You hear the learned Bellario, how he writes.' It is easy to see that prolepsis adds vividness to narrative.

538. ἁλίοιο γέροντος: the 'old man of the sea' was Nereus.

539. κερτομίοισι: ntr. pl. as substantive, yet, in v. 582, ἐπέεσσι is supplied.

540. τίς δ' αὖ (δῆ, αὖ): 'who now again?'

541. ἰόντα (and φρονέοντα, v. 542): join with σέ, suggested by dat. τοι (σοι), the subj. of inf. δικάζμεν. This δικάζμεν means 'decide,' 'rule,' as we use the word of a judge or referee.

542. κρυπτάδια: ntr. pl. of adj. used as cogn. acc. after φρονέοντα.

543. πρόφρων: always used as pred. adj. in Hom., and hence best translated as adv. (see on v. 39). Translate with τέτληκας: 'hast kindly deigned.' — ὅτι νοήσης [δ' ἂν νοήσης].

544. πατήρ ἀνδρῶν τε θεῶν τε: Cf. *divum pater atque hominum rex*, Verg. Aen. I, v. 65.

546. εἰδήσειν [εἴσεσθαι]: fut. inf. classed with οἶδα; see Sketch of Dialect, § 24, 4, d. — χαλεποί τοι ἔσονται: 'they (μῦθοι) shall be hard for thee (to know).'

547. ἐπιεικές: sc. ᾗ. — ἔπειτα: 'then,' 'in that case.'

549. ἐθλωμι: this old form of subj. 1 sg. occurs eleven times in the Hom. poems.

550. μή τι . . . μετᾶλλα: 'do not be inquiring at all about each one of these things, nor seek to know them.' Instead of τοῦτον, which should properly be the antecedent of ὅν (v. 549), the ntr. pl. ταῦτα is used, because ὅν is a general relative.

551. βοῶπις: 'large-eyed.' "Hera's eyes are likened to those of an ox or heifer in respect to size, fulness, and majestic calm" (Ameis).

552. ποῖον: predicate; lit. 'thou hast spoken this (τόν) word as what sort of a saying?' = ποῖος ὁ μῦθος οὗτός ἐστιν ὃν εἶπες;

553. Notice the Greek idiom (also usual in French and German) by which the present is used with an adv. of time, where the English uses the perfect. Translate: 'and certainly heretofore, at least, I have not asked (lit. 'do not ask') nor sought to know.' G. 1258.

554. ἄσπ' ἐθέλησθα [δ' ἂν ἐθέλῃς].

555. δίδοικα: the first syllable lengthened in compensation for a digamma no longer written = δέδφοικα (see on v. 33).

558. τῇ σ' ὅτω κατανεύσαι: 'I think that thou didst confirm to her by nod.'

559. τιμήσης: for subj., G. 1365, H. 881. — πολέας [πολλούς]: notice synizesis.

561. δαιμονίη, αἰεὶ μὲν ὀΐται: 'Perverse, 'tis always "I think."' δαιμονίη (adj. from δαίμων): lit. 'under influence of a god'; generally, though not always, in bad sense, 'infatuated,' 'miserable.' — Notice variation in quantity between ὄλω, v. 558, and ὀΐται. Notice also the musical, flowing sound of this verse, made so by its many vowels.

562. ἀπὸ θυμοῦ: prepositional phrase used in the predicate as equivalent to adj. ἀποθύμιος.

564. τοῦτ': 'this,' i.e. my present course of conduct. — ἐμοὶ μέλλει φίλον εἶναι: i.e. it will be because I choose to have it so. In this passage we have a striking example of anthropomorphism; the gods are depicted simply as stronger men. Zeus is an angry husband vexed at his wife's inquisitiveness and provoked thereby to arbitrariness.

566. χραίσμωσιν: construed with acc. ἰόντα (sc. ἐμέ) and dat. of advantage τοι (σοι); translate: 'keep me off from (lit. for) you,' i.e. 'avail against my assault.'

567. ἐφέω [ἐφῶ]: 2 aor. subj. from ἐφίημι. — ἀάπτους: lit. 'not to be touched,' 'resistless.'

569. καθήστο [ἐκάθητο].

570. ὤχθησαν [ὀχθέω]: 'were indignant' (cf. v. 517). — Οὐρανίωες: orig. a possessive adj. from Οὐρανός. Translate: 'inhabitants of heaven.'

572. ἐπὶ ἥρα φέρειν: 'offer pleasing service;' ἐπὶ belongs with φέρειν, from which it is separated by tmesis.

573. ἀνεκτά: 'endurable,' properly verbal adj. from ἀνέχομαι (cf. v. 586).

574. ἔνεκα θνητῶν: 'in behalf of mortals,' with a certain contempt as contrasted with ἐν θεοῖσι (v. 575).

575. κολῶν ἐλαύνετον: 'raise (lit. 'drive') a din.'

576. ἦδος: (root *Fad-* of ἀνδάνω, ἡδύς) shows the same loss of rough breathing as ἄλτο (v. 532). — τὰ χερείονα [τὰ χείρονα, τὰ χείρω]: euphemistic expression for 'discord among the gods.' The article (τά) appears here to be used exactly as is usual in Attic Greek.

577. παράφημι: 'talk over (to one's views),' 'advise' (cf. παρείπη, v. 555).

579. νεικέησι [νεικῇ]. — σὺν . . . ταραξῇ: 'confound.'

580. εἴπερ γάρ κ' ἐθέλῃσι: 'for suppose he choose!' The apodosis, 'he can do it,' or some equivalent expression, is suppressed (aposiopesis, see on v. 135). — ἄσπεροπητής: noun formed directly from ἄσπε-

ροπή, 'lightning,' by the suffix -της denoting the actor. Cf., in meaning, Lat. *fulminator*.

581. ἐξ ἐδέων: 'from the places where we sit' (i.e. from our abodes), as in v. 534; the word for 'seat' is ἔδρα, not ἔδος.

582. καθάπτεσθαι: 'approach,' 'address;' for inf. used like imv., cf. v. 20.

583. ὕλαος [ἵλεως].

585. δέπας ἀμφικύπελλον: adj. usually explained as describing a cup of hour-glass shape, the base of which may be used as bowl. No such forms are found, however, among ancient cups which have come down to us, and Schliemann has suggested that ἀμφι- may refer to the two handles, one on each side. He would translate 'two-handled,' or perh. 'two-mouthed.'

586. τέτλαθι: 2 pf. imv. from theme τλα-, G. 507, H. 492 D, 10. This imv. with ἀνέσχεο may be translated, 'Patience! and bear up, lest,' etc.

587. ἐν ὀφθαλμοῖσι: 'in my sight,' 'before my eyes.'

588. For force of περ in this verse, as in vv. 577 and 586, see on v. 131.

589. χραϊσμεῖν τι: 'to ward off anything' (from you, sc. σοι). This is the same construction as that in v. 28, but different from that in v. 566. — ἀντιφέρεσθαι: 'to cope with,' lit. 'to bear one's self against;' the infin. depends upon the adj. ἀργαλέος.

591. τεταγών: redupl. 2 aor. ptc. of a defective verb, the theme of which, ταγ-, is probably the same as of Lat. *ta(n)go*, Eng. *touch*(?).

592. φερόμην: 'I flew,' lit. 'was carried along.'

593. κάππεσον: by apocope and assimilation from κατέπεσον. — ἐνήεν [ἐνήην]. Lemnos was the dearest of all lands to Hephaistos (Odyssey, θ 284). The extinct volcano, Mosychlos, explains the association of Hephaistos with this island.

594. Σίντιες (σίνομαι, 'injure'): name of marauding tribe, early inhabitants of Lemnos.

596. παιδὸς ἐδέξατο χεῖρ: may be translated: 'took from her son in her hand;' but a better rendering is: 'received at the hand of her son,' cf. B 186. Thus χεῖρ παιδός is simply a fuller expression for παιδί: 'at the hand of her son,' instead of 'from her son.'

597. ἐνδέξια: adv. acc., passing 'towards the right.'

598. ὥνοχοι: the orig. meaning of the verb has been so far extended that it means 'was pouring nectar,' instead of 'was pouring wine;' cf. the Engl. expression 'brass andirons.'

599. ἐνώρτο: syncop. 2 aor. with intrans. signif. from ὄρνυμι.

600. ποιπνύοντα: intensive form from theme πνυ- (pres. πνέω) with a strong reduplication-syllable, ποι-.

602. δαιτὸς ἔτισης: see on v. 468.

604. ἀμειβόμεναι: 'answering one another,' 'responsively.'

605. αὐτάρ: correlative to μέν, v. 601. — κατέδυ λαμπρὸν φάος ἡελίοιο: 'the sun's bright light sank.'

606. κακείοντες: by apocope and assimilation from κατακείοντες, ptc. of κατακείω, a parallel form to κατάκειμαι, but which has taken on a future sense. Translate: 'to lie down to rest.'

607. ἀμφιγυῖεις (ἀμφί and γυῖον): 'strong alike in either arm,' — appropriate epithet of Hephaistos, as indicating that he was ambidextrous, i.e. able to use one hand as well as the other.

608. ἰδυίησι πραπίδεσσι [εἰδυῖαις φρεσίν]: 'with wise mind.'

610. κοιμᾶθ': 'was wont to rest.' — ὅτε ἰκάνοι: opt. in temporal clause implying a general condition referring to past time.

611. χρυσόθρονος: articles of use or ornament of the Olympian deities are ordinarily represented as of gold.

BOOK SECOND.

Βῆτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.

Beta the Dream and Synod cites; and catalogues the Naval Knights.

1. Translate *θεοί* and *ἄνδρες* as appositives of *ἄλλοι*: 'others, both gods and heroes.' — *ἵππο-κορυσταί*: lit. 'equipped with horses,' i.e., as horses were used in war only to draw chariots, 'fighting from chariots.'
2. *παννύχιοι*: adj. translated as adv., see on A 424. — *οὐκ ἔχε*: 'did not hold fast,' i.e. his sleep did not continue unbroken throughout the entire night (cf. A 611).
4. *τιμήσῃ*: deliberative subjunctive, not changed to opt. as it might naturally have been after the secondary tense, [*ἐ*]μερμήριζε. Zeus's question in the direct form would have been: *πῶς τιμήσω*; 'How can I honor?' G. 1358, H. 866, 3. — *πολέας* [*πολλούς*]: synizesis.
5. *ἦδε*: subject of *φαίνεται* anticipating the inf. *ἐπιτέμψαι*, but attracted from ntr. to fem. by the pred. noun *βουλῇ*.
6. *οὔλον* (*ὄλλυμι*): 'baleful.'
- 7 = A 201.
8. *βάσκι' ἴθι*: 'Up! go!' *βάσκε* refers more to the start, *ἴθι* to the goal.
10. *μάλ' ἀτρεκέως*: 'very exactly.' *τρεκ-*, the radical syllable of *ἀ-τρεκ-έως*, is identical with *τοργ-*, the radical syllable of *torqueo*. Thus the adv. means, 'not twisted (from the truth),' 'unswervingly.' — *ἀγορευόμεν*: inf. for inv.
11. *ἔ* [*αὐτόν*]. — *κάρη κομόωντες*: 'letting the hair grow long,' a mark of free-born Greeks, in distinction from Orientals, who shaved their heads. *κάρη* is acc. of specification.
12. *πανσυδίῃ* (*σεύω*): 'with all haste.' — *πόλιν εὐρύαγυιαν*: i.e. Troy.
13. *οὐ γὰρ ἔτι* [*οὐκέτι γάρ*]. — *ἀμφὶς φράζονται*: 'are diversely minded.'
14. *ἐπέγναμψεν λισσομένη*: 'hath bent them by her prayers (*λίσσομένη*) to her wish (*ἐπί*),' cf. Lat. *precibus inflexit*.
15. *ἐφήπται* (3 sg. pf. pass. from *ἄπτω*): lit. 'are fastened to,' i.e. 'hang over,' 'impend upon.'

19. *ἀμβρόσιος*: compounded of *ἀ* priv. and the stem of *βροτός*, which is *μορ-*, *μρο-*, identical with that of Lat. *mor-ior*, *β* being a strengthening letter, before which *μ* disappears if initial. Hence *βροτός*, not *μβροτός*, but *ἄ-μβροτος*. G. 66. See also Sketch of Dialect, § 7, 3. — *κέχυτο*: plupf. from *χέω*.
20. *Νηληϊῶ [Νηλείῳ]*: the adj. is here the precise equivalent of a poss. gen. *Νηλέως*.
21. *γερόντων*: What is the partitive word upon which this gen. of the whole depends? It might seem natural to answer *μάλιστα*, but a little thought will suggest that the word denoting the part must be of the same gender, and usually the same part of speech, as the gen. of the whole. Here the partitive word is *τόν* [*δν*].
22. *μιν*: connect with *προσέφη*. — *εἰσάμενος*: 'having likened himself to.' The form is aor. ptc. midd. from *εἶδομαι*, and the dat. *τῷ* depends upon it. For *ε* prefixed, see on A 306.
23. Verses 23-25 will be found easy to turn into English hexameters; see Essay on Scanning, § 8. For a Lat. version, cf. Verg. Aen. IV, 560, *Nate dea, potes hoc sub casu ducere somnos?* Cf. also Silviu Italicus, iii 172, *Turpe duci, somno totam consumere noctem.*
24. *παννύχιον*: see on v. 2.
25. *ἐπιτετράφαται* [*ἐπιτετραμμένοι εἰσὶ*]: 3 pl. pf. pass. from *τρέπω*.
26. *ἐμέθεν* [*ἐμοῦ*]. — *ξύνες* (2 aor. inv. from *συνίημι*): lit. 'put together,' hence 'apply the mind to any object,' 'perceive,' 'hearken.' Here it takes the gen. *ἐμέθεν* as a word of mental action, see on A 273. G. 1102, H. 742 — *δέ [γάρ]*: for parataxis, see on A 5.
- 28-32 = 11-15.
34. *μελίφρων*: 'honey-hearted,' i.e. 'whose heart's core (*φρήν*) is honey.' — *ἀνήη* [*ἀνῆ*]: 2 aor. subj. from *ἀνίημι*.
35. *ἀπεβήσετο* [*ἀπέβη*]: see on A 428.
36. *τά*: cognate acc. with *φρονέοντα*: 'pondering those thoughts.' — *ἔμελλον*: notice ntr. pl. subj. with *πλ.* verb. This is not uncommon in Hom., but a special reason for the pl. may here be found, in that there would have been a certain ambiguity had the sing. *ἔμελλε* been employed. It would then have been possible to read, 'which he was not destined to accomplish;' whereas the translation is, 'which were not destined to be accomplished.'
37. *φή*: lit. 'he said,' i.e. 'he hoped,' 'he expected.' All long monosyllabic verbal forms in Hom. have the circumflex accent (cf. Sketch of Dialect, § 15, 1).
38. *ἦδη* [*ῆδει*], *ἔργα*: to both these words belongs initial *F*, hence the hiatus before each is only apparent. — The inferential particle *ῥα* (*ἔρα*) hints at the knowledge which the reader (hearer) possesses of the subsequent course of the war. It may be translated with *ᾶ*: 'which, alas!' Cf. *δν ῥα* in v. 21: 'whom, of course.'

39. Notice not only that *ἐπὶ* and *θήσειν* are written separately in this verse, but also that the prep. follows its verb. The verb is the same which was employed in Thetis's prayer, A 509. — *γάρ*: a lengthened in the thesis by the ictus.

40. *διὰ ὅσμινας*: 'throughout the conflicts;'. *διὰ* is local, not causal.

41. *ἔγρετο* (sync. 2 aor. from *ἐγείρω*, 'arouse'): 'he awoke.' — *θείη ὁμῆ*: 'a divine voice.' — *ἀμφέχυτο* (*χέω*): 'shed itself about him,' i.e. 'rang in his ears.'

42. Verses 42-46 are interesting as describing how the Homeric hero dresses himself. He sleeps, it appears, without clothing upon his body. — *ὀρθωθείς*: reflexive, 'having raised himself upright.' — *μαλακόν* (cf. Lat. *mollis*): 'soft;'. the tunic was of wool.

43. Notice the force of midd. voice in *βάλλετο*, 'put on his;'. also in *ἔδησατο*, *βάλετο*, *εἵλετο* in follg. vv. Notice the lengthening of a final short vowel in *δέ*, v. 43, and *ὑπό*, v. 44, before follg. liquid, which was, doubtless, doubled in pronunciation. These vowels both stand in the accented part of the foot, which fact, alone, would account for their quantity.

45. *ἀργυρόηλον*: 'with silver-studded hilt.'

46. *ἀφθιτον αἶε*: 'ever-abiding,' both as the work of Hephaistos, and as conferred for a perpetual possession on the house of Pelops (cf. v. 101).

48. *Ἡώς* [*Ἑως*]. — *προσεβήσето*: 'came to.'

49. *Ζηνὶ φῶς ἐρέουσα* [*Διὶ φῶς ἐρούσα*]: 'to tell the light to Zeus,' i.e. 'to announce the day.'

50. *κηρύκεσσι κέλευσεν*: *κελεύω* in Attic Greek always takes the acc.

52. *οἱ μὲν*, sc. *κήρυκες*. *τοί* (= *οἱ*) *δέ*, sc. *Ἀχαιοί*.

53. *ἴξε* [*καθέζετο*]: 'was holding its sitting.'

54. *Νεστορέη*: adj. is equivalent to *Νέστωρος*, the gen. sing. of noun, i.e., 'the Nestorian ship' equals 'the ship of Nestor.' *βασιλῆος* is apposition of the *Νέστωρος* thus implied (see on v. 20). For Nestor, the wise king of Pylos, see A 247 follg. — *Πυλολοιγενέος*: compound of *Πύλος*, locative case of *Πύλος*, and stem *γεν*.

55. *πυκινὴν ἡρτύνετο βουλὴν*: *callidum struebat consilium*. The essential idea of *πυκνός* is 'firm;'. hence 'sound,' 'wise.'

56. *κλύτε*: 2 aor. inv. — *ἐνύπνιον*: best taken as adv. acc. limiting *ἦλθον*, 'in my sleep.' — *διὰ νύκτα*: 'through the night,' not necessarily all night, but implying a protracted vision (see on v. 40).

57. *μάλιστα ἀγχιστα*: lit. 'most nearest,' a double superlative.

58. *εἶδος τε μέγεθος τε φυὴν τε*: 'appearance, size, and form.' *εἶδος* refers more to the exterior semblance; *φυή* means lit. 'growth,' 'build.'

59. *μὲ προσέειπεν*: compounds of *φημί* and *εἶπον* with *πρός* always take the acc., not the dat., of the person addressed (cf. A 84).

60-70 = 23-33. Notice that messages are repeated in Hom. in exactly the form in which they were first given.

71. *ἀποπτάμενος*: 2 aor. ptc. of *πέτομαι*, the theme of which appears in three forms: *πετ*, *πτε*, *πτα*.

72. *θωρήξομεν*: aor. subj. For form, see on A 141; for mood, see on A 67.

73. *ἡ θέμις ἐστίν*: 'as is right.' The antecedent of the rel. pron. is the idea contained in *πειρήσομαι*, but the rel. is fem. instead of ntr. on account of the influence of the pred. noun *θέμις* (see on v. 5).

74. *σὺν νηυσί*: 'with the ships,' which are thought of as being taken along like companions. — *πολυκλήϊσι*: 'with many rowlocks.' The *κληῖς* [*κλείς*], Lat. *clavis*, was a hook used in pushing open the bolt of a door. Then, from the resemblance of this rude 'key' to a rowlock, it comes to mean 'rowlock.'

75. *ἐρητεύειν*: inf. for inv. — *ἄλλοθεν ἄλλος*: 'one from one point, another from another,' i.e. 'from many different points.'

76. *τοῖσι δ' ἀνέστη*: see on A 56.

77. *ἡμαθόεντος*: gen. from *ἡ[α]μαθόεις*.

78. This and the follg. verse are conventional formulae, always followed by a speech.

80. *ἐνισπεν*: unaugm. 2 aor. from *ἐν(ν)έπω* = *ἐν-σέπω* from theme *σπεν*, 'tell' (see on v. 484). Observe the lack of correspondence between the protasis and apodosis, — the one of the 2d, the other of the 4th, form.

81. *νοσφίζομεθα*: 'hold ourselves aloof,' 'turn away.'

82. Cf. A 91.

84. Nestor, usually prolix in his speeches, is here a model of brevity. He closes his speech with the exhortation already used by Agamemnon, *ἄλλ' ἄγετε*, and hastens from the council of chiefs to the popular assembly.

85. Notice the force of the prep. in *ἐπ-έστησαν*: 'rose up at his word.'

86. *ἐπεσσεύοντο*: 'were hurrying to the spot.'

87. *ἦύτε* [*ῥσπερ*]. — *ἔθνεα*: 'swarms.' — *εἰσι*: lit. 'go,' i.e. 'fly.' *εἶμι* has freq. the pres. signif. in Hom. esp. in comparisons. The thrice-recurring termination *-ων* in this and in the follg. verse has been thought to suggest the hum of bees.

89. *βοτρυδόν* (*βοτρυς*, 'bunch of grapes'): 'like clusters,' 'in clusters.' The adv. suffix *-δον* (or *-δην*) denotes the manner of an action. — *ἐπ' ἀνθεσι*: 'over the flowers;'. the thought is of locality, not of motion.

90. *πεποτάται* [*πεπότηνται*]: pf. pass. from *ποτόμαι*.

91. *τῶν* [*τούτων*]: the article has not only demonstrative force, but is emphatic, 'of these.' — *ἀπο*: follows its case, and hence suffers anastrophe. G. 1223, H. 109 a; Sketch of Dialect, § 6.

92. *ἡϊόνος* (nom. *ἡϊών* or *ἡϊόν*) — *βαθείης*: lit. 'deep' shore, i.e. 'deep' as extending far into the land, 'concave,' 'hollow.' Others translate 'low-lying.' — *ἑστιχώοντο* (*στιχώομαι*): 'were advancing.' For assimilation, see Sketch of Dialect, § 18, 1.

93. ἱλαδόν (ἱλη, 'troop'): see on v. 90; the special point of comparison lies in the word δεδήει (2 plupf. from δαίω): 'was ablaze,' 'spread like wild-fire.' — ὄσσα: 'Rumor' is called Διὸς ἄγγελος (v. 94) because so mysterious in its origin: it cannot be traced to any man; hence must have come from Zeus.

94. ἀγέροντο: 2 aor. midd. from ἀγείρω.

95. τετρήχει (unaugm. plupf. from θράσσω = τάρασσω, theme ταραχ-, shortened to τραχ-): 'had been confused,' 'was in an uproar.'

97. βοόωντες ἐρήτυον: 'by their shouts were trying to restrain.'

98. εἴποτε σχοίαντ' [σχοῖντο]: 'on the chance that they would restrain themselves from.' See on A 67.

99. ἐρήτυθεν (cf. ἡγερεθεν, A 57): 'were held back,' i.e. kept in order. — καθ' ἕδρας: 'along the benches.'

101. κάμε τεύχων: 'wrought with art,' lit. 'grew weary in making.' Vv. 101-108 represent figuratively how Agamemnon received his commission and prerogatives from Zeus. The scepter was prepared, by the special direction of Zeus, by Hephaistos; it was sent by Zeus's envoy Hermes to Pelops, the founder of Agamemnon's house, and regularly descended to the hero himself.

103. διακτόρῳ ἀργεῖφόντῃ: 'the guide Argeiphontes.' Hermes is called διακτορος (δι-άγω) as 'guide' of the souls of the departed to the lower world. It seems better to transfer into English as a proper name the word ἀργεῖφόντης (supposed to be a compound of ἀργεῖ- — probably a locative case from the root ἀργ-, which appears in ἀργός, ἀργυρος — and φαίνω): lit. 'he who appears in brightness,' which may refer to the swiftness of his motion (light being associated with swiftness), or to the succor (light) which he brings. The story of how Hermes slew the hundred-eyed Argos, whom Hera had set to watch Io, is a later myth, and there seems to be no warrant for the translation, 'slayer of Argos,' which is given in some dictionaries.

106. πολύαρνι: heteroclite dat.; the only nom. is πολύαρνος.

107. Θυέστ'(ᾱ): for Θυέστης (see Sketch of Dialect, § 10, 2). — φορῆναι [φορεῖν]: this anomalous form is a pres. inf.; a longer form, φορήμεναι, also occurs. Like ἀνάσσειν in follg. verse, the inf. denotes purpose, with a mingled idea of result. G. 1532, H. 951.

108. Ἀργεῖ παντί: be king 'for all Argos.' Argos is here used for all that territory over which Agamemnon bore sway, i.e. most of the Peloponnesus.

109. τῷ (σκήπτρῳ): 'upon this,' lit. 'with this,' dat. of means. The possession of the scepter, it will be remembered (cf. A 245), gave him who held it the right to speak.

111. μέγα: adv. acc. — ἐνέδησε: 'involved,' 'entangled.' Agamemnon, like men in all times, blames the gods for his mistakes. — ἄτη βαρεῖη: 'grievous infatuation.'

112. σχέτλιος (ἔχω): lit. 'holding fast to his purpose;' here, 'relentless.' — κατένευσεν: see on A 514, 527.

113. ἐκπέρσαντ': what vowel has been elided? — ἀπονέσθαι: the α of the first syllable is used as long. Cf. Ἀπόλλωνα, A 14, 21.

115. δυσκλέα [δυσκλεᾶ]: the full form is δυσκλεῖα, and one ε is allowed to drop out instead of being contracted with follg. α. — ἐπεὶ ὤλεσα: ἐπεὶ is both temporal and causal. ὤλεσα = Lat. perdidici.

116. μέλλει φίλον εἶναι: see on A 564.

117. πολλῶν πολίων [πολλῶν πόλεων].

118. τοῦ γὰρ κράτος: 'for his might.' See on A 509.

119. καὶ ἐσσομένοισι πυθέσθαι: 'even for posterity to learn of.' For dat., G. 1172, H. 771.

120. μὰς οὕτω: 'thus vainly.'

121. ἀπρηκτον [ἄπρακτον]: 'fruitlessly.'

122. ἀνδράσι: dat. after πολεμίζειν, as after πολεμέω and μάχομαι, G. 1177, H. 772. — πέφανται: 3 sg. pf. pass. from φαίνω.

124. ὄρκια πιστὰ ταμόντες: lit. 'having slain oath-sacrifices to be depended upon,' i.e. 'having concluded a firm alliance by sacrifice.'

125. ὅσοι ἔασι [ὅσοι εἰσι].

126. διακοσμηθεῖμεν: 'should arrange ourselves.' The verb might have stood in the inf. dependent upon ἐθέλομεν as in vv. 124, 125.

127. ἕκαστον: v. l. ἕκαστοι, which makes equally good sense.

128. δευοῖατο [δέοιντο]: a primitive way of saying that the Greeks more than tenfold outnumbered the Trojans. It is a mistake to suppose that brevity of speech comes early and naturally; it comes rather late, and often only as the result of study.

129. πλέας = πλέονας [πλέους]: perhaps, after the loss of ν from πλέονας, the ο was lost instead of being irregularly contracted with follg. α into ου, as in Attic.

130. πτόλιν: τ has been called a parasitic letter; it is supposed to have been developed, in vulgar pronunciation, in πόλις and πόλεμος and it was found convenient in poetry to retain it.

131. ἄνδρες stands as appositive to ἐπικούροι: 'allies, spear-brandishing chiefs.'

132. πλάζουσι: lit. 'cause to wander,' i.e. baffle in the purpose of capturing Troy. — εἰῶσ' [εἰῶσι]: 3 pl. pres. indic. of εἰῶ.

134. βεβᾶσιν (3 pl. 2 pf. from βαίνω) [βεβᾶσι]: 'are gone.' — Διὸς ἐνιαυτοί: 'years of Zeus;' for he determines their number and with what they shall be filled.

135. δοῦρα: 'timbers.' For the form δοῦρα for δορυ-α, see on A 407. — λένονται: the Attic usage of ntr. pl. with sing. verb is here not observed (cf. v. 36).

136. που: 'methinks,' as in A 178.

137. εἶατ' [ἦνται]: cf. A 239. — ποτιδέγμεναι [προσδεγόμεναι]: 'ex-

pecting.' The form is syncop. 2 aor. ptc. (cf. *δέχθαι*, A 23). — *ἄμμι*: see on A 384.

138. *αὐτως*: see on A 133; cf. also v. 342. — *ἀκράαντον* [*ἄκραντον*] (*ἀ* priv. and *κραίνω*).

141. *οὐ γὰρ ἔτι αἰρήσομεν*: lit. 'we shall no longer take,' i.e. 'there is no longer hope of our taking.'

142. *τοῖσι*: dat. of interest loosely connected with the whole sentence. G. 1170, H. 767.

143. *μετὰ πληθύν*: usually *μετὰ* with acc. means 'to the midst of,' 'after.' Here *μετὰ* means 'throughout.'

145. *πόντου* is the specific word; *θαλάσσης*, the generic. Instead of taking *πόντου* as appositive of *θαλάσσης*, each word may be joined separately with *κύματα*. Thus *θαλάσσης* would have the same force as *θαλάσσιν*: 'sea-waves of the Ikarian deep.' The Ikarian sea was near the island Ikaria, west of Samos. Daidalos was said to have escaped from Crete, with his son Ikaros, by means of wings made of feathers united by wax; but Ikaros flew too near the sun, the wax was melted, and he was drowned in the sea to which he gave his name.

146. *ᾠρον* [*ᾠρσε*]: 2 aor. of *ᾠρνυμι* with act. signif.

147. *ὅτε κινήσῃ* [*ὅταν κινήσῃ*]. — *Ζέφυρος*: a boisterous (not gentle) wind to those living on the east side of the Aegean, as all can testify who have felt at Smyrna the afternoon sea-breeze, there called Bates (modern Greek *Μβάτης* = *Εμβάτης*: 'In-comer'). — *βαθὺ λήϊον*: 'high-standing (lit. 'deep') grain.'

148. *λάβρος*: adj. with adv. force. — *ἐπὶ τ' ἡμῖν* (*sc.* as subj. *λήϊον*): 'and it (the standing crop) bows before the blast (*ἐπὶ sc.* *Ζεφύρῳ*) with its ears.' — *ἄσταχύεσσιν* (nom. *ἄσταχυς*): dat. of means.

149. *ἀλαλητῶ*: 'with a cheer.'

150. *νήας ἐπ'* [*ἐπὶ ναῦς*] (acc. pl.): no anastrophe because vowel is elided (Sketch of Dialect, § 6).

151. *ἵστατο ἀειρομένη*: 'rose and stood in the air.'

152. *ἅλα διαν*: *διος* is one of Hom.'s habitual epithets. Other words to which *διος* is freq. applied are: the earth, rivers, and certain ancient towns.

153. *οὐρούς*: 'trenches' in which the ships were drawn to the sea.

154. *ιένων* (pres. midd. ptc. from *ἵημι*): lit. 'sending themselves along,' i.e. 'hurrying.' The hiatus between *οἴκαδε* and *ιένων* is only apparent, since *ἵημι* began with a consonant (represented by rough breathing).

155. *ὑπέρμορα*: acc. pl. of adj. used as adv., lit. 'beyond fate,' i.e. 'contrary to fate.' — *ἐνθα κεν ἐτύχθῃ* (*τεύχω*): 'then would have been brought to pass.'

156. *προσ-εἶπεν*: separation of *πρὸς* from *εἶπεν* not common. See also on v. 59.

157. *ἀτρυνώνη*: either 'the impeller' (*ἀτρύνω*, as if *ἀτρυνώνη*) or 'indomitable' (*ἀ* priv. and *τρύνω* 'wear').

159. *ἐπὶ*: here used of extension over, 'over the sea's broad back.'

160. *κάδ* [*κατά*]: apocope, and assimilation. — *εὐχολήν*: pred. acc. after *κατα-λίποιν*, 'as a boast,' conveniently translated 'to glory over.'

162. *ἐν Τροίῃ*: 'in the plain of Troy.' — *ἀπό*: 'remote from.'

164. *ἀγανοῖς*: conventional epithet (see on A 202), is not particularly appropriate to Athena; it is much more appropriate to Odysseus, and may have been interpolated from v. 180. Notice two cases of apparent hiatus: *φῶτα ἕκαστον*, *μηδὲ ἕα*, where an initial consonant has been lost. Notice, too, in *νῆας ἄλαδε*, v. 165, that the final syllable of *νῆας* is long by position, because *ἄλαδε* orig. began with *σ* (cf. Lat. *sal*).

165. *Sc.* *Ἀχαιοὺς* as subj. of *ἐλκέμεν*.

166. *οὐδ' ἀπίθῃσε*: 'did not fail to obey,' 'obeyed at once.' For explanation of litotes, see on A 220.

167. Cf. A 44.

169. *ἀτάλαντον* (compound of *ἀ* copulative = *ἕμα* and *τάλαντον*): 'of like weight with;,' hence takes dat. as a word of likeness.

170. *ἑσταότ'* [*ἑστῶτα*].

171. *κραδίην καὶ θυμόν*: accusatives of the part, in apposition with *μιν* (cf. A 150). The coupling of the two nouns is also an example of Homeric fulness of expression.

175. *ἐν . . . πεισόντες*: 'having tumbled on board of,' with idea of confusion and fear.

176. *κάδ δέ*: see on v. 160.

182. Construe *ἔπα* as obj. of *ξυνέηκε*, yet cf. A 273, B 26.

183. *βῆ δὲ θέιν*: 'and he started to run.'

184. *Ἰθακήσιος*: the herald, like his master, was from Ithaka. For position and duties of herald, see on A 321. The *ο* in *δς* is long because *οἱ* has an orig. *F*. For dat. *οἱ*, see G. 1175, H. 772.

186. *οἱ*: dat. of advantage, for he was going to use the scepter in Agamemnon's behalf. Translate: 'received at the hands of,' and cf. A 596.

188. *κίχῃ*: pres. opt. as if from *κίχημι* [*κίχων*]. See on A 26. The opt. is indefinite, a general condition being implied. G. 1428, 1 and 1393, 1 and 2, H. 914 B.

189. *ἐρητύ-σα-σκ-ε* (iterative aor. from *ἐρητύω*) *παραστάς*: 'would step up to and detain.'

190. *Δαιμόνι*: here used in a good sense, 'Good sir!' Below, v. 200, it has the bad sense, 'wretch' (see on A 561). — *κακὸν ὥς* (*κακὸν ἵός*): *ὥς*, as adv. of comparison, takes the accent when it follows the word which it would regularly precede. G. 138, 2, H. 112 b. Sketch of Dialect, § 6, Rem.

194. Odysseus uses the same word which Agamemnon (v. 75) had used in announcing his intention; yet immediately after he puts himself in the

number of those who were not present in the council of chiefs to hear what Agamemnon said (οὐ πάντες ἀκούσαμεν).

195. μή τι ῥέξη: for this use of subj., ordinarily explained by ellipsis of a verb of fearing, see G. 1350, H. 887.

196, 197. 'For mighty is the wrath (or 'lofty is the thought') of a king fostered by Zeus, and his honor comes from Zeus, and Zeus the councillor loves him.' In v. 196 occurs an example of parataxis (see on A 5). — μητίετα: see A 508.

198. ἴδοι, ἐφεύροι: indef. opt. in a relative clause implying condition, the iterative aorists ἐλάσασκε, ὁμοκλήσασκε implying a number of single acts.

200. ἦσο: 2 sg. impv. from ἦμαι. — καὶ . . . ἀκουε: 'hear (now and henceforth, pres. impv.) others' words.'

201. σέο: does not lose its accent, i.e. is orthotone, not enclitic, because contrasted with οἱ.

202. ἐναρίθμιος: precisely as we say 'of account.'

203. οὐ πως: nullo modo. — μέν [μήν].

204. οὐκ ἀγαθὸν πολυκοιρανίη: 'a multitude of rulers is no good thing.' Notice the litotes; notice also in the gender of ἀγαθὸν an example of the frequent use of a ntr. pred. adj. where the subj. is masc. or fem. Cf. in Lat. sentences like *triste lupus stabulis*: 'the wolf a grievous thing to the folds.' This verse expresses the demand often so strongly felt, and especially in times of violence, for one strong controlling hand. In the next verse, too, we have the idea of the Divine Prerogative which has been such a support of royalty. Cf. A 279.

205. ἀγκυλομήτεω: always pronounce the gen. ending -εω with synizesis.

206. This verse is weak and obscure in this connection, and was probably interpolated from I 99. A *varia lectio* for βουλεύη is βασιλεύη: 'rule' for them, instead of 'plan' for them. No word is expressed to which σφίσι refers, but the word βασιλεύς implies 'subjects,' and for this word σφίσι stands. — σκῆπτρον: the 'scepter,' the king's badge of power; θέμιστας (nom. sing. θέμις): the 'ordinances' which he lays down. The prose word for θέμιστες would be θεσμοί, Lat. *instituta*.

207. κοιρανέων δίεπε: 'as ruler was arranging.' κοιρανέων is ptc. nom. sing. For ἔπω, see on A 166.

208. For ἐπεσσεύοντο and ἄπο, cf. vv. 86, 91.

209. πολυφλοίσβοιο: example of an onomatopoeic word, i.e. of a word which imitates, when spoken, the sound which it describes (cf. *σμεραγεῖ*, v. 210).

210. αἰγιαλῷ: local dat. 'on a broad strand.'

211. ἐρήτυθεν: see on v. 99.

212. ἐκολῶα (κολῶα): 'was screaming,' 'was brawling,' cf. A 575.

213. ἀκοσμά τε πολλά τε: in Engl. we join both adjs. to the subst. without any intervening conj., 'many unbecoming words.'

214. μάψ: 'vainly,' and οὐ κατὰ κόσμον: 'not fitly,' seem to a certain extent similar ideas, so that it rather surprises us that they should be joined by an adversative conjunction, ἀτάρ (see on A 50). — ἐριζέμεναι [ἐρίζειν]: for inf. depending upon ἔπεα ῥέδη, see G. 1533, H. 951.

215. One of the commonest ways of quarrel is with words; hence ἐριζέμεναι easily suggests λέγειν, on which ἦτι εἴσαιτο depends. — εἴσαιτο from εἶδομαι [δοκέω].

216. αἰσχιστος: his ugliness of soul is left to be inferred from his ugliness of body. To the Greeks, that the first should be found in connection with the second would seem almost obvious. It has been remarked that Thersites impersonates all the qualities most opposed to the ideal of a hero. It should also be noticed that he is almost the only character taken from the common people who is portrayed with any detail in the Iliad. The heroes of the poem are the nobles (the *διογενεῖς βασιλῆες*). The audience was chiefly composed of nobles: the poet was in sympathy with his audience, and when he does introduce a man of the common people like Thersites, he makes him as hideous as he can (see on A 80). — ὑπό: 'under the walls of.'

217. ἦν [ῆν]. — ἕτερον πόδα: 'in one foot' (cf. Lat. *claudus altero pede*).

218. συνοχωκότε (συνέχω): ὄχωκα, peculiar pf. with Attic redupl. (and variation of vowel) for ὄκωχα. G. in Verb List, II. 508 D 16.

219. ἐπενήνοθε: an obscure form (probably a pf.) from uncertain present. Autenrieth connects it with the root of ἄνθος, 'flower,' and thus readily derives the meaning 'bloomed upon,' 'grew upon.'

220. μάλιστα ἐχθιστος: was 'most hateful to.' For another example of the double superlative, see on v. 57.

221. τῷ γὰρ νεικέεσκε [ἐνείκει]: the clause with γὰρ is a reason for the bitter hate (ἐχθιστος) which was felt for Thersites.

222. κεκληγώς: 2 pf. ptc. from κλάζω (stem κλαγγ-).

223. ἐκπάγλως: probably derived from ἐκ-πλήσσω (cf. ἐξεπλάγη, Xen. Anab. II. III. 1.).

224. μακρά: of cries that penetrate 'far,' i.e. 'piercingly,' 'loudly.'

225. τέο [τίνος]: for case, see on A 65. — δὴ αὐτ': synizesis. — χατί-ζεις: derived from the root χα-, seen in χάλω, 'gape,' χάος, 'void,' it takes the gen. as a word of want.

226. πλείαι: in ordinary prose an adj. of Attic 2d decl. The interchange of forms πλείος and πλέως illustrates *metathesis quantitatis*.

228. δίδομεν: Thersites is as great a braggart as he is coward. Notice that the use of the subj. εἴτ' ἂν [ἔταν] ἔλωμεν in the temporal clause containing a general condition marks δίδομεν as prs. and not ipf.

229. ἐπιδεύει [ἐπιδέη]. — κέ τις οἴσει: for use of κε [ἔν] with fut. indic., see on A 137.

231. δήσας ἀγάγω: 'shall have bound and led captive.'

223. *κατίσχει*: for form, cf. A 141; the use of the mood suggests the subj. of purpose common in relative clauses in Latin, but not a prose-Greek construction. It is exactly parallel, in connection, to *μίσγει*, and may be translated as if we had *ἵνα κατίσχει*. — *οὐ μὲν* [οὐ μήν].

234. *κακῶν*: gen. after *ἐπιβασκόμεν* in the sense of 'bring into contact with.' G. 1097, 2, H. 751.

235. *ἐλέγχεα*: lit. 'reproaches,' i.e. objects of reproach.

236. *περ*: 'by all means.' — *ἔωμεν* (*ἔδω*): 'let us leave.'

237. *γέρα πεσσόμεν*: 'digest his gifts of honor,' i.e. see how much good they will do him without our support.

238. *χῆμεις* [*καὶ ἡμεῖς*]: 'we also,' as well as Achilles.

239. *ὅς καὶ Ἀχιλλῆα ἠτίμησεν*: 'for he also insulted Achilles;' a causal idea here underlies the relative clause. — *ἔο* [*οὐ* = *αὐτοῦ*]: notice the lengthening of the vowel (*ἔο*) before a liquid (see on A 394).

240 = A 356.

241. Thersites has not a whit more affection for Achilles than for Agamemnon. He finds in the indignities heaped upon Achilles convenient additional charges against Agamemnon, but he cannot leave Achilles without a thrust at him. — *οὐ χόλος φρεσίν*: 'he has no wrath in his heart.' — *μεθῆμων*: adj. instead of a subst. *μεθημοσύνη*: 'remissness,' which would have been in exact contrast with *χόλος*.

242. *λωβήσαιο*: Thersites uses the very words uttered by Achilles, A 232.

244. *παρίστατο*: 'was standing by his side.'

245. *ἠνίπαπε*: contrast the tense with that of *παρίστατο*: 'broke out in reproof.' The form is one of two (only) instances of a very peculiar reduplication in 2 aor. The theme of *ἐνίπτω* is *ἐνιπ-*; the redupl. is the syllable *-απ* affixed to the theme. The other instance is *ἐρύκακον*, 2 aor from *ἐρυκάνω* (stem *ἐρυκ-*). See Sketch of Dialect, § 15, 2.

246. *ἀκριτόμυθε*: cf. *ἀμετροεπής*, v. 212.

247. *μηδ' ἔθελ'*: 'and undertake not,' 'and venture not.'

248. *χειρότερον* [*χείρονα*]: comp. of *κακός*.

249. *δοσσοι*: in order to connect naturally with what precedes, a gen. of the whole, e.g. *πάντων*, must be supplied, dependent upon *ἄλλον*.

250. The potential opt. in this and follg. v. is equivalent to a mild inv.

251. *νόστον φυλάττοις*: lit. 'watch the return,' i.e. watch that one fail not of it. Cf. in French, *garder le retour*.

253. *εὐ ἢ κακῶς νοστήσομεν*: freely, 'whether our return shall be to our advantage, or to our hurt;' it should be entered upon, accordingly, with deliberation. The weakness and repetition of vv. 254-256 suggest that they are justly bracketed as interpolation.

255. *ἦσαι*: in colloquial sense, not of actual sitting posture, for he does not sit down until v. 268 (cf. also vv. 211, 212), but of his avoid-

ance of any laborious occupation which would leave him less free to scatter his abuse on every side.

257. *τὸ δὲ καί*: 'and this also.' — *τετελεισμένον ἔσται* [*τελεσθήσεται*].

258. *ἀφραίνοντα* (*ἀ* priv. and *φρήν*): 'talking folly.' — *κιχήσομαι*: see on A 141. — *ὥς νῦν περ ᾧδε*: *ᾧδε* is antecedent of *ὥσπερ*: 'in this way just as now.'

259. *Ὀδυσῆι, ὅμοισι*: apposition of part to whole. *Ὀδυσῆι* is simply a more emphatic *ἐμοί*. — *ἐπείη*: opt. of desire.

260. *μηδὲ κεκλημένους εἶην*: 'and may I not be called,' i.e. 'may I no longer be.'

261. Take *σε* and *εἴματα* as double acc. after *ἀποδύσω*. G. 1069, H. 724.

262. *τά τ'*: see on A 86; see also Sketch of Dialect, § 14 *ad finem*. — *αἰδῶ*: acc. sing. from *αἰδώς*. G. 238, H. 196.

264. Connect *ἀγορήθεν* [*ἐξ ἀγορᾶς*] with *ἀφήσω* (*ἀφίημι*): 'shall smite and drive you with unseemly blows from the assembly to the ships.' If *πληγῇσιν* belonged with *πεπληγώς*, it would probably stand as cogn. acc.

266. The stroke took effect on both shoulders and on the portion of the back lying between (and below) them, i.e. *μετάφρενον*.

268. *σκήπτρου ὑπο χρυσέου*: exactly as we say 'under the stroke;' *ὑπό* being both local and causal.

269. *ἀχρεῖον ἰδών*: lit. 'looking uselessly,' i.e. casting silly looks about.

270. *ἀχνύμενοι*: 'grieved,' probably because of their desire to return — *ἡδύ*: 'merrily.'

271. *τις εἴπεσκεν*: for iterative aor. see on A 490. *τις*: 'many a one.' The indefinite pron. as here used is said by Gladstone to represent public opinion in Homer (cf. Δ 81).

272. *ὦ πόποι*: for accent of *ὦ* and meaning of *πόποι*, see on A 254. *πόποι* is used only here of pleasant surprise. — *δὴ [ἤδη]*: see on A 61.

274. *τόδε* is acc. of the object; *ἄριστον*, of the predicate. Translate: 'this is by far the best thing which he has wrought.'

275. *ἐπεσ-βόλον*: lit. 'one who throws about words.' — *ἔσχ' ἀγοράων*: 'restrained from his speeches' (see on v. 239).

276. *θῆν*: gives ironical turn to the sentence. — *πάλιν αὖτις*: 'back again.' For similar doubling of words of nearly similar sense, cf. *δεύτερον αὖτις*. — *ἀνήσει*: fut of *ἀνίημι*.

278. *φάσαν ἢ πληθύς*: collective noun with pl. verb. — *ἀνὰ . . . ἔστη*: Odysseus, it seems, had taken his seat after chastising Thersites. The epithet *πολίπορος* (for *πολι-* see on v. 133) is appropriate to Odysseus from the special share which he had, through the device of the wooden horse, in the reduction of Troy, a story not related, however, in the Iliad.

279. *παρά*: adv. 'by his side.'

280. *ἀνώγει*: plupf. with signif. of ipf.

281. *πρώτοι τε καὶ ὕστατοι*: 'those in the first and the last ranks,' 'nearest and remotest.'

284. νῦν δὴ: 'now as it appears.'

285. ἐλέγχιστον: superlative in -ιστος formed from noun ἔλεγχος (see on A 325). — θέμεναι [θεῖναι]. — βροτοῖσι: dat. of the person *in whose view* anything has a certain character. G. 1167, H. 771. — μερόπειςσι: see on A 250.

286. ἤνπερ ὑπέσταν [-έστησαν]: 'which they assumed.' 'Standing under' a promise is really as natural a metaphor for pledging one's self to it as 'assuming,' lit. 'taking to one's self.' ἤνπερ is a kind of cognate acc., for ὑπέσταν is equivalent to ὑπέσχοντο.

287. ἐνθάδ' ἐπὶ στείχοντες: 'while still on the way hither.' — Ἄργεος: used as in A 30 for the whole region about Argolis, whence most of the Achaeans came.

288 = 113.

289. ὥστε: regularly in Hom. equals ὥστ' or ὥς, τε having no appreciable force. See on A 86.

290. ὀδύρονται νέεσθαι: it is only by an extension of the orig. meaning of ὀδύρονται that it can take the inf. of the purport of the lament. The verb comes to mean: 'express by tears their desire.'

291. The course of thought vv. 291-300 may be thus outlined: The case of the Achaeans is hard; 't is hard enough (πόνος) to make one return wearied out. For even a month's absence from wife in stormy seas is painful; how much more a nine years' absence. There is then no occasion to blame the Achaeans; but still it must be remembered that, hard as is the case where so much has been borne and the object not gained, yet honor forbids a return empty-handed; hence the closing exhortation: 'Bear up yet a while, friends!'

292. ἀπό: 'away from' (see on v. 178). There is no elision because of the orig. F in follg. word.

293. σύν: i.e. 'on board of' (see on v. 74).

294. ὃν περ εἰλέωσι [ὃν ἂν εἰλῶσι]: subj. in conditional relative clause after a primary tense: 'whomsoever the wintry gusts and rising sea confine in harbor.'

295. ἡμῖν μινόντεσσι [μένουσι]: dat. in designation of time, 'as we remain here.' G. 1166, H. 771 a.

298. νέεσθαι: sc. τινα as subject. — κενόν [κενόν]: cf. ἀδελφός and ἀδελφός.

299. δαῶμεν: 2 aor. pass. subj. from theme δα-, 'learn,' of which δι-δα-σκω, 'teach,' is a pres. with causative signif.

300. ἐτεόν: 'really.'

301. ἐστὲ δέ: parataxis; we might have had ἐστὲ γάρ.

302. οὓς μὴ . . . φέρονται: 'as many as the death-fates have not swept away.' μὴ is used instead of οὐ because the antecedent of the relative is indefinite, which is the same as saying that a condition is implied. G. 1428, 1, H. 1021.

303. χθιζά τε καὶ πρόϊξ: '(t was but) the other day.' Notice that the Greek says 'yesterday and the day before,' instead of 'yesterday or the day before' (cf. ἕνα καὶ δύο, v. 346). Aulis was the Boeotian town on the Euboean Gulf where the Greek fleet assembled and was delayed by adverse winds, while on the point of sailing for Troy.

304. ἡγερέοντο: from Hom. pres. ἡγερέομαι, formed from theme ἡγερ-. G. 779, H. 494. Cf. v. 448.

305. ἀμφὶ περί: ἀμφὶ is adv. and περί prep. (cf. Engl. 'round about').

306. τελέεσσας: probably best translated, 'bringing fulfilment' (see on A 315); old rendering, 'unblemished.'

307. πλατανίστῳ [πλατάνῳ]: the 'plane-tree,' not unlike our maple in appearance, grows especially by springs and along watercourses. — ὄθεν ῥέειν [ἐξ ἧς ῥρρρρ].

308. ἐνθα: 'then,' carries back the thoughts to χθιζά τε καὶ πρόϊξ. — ἐπί: with acc. denotes 'extension over' (cf. vv. 159, 299). — δαφουινός: 'blood-red.' It is compounded of δα- also ζα- [διδ] 'thoroughly' (cf. per with strengthening force as Lat. prefix, e.g. permagnus), and φόνος, 'gore.'

310. βωμοῦ: gen. of separation after the idea of motion implied in ὑπαίξας. — ῥα: see on A 56.

311. νήπια τέκνα: 'tender (lit. 'infant') brood.'

312. ὑποπεπτηῶτες (2 pf. ptc. from -πτῆσσω): 'crouching beneath. For dat. πετάλοις, G. 1179, H. 775.

313. Translate: 'eight, but the mother-bird was the ninth, which hatched her brood.'

314. ἐλεεινὰ τετριγῶτας (2 pf. from τρίζω): 'twittering piteously.'

315. Connect τέκνα with ἀμφεποτάτο as its object.

316. ἐλελιζάμενος: 'having coiled himself,' i.e. so as to launch himself upon the mother-bird. — πτέρυγος: 'by the wing.' — ἀμφιαχύαν (pf. ptc. from stem ἰαχ-): 'screaming.'

317. Join κατὰ . . . ἔφαγε and translate: 'swallowed.'

318. ἀρίζηλον (prefix ἀρι-, 'very,' and δῆλος, 'plain'): 'conspicuous.' Translate the whole verse: 'the Deity, who also sent it, made of it a conspicuous sign,' i.e. a miracle.

319. For double acc. after ἔθηκε, G. 1077, H. 726. The latter half of this verse is identical with v. 205.

320. οἷον ἐτύχθη: 'at what a thing was brought to pass.'

321. εἰσῆλθε: here used, as the connection shows, of a sudden, disturbing entrance. Translate: 'when therefore dreadful monsters (pl. for sing.) intruded among the hecatombs of the gods.'

323. ἀνεω: adv. 'in silence.' For a similar use of adv. in pred. where an adj. seems to us more natural, cf. A 416, Γ 95. The varia lectio is ἀνεφ, nom. pl. from adj. ἀνεως: 'speechless.'

325. ὀψιμον, ὀφίτελεστον: 'late, late of fulfilment.' This repetition of

the same idea in words of similar sound is called paronomasia. — δου [οῦ]: a conjectural *varia lectio* is δο (see Sketch of Dialect, § 11, 1).

328. πτολεμίζομεν: see on v. 130. As the pres. of the verb is in -ζω the fut. would in Attic be in -σω (or -ιῶ). — αὐθι [αὐτόθι]: 'on this very spot.' If the elision had not taken place before ἔτεα (Fέτεα) we might have had τοσσαῦτα ἔτεα, εα as one syllable by synizesis.

330. τῶς [ὥς]: cf. τοί, ταί for οί, αί.

332. εἰς δ' κεν [ἕως ἄν].

334. σμερδαλέον: 'terribly,' ntr. adj. used as cognate acc. — αὔσαντων ἵπ' Ἀχαιῶν: 'under (because of) the shouts of the Achaians.' G. 1219, 1, b and c, H. 808, b and c.

335. ἐπαινήσαντες [ἐπαινέσαντες]: agrees with Ἀργεῖοι, v. 333.

336. τοῖσι: G. 1167, H. 767. — Γερήνιος: 'Gerenian.' Gerenia is said to have been a town or district in Messenia whither Nestor fled while Herakles was sacking Pylos. Another explanation makes Γερήνιος = γέρων.

337. ἀγοράσθε (ā in thesis, as in A 14, 21, etc.): for assimilated form, see Sketch of Dialect, § 18, 1.

338. οἷς: for case, G. 1161, H. 763.

339. πῇ δὴ βήσεται: 'whither pray will go?' i.e. 'what in the world will become of?' The 'covenants and oaths' referred to are those at Aulis before sailing for Troy (v. 286).

340. ἐν πυρί: 'into the fire.' — δῆ: here joined with opt. of desire, as it is freq. joined with imv., to strengthen the expression of wish. One might paraphrase: 'Perish, then, our resolves and shrewd counsels.'

341. σπονδαί, δεξιαί: in their literal sense, 'libations and right hands,' standing in conjunction for the league of friendship of which they were the sign. — ἀκρητοί [ἄκρατοι]: compound of ἀ privative and κεράννυμι. 'Unmixed' wine was employed in solemn libations; wine was not drunk unmixed. — ἐπέπιθμεν [ἐπεποίθειμεν].

342. αὐτῶς: see on v. 138.

343. εὐρέμεναι [εὐρεῖν].

344. ἔθ' (ἔτι) ὥς πρίν: 'still as heretofore.'

346. φθινύθειν: G. 779, H. 494. — ἓνα καὶ δύο: see on v. 303. — Connect Ἀχαιῶν as part. gen. with τοί [οἱ].

347. αὐτῶν: subjective gen., 'no accomplishment shall be theirs,' i.e. they shall accomplish nothing.

348. λέναι depends upon βουλεύωσι. — πρίν . . . πρίν: see on A 97. Which πρίν is a conjunction, which an adverb?

349. γνῶμεναι [γνῶναι]: cf. δόμεναι, A 98, 116. — ψεύδος: pred. noun where we should expect a pred. adj. ψευδής.

350. γὰρ οὖν: 'for in any case.'

351. ἐπὶ νηυσὶν ἔβαινον: ἐπὶ with dat. differs little from ἐν or σὺν with dat. or from the simple dat.; translate 'were going away in their ships.'

352. φόνον καὶ κῆρα: 'slaughter and death,' Homeric fulness of expression. Cf. in Engl. 'death and destruction.'

353. ἀστράπτων: an anacoluthon; strictly this and the follg. ptc. should be in acc. case, but φημί κατανεῦσαι Κρονίωνα becomes for the moment, to the speaker, κατένευσε Κρονίων. — ἐπιδέξια: lit. 'on the right.' As the augurs in observing the flight of birds looked toward the north (perhaps because Mt. Olympus lay in that direction), the east, the favorable quarter of the sky, was on the right. — φαίνων: 'revealing.'

354. τῷ: 'therefore,' dat. of cause. — ἐπειγέσθω: from ἐπείγω.

355. τινα: 'many a one' (cf. for a similar wish, Job xxxi. 10). — Τρώων ἀλόχῳ: 'a Trojan wife.'

356. Ἑλένης, κτλ.: 'Helen's pangs and groans;' the gen. is subjective.

358. ἥς νηός: navis suae.

359. δῆρα πρόσθ' ἄλλων ἐπίσπη [ἵνα πρότερον ἄλλων ἐπίσπηται]: 'in order that in advance of others he may overtake death and fate,' i.e. that death and fate may overtake him. Cf. this cumbrous form of denunciation with vv. 123-128, and see note on that passage.

360. αὐτός τ' ἐὺ μῆδιο, πείθεό τ' ἄλλῳ: 'do you not only consider for yourself, but comply with the advice of another.'

361. ἀπόβλητον: 'to be lightly esteemed.' — ἔπος: lit. 'word,' i.e. 'counsel.'

362. Nestor insists on the importance of arrangement. The soldiers will fight better under the eyes and with the support of friends. — φύλα: 'tribes,' includes a number of the smaller φρήτρας: 'clans.'

363. φρήτρηφι [φρήτρα]: dat. sing. with suffix -φι. G. 297, H. 221 D, Sketch of Dialect, § 9, 1.

365. ὅς τέ νυ: 'and who perhaps,' implying that there might prove to be no cowards among the host and thus nerving the people to greater exertions.

366. ἑσσι [ῆ]. — κατὰ σφέας: 'by themselves' (see on A 271).

367. ἢ καὶ [εἰ καὶ]: 'whether owing even to divine power,' cf. A 83.

368. ἢ, κτλ.: 'or simply because of,' etc.

370. ἢ μάν [ῆ μῆν]: 'verily.' — ἀγορῇ: 'in the agora,' local dat.

371. αἰ γάρ [εἰ γάρ]: 'would that.' One can see from this passage how εἰ γάρ comes to be a particle of wishing. 'For if I had, etc., then should the city bow,' is equivalent to 'would that I had, then should,' etc.

373. τῷ: 'then' (see on v. 354). — ἡμύσειε (aor. opt. from ἡμύω, 'bow down'): see on v. 148.

374. ἀλοῦσα: 2 aor. ptc. from ἀλίσκομαι. — περθομένη: 'being sacked,' describes what follows upon ἀλοῦσα: 'having been taken.'

376. μετ' ἔριδας: 'into the midst of strifes.'

378. ἤρχον χαλεπαίνων: 'began it by my anger.'

379. ἐς μίαν: βούλην is easily supplied from βουλευόμεν.

380. ἀνάβλησις (ἀναβάλλω, 'postpone'): verbal noun governing objective gen. (cf. v. 436).

381. **ξυνάγωμεν** Ἀρηα: 'we may join battle,' cf. Lat. *pugnam committere*.
382. **τις**: 'each one.' — Give force of midd. voice to the verbs **θηξάσθω** (**θήγω**), **θέσθω**, by translating: 'his spear,' 'his shield.'
384. **ἄρματος ἀμφὶς ἰδών**: 'having looked on both sides of his chariot,' i.e. having seen well to it.
385. **κρινώμεθα**: 'decide between one another,' 'contend.'
386. **μετέσσειται**: 'shall intervene.'
387. **μένος ἀνδρῶν**: lit. 'the fury of men,' i.e. 'the furious combatants.'
388. **τεν**: 'of many a one;' the gen. probably limits **τελαμών**, although that cannot easily be translated except in connection with **ἀσπίδος ἀμφιβρότης**, 'the strap of the man-protecting shield of many a one.'
389. **καμείται**: as subj. sc. **τις**. — **χείρα**: acc. of specification.
390. **τιταίνων**: 'tugging.'
392. **μιμνάειν**: an intensive form from **μῖμνω** (cf. v. 296), which is a reduplicated form from **μένω**.
393. **οὐ οἱ ἔπειτα ἄρκιον ἐσσεύεται φυγέειν**: 'there shall be no safety to him to flee,' i.e. 'he shall find no safety from.'
394. **ὥς ὅτε [ἔταν] κύμα**: sc. **ἰάχη**.
395. **κινήση**: sc., as object, **τό [αὐτό]** referring to **κύμα**.
396. **σκοπέλω** (cf. Lat. *scopulus*): appositive of **ἀκτῇ**.
397. **παντοίων ἀνέμων**: waves 'of all kinds of winds,' i.e. raised by all kinds of winds; the gen. is subjective and denotes the cause. — **γένωνται**: subj. is **ἀνεμοί**. Translate: 'whenever they rise on this side or on that.'
398. **ὀρέοντο [ὄρνυντο]**: ipf. implying a pres. **ὀρέομαι**. — **κεδασθέντες [σκεδασθέντες]**.
400. **ἄλλος ἄλλῳ ἔριξε**: 'one was performing sacrifice to one, another to another,' i.e. the different tribes made offering, each to its patron deity, according to its own national rites.
401. **μῶλον**: 'toil,' 'moil.'
402. **ὁ**: 'he,' i.e. Agamemnon.
403. **πενταέτηρον**: 'five-year old,' and so full-grown.
404. **κίκλησκεν**: 'was inviting' to the banquet which always made part of the sacrifice. — **γέροντας**: not used here with distinct reference to age, but equals 'counsellors.' — **ἀριστῆας Παναχαιῶν**: in definitive apposition with **γέροντας**. Translate: 'he was inviting from among the counsellors the following champions of the collected Achaeans.'
406. **Τυδεὸς υἱόν**: 'Diomedes.' For further account of this hero see E and Z 119-236.
407. Nearly identical with this verse is v. 169.
408. Menelaos stands on a higher footing than the other chiefs, and his presence is expected at the banquet without special invitation. — **βοὴν ἀγαθός**: 'good at the battle-cry.' No trumpets are mentioned in the Homeric poems; hence the voice was important.

409. **ἀδελφεόν [ἀδελφόν]**: example of prolepsis, natural in animated style. See on A 537.
410. **περίστησαν**: how distinguish the unaugm. aor. (used here) from ipf.? — **οὐλοχύτας**: see on A 449.
412. Magnificent form of address: 'Zeus most glorious, most great, wrapt in black clouds, dwelling in aether.' The abiding-place of Zeus was **ἀκροάτη κορυφή πολυδαιράδος Οὐλύμποιο**, A 499. The summit of Olympus towered out of the **ἀήρ** into the **αἰθήρ**. With the substance of the prayer (vv. 414, 415) may be compared several Old Testament invocations of Jehovah; e.g. Josh. x. 12, 13.
413. **ἐπιδύναμι** and **ἐπελθεῖν**: infs. depending on a verb of praying, e.g. **δός**, which can easily be supplied. **ἐπὶ** with both verbs adds the idea 'upon the earth,' for sunset and darkness are thought of as falling from heaven upon the earth.
414. **πρηγές**: pred. adj. with **μέλαθρον** denoting the result of **καταβαλεῖν**. **κατὰ πρηγές βαλέειν**: 'lay low.'
415. **πρήσαι πυρός**: 'burn with fire.' For gen. **πυρός**, H. 760; for orig. signif. of **πρήθω**, see on A 481 — **θύρετρα**: the pl. suggests folding or double doors. — **δηλοῖο**: pronounce as if written **δῆλοιο**.
417. **ῥωγαλέον**: denotes the result of **δαΐζει** (cf. **πρηγές**, v. 414).
418. **ὀδάξ**: adv. equivalent to dat. pl. of **ὀδοὺς**. The English equivalent of the whole expression **ἐν κονίῃσιν ὀδάξ λαζοῖατο [λαμβάνοιεν] γαῖαν** is 'bite the dust.'
419. **ἄρα** implies the knowledge of the hearer that it was not in accordance with Zeus's plan to grant Agamemnon's prayer (see on vv. 35, 36).
420. **δέκτο**: syncop. 2 aor. from **δέχομαι**, see on A 23. — **ἀμέγαρτον**: lit. 'unenviable,' i.e. 'unhappy.'
- 421-424 = A 458-461.
425. **σχίζησιν**: local dat., 'on splinters' (cf. in A 462, **ἐπὶ σχίζης**).
426. **ἀμπίραντες [ἀναπίραντες]**: apocope and assimilation. — **ὑπείρ-εχον [ὑπερείχον]**: **ὑπείρ** is perhaps for **ὑπερί**, a locative form for **ὑπέρ** (cf. **παρά, πρὸς, ὑπαί**). — **Ἥφαιστοιο**: metonymy, — the name of the god for the element over which he presides.
- 427-432 = A 464-469.
434. Cf. A 122, where the courtly beginning of the verse was in sharp contrast with the abusive ending.
435. **λεγόμεθα**: La Roche would translate, as the verb has no object, 'let us lie idle,' which involves confounding the roots **λεγ-** and **λεχ-**. It seems better to translate, 'let us be talking with one another,' although in the few passages where **λέγεσθαι** has that sense an acc. **ταῦτα** is added. A *varia lectio* is **δὴ νῦν μηκέτι ταῦτα λεγόμεθα, κτλ**. But it is not easy to see to what the 'these things' refer.
436. **ἀμβαλλώμεθα**: see on v. 380. — **ἐγγυαλίζει**: see on A 353.

438. κηρύσσοντες ἀγειρόντων: 'let them collect by proclamation.'
439. ἄθροοι ὧδε: 'assembled just as we are.' ὧδε seems never to mean 'as follows' in Homer.
440. θάσσον: 'more quickly' than could otherwise be the case, *i.e.* 'very quickly.' This is an example of the absolute comparative.
- 442-444 = (very nearly) vv. 50-52.
445. οἱ ἀμφ' Ἀτρεΐωνα βασιλῆες: 'the son of Atreus and the (other) kings.'
446. κρίνοντες: *i.e.* according to Nestor's advice, v. 362. — μετὰ δέ: 'and in the midst.' What verb is to be supplied with Ἀθήνη?
447. αἰγίδ' (nom. αἰγίς): the 'aegis,' or shield of Zeus, often lent by him to Athena. The aegis is 'precious,' ἐρίτιμον, because not subject to age or decay, ἀγήραον ἀθανάτην τε. Of these last two epithets it may be said that they always occur together, and except in this phrase are always applied to persons.
448. τῆς: may be explained as possessive gen., 'whose hundred tassels,' but is probably better considered as gen. of separation: 'from which dangle.' Cf. ἡερέθονται (from theme ἀερ-) with ἡγερέθοντο (theme ἀγερ-), and see on v. 304. The Homeric conception of the aegis seems to be a kind of apron or flap hanging from the shield, and ornamented with precious tassels, finely twisted, of golden thread. For a fuller description of the aegis, cf. E 738 follg.
449. ἑκατόμβοις: a frequent primitive method of estimating value is in oxen (see on A 154).
450. παιφάσσουσα: 'resplendent.'
451. ἐν: join with ὄρσεν.
452. καρδίῃ: apposition of the part with the whole, 'in each one *i.e.* his heart,' *i.e.* 'in the heart of each one.' Perhaps this passage should lead us to explain θυμῷ in A 24 as an appositive of Ἀγαμέμνονι, rather than as a local dative.
453. γλυκίων [γλυκύτερος]: cf. A 249.
455. Here follow five similes: (1) the forest fire, suggested by the gleam of the armored host; (2) the flocks of birds, referring to its numbers and tread; (3) the swarms of flies, to its persistence; (4) the goat-herd and his flocks, to its systematic ordering according to tribes; (5) the bull and herd, to Agamemnon's pre-eminence. — ἥύτε [ὥς ὅτε].
456. ἔκαθεν: 'from far away;' the point of view chosen is in the distance, instead of in the vicinity of the light. This illustrates a (uniformly noticeable) diversity of Greek from Engl. idiom.
457. τῶν: connect with χαλκοῦ, and translate (vv. 457 and 458): 'the resplendent gleam from the vast expanse of bronze of these as they marched along came through the upper air to heaven.' — θεσπεσίῳ (θεός and theme σπ-, cf. v. 484): lit. 'divinely spoken,' then 'marvellous,' 'vast;' here epithet of χαλκοῦ: the 'broad expanse of bronze armor.'

459. τῶν: is taken up again by τῶν in v. 464, and must be left untranslated.
460. χηνῶν, γεράνων, κύκνων: appositives of ὀρνίθων.
461. The river Kaÿster is in Lydia, flowing south of Mt. Tmolos into the Aegean just north of Ephesus. The vale through which it flows is the Ἀσῖος λειμῶν: 'Asian mead,' whence perhaps the name Asia may have spread, as the designation of one of the grand divisions of the globe.
462. ἀγαλλόμενα πτερύγεσιν [πτέρυξι]: 'sporting exultingly on their pinions,' dat. of means.
463. κλαγγὴδὸν προκαθίζόντων: 'alighting one before another with a din.' The ptc. (agreeing with the gens. in v. 460) describes most vividly the manner in which a flock of birds alight, those settling later dropping in front of those which have already touched the ground. Notice a flock of doves, as they alight. — τε in this verse, as in v. 456, has no translatable meaning.
465. προχέοντο: 'were pouring forth.'
466. ποδῶν: if ὑπό had purely local signif. the dat. ποσσὶ would be required. It is simplest to recognize here a transition to the causal signif. Translate: 'under (*i.e.* because of the tread of) the feet of themselves and the horses.'
467. ἔσταν: 'they halted.' This and the two follg. verses are remarkably flowing, on account of the numerous liquids and vowels which they contain.
468. ὥρη: may refer to any season, here (as in v. 471) to 'springtime.'
469. μυιάων [μυῖων]: from nom. sing. μυῖα. Sc. with ἔθνεα, ἡλάσκουσιν or similar verb.
471. γάλας (nom. sing.): heteroclite form of γάλα, 'milk.'
472. ἐπὶ Τρώεσσι: of hostile aim, 'against the Trojans.'
474. τοὺς simply anticipates τοὺς in v. 476, and is best omitted in translation. — ὥστε [ὥσπερ]: see on v. 289. — αἰπόλια πλατέ' αἰγῶν: 'wide-grazing (goat-) herds of goats;' the epithet πλατέα is true to life, as any one who has ever seen goats grazing will recognize; αἰγῶν is gen. of material, pleonastic if, as generally considered, the first part of αἰπόλια is αἶξ. — αἰπόλοι ἄνδρες: ἄνδρες seems superfluous, but there are many similar instances of its use; *e.g.* Γ 170, βασιλῆι ἄνδρῃ (cf. Δ 216, 275, 485).
475. ῥεῖα [ῥαδίως] διακρίνωσι: we should have indic. in prose. — νομῷ: local dat. — μιγέωσιν: 2 aor. pass. subj. 'when they have become intermingled in the pasture.' The subj. in the temporal clause implies a repeated act. G. 1426 and 1393, 1 and 2, H. 914 B.
477. ἰέναι: inf. of purpose (see on A 8). — μετὰ δέ: adv. 'and among them.'
478. In giving to Agamemnon the majestic head of Zeus, the broad breast of Poseidon, and the slender waist of Ares, the poet shows that established types of representation of the different deities already existed in sculpture.

480. ἀγέληφι [ἀγέλη]: 'in the herd.' Sketch of Dialect, § 9, 1. — βοῖς is comm. gender and the appositive ταῦρος designates the sex.

— ἐπλετο: 'is;' gnomic aor., see on A 218.

481. βόεσσι [βουσί]. — ἀγρομένῃσι: sync. 2 aor. midd. ptc. from ἀγείρω.

483. ἡρώεσσιν [ἡρωσιν]: 'among the heroes,' dat. of interest loosely connected with ἐξοχόν. G. 1172, H. 771.

484. ἔσπετε: 'relate.' The form is 2 aor. inv. from theme σεπ-, 'say,' whence ἄ-σπε-τος, 'untold' (v. 455), and θε-σπέ-σιος, 'divinely spoken' (v. 457), are both derived. There is a pres. ἐν-έπω (for ἐν-σέπω), and Hadley considers ἔσπετε 2 aor. inv. for ἐν-σ(ε)π-ετε. Curtius, on the other hand, makes it simply a redupl. 2 aor. inv. for σε-σπε-τε. What the relation of the root σεπ- to the root Fεπ- is, is not clear, but the two appear to have been confounded by the Greeks. The appeal to the Muses, the daughters of Mnemosyne ('Memory') and of Zeus (v. 491), is appropriate before commencing the catalogue (vv. 494-759) so severe a test of the Minstrel's memory. See Introduction, p. xix.

485. πάρεστε: sc. πᾶσι, suggested by πάντα.

486. κλέος οἶον: 'only rumor.' Distinguish: οἶος, 'alone;' οἶος, 'such as;' οἶός, 'of a sheep.'

488. μυθήσομαι, ὀνομήνω: aor. subjunctives. It is uncertain whether the ἄν is to be repeated with the ὀνομήνω, cf. A 137, 262.

490. ἦτορ: lit. 'heart,' i.e. 'lungs.'

492. μνησαίαθ' ὅσοι [μνήσαιντο αὐτῶν ὅσοι]: 'should bring them to mind as many as.'

493. προπάσας: the force of πρό in this compound may be thus given: 'all, as one proceeds forward in an enumeration.'

494. At this point begins the catalogue of ships which ends with v. 785. It was known among the ancients by the name Βοιωτία, because the Boeotians (Βοιωτῶν, v. 494) stand first in the enumeration. Their priority may be due to the fact that the expedition set sail from Aulis (cf. B 303) in Boeotia. To the ancients this catalogue was a document of the greatest importance, and was regarded as authoritative upon the question as to what towns in ancient times belonged to the various districts of Greece. Its interest at the present time is chiefly geographical, and the student will most easily become familiar with the location of the places named by referring to the three maps (from Kiepert's *Atlas of Hellas and the Hellenic Colonies*: Berlin, 1872) which follow. For most other details, historical, mythological, etc., he must refer to the Classical Dictionary. It should be remarked that many of the Homeric localities ceased in after times to be inhabited, or can no longer be identified by their names, so that the maps are to a certain degree conjectural. The catalogue presents few grammatical difficulties.

496. οἷ θ': οἷ (in this verse and in vv. 499, 500, 503, 504, 505, 507) refers to Βοιωτῶν as its antecedent. τε is without connecting force (see on A 36). — ἐνέμοντο: 'possessed,' lit. 'fed upon.'



BOEOTIA, PHOKIS, LOKRIS IN THE HOMERIC AGE. VV. 494-535.

498. Θέσπειαν: like Πλάταιαν (v. 504), appears later in pl. form; e.g. Θεσπιαί, Πλαταιαί. — Γραία: the place whence the later appellatives, Γραικοί and the Lat. *Graeci*, were derived.

505. Ὑποθήβας: Thebes itself is not mentioned because that had already been destroyed by the Ἐπίγονοι. lit. 'After-born,' i.e. sons of those who made the first attack upon Thebes, — but only its successor, Ὑποθήβαι, the 'lesser' or 'later Thebes.'

506. ἄλσος: it seems rather strange that ἄλσος, 'grove,' should be an appositive of a city. There may have been no proper city aside from Poseidon's grove and temple, as there was no town at Olympia except in connection with the sacred Altis.

509. τῶν: resumptive of Βοιωτῶν (v. 494), somewhat like τῶν in v. 464, τοῖς in v. 476. — ἐν: join with βαῖνον, 'were embarking,' i.e. from Aulis, whence the expedition set sail (see on v. 303).

510. κοῦροι: 'fighting youths' of the nobility.

511. ἰδ' (ἐ) = ἡδέ [καί]. — Μυνύειον: adj. 'Minyeian.' The famous tribe of the Minyai took the principal part in the Argonautic expedition. Their capital was Orchomenos.

514. ὑπερώιον εἰσαναβᾶσα: 'after she had gone up into the upper chamber,' added instead of a partitive appositive to δόμῳ.

515. Ἄρηι: dat. 'to Ares.' Thus it was that Ares was the progenitor of the Minyai. — παρελέξατο: from stem λεχ-.

516. τοῖς: dat. limiting verb (ἐστιχόωντο), instead of gen. (of possession) limiting noun (νέες = νῆες). G. 1170, H. 767.

519. Πυθῶνα: the later Delphi. The epithet πετρήεσσα is most appropriate from the mighty cliffs, which rise more than 1000 feet on each side of the chasm in which was the oracle.

522. οἷ τ' ἄρα: for force of ἄρα(ρα), cf. B 36.

526. ἔμπλην: 'hard by,' contains the root of πέλας, πλῆσι, and governs the gen.

529. This verse was generally regarded by the ancient critics as interpolated. The frequent repetition of the fact of his inferiority of stature seems uncalled for.

530. *ἐκέκαστο*: plupf. from *καίνυμαι* with signif. of ipf., 'excelled.' It is followed by acc., not by the gen. as a word of superiority. — *Πανέλληνας*: 'the united Hellenes.' This expression designates the collective inhabitants of Northern Greece, as *Παναχαιοί* (v. 404) signifies the collective inhabitants of Peloponnesus and islands.

535. *πέρην* [*πέραν*]: 'opposite.' — *ἱερῆς*: designation of certain islands, see on A 366.

536. *μένεια πνέοντες*: 'breathing (breath which is) fury.' The acc. is cognate. — *Ἀβαντες*: the name of one of the aboriginal tribes of Greece.

538. *ἔφαλον* = *ἐπὶ τῆς ἁλός*: 'on the sea.'

542. *δπιθεν κομόωντες*: *i.e.* with the front part of the head shorn and with a long queue, like the Tartars or Chinese. Contrast with *κάρη κομόωντες*, and see on v. 11. The Abantes were a wild barbarous race, hardly Hellenes.

544. A dodecasyllabic verse, *i.e.* consisting of six spondees. For *δητῶν*, see on v. 415. — *ἀμφὶ στήθεσσι*: 'about their breasts.'

549. *κάδ . . εἰσεν* [*καθεῖσεν*]: prep. shows apocope and assimilation. — *ἐφ' νηΐ* [*τῇ αὐτῆς νηΐ*]. The reference is to the Erechtheum at Athens, not of course the sumptuous Ionic temple of which the ruins still stand there, but a far earlier, ruder shrine. The site of the Erechtheum was the most sacred in the Acropolis, for here it was that Poseidon had left the mark of his trident in the rock whence issued the salt spring, and here it was that Athena had called forth from the rock the sacred olive-tree. Here, too, was worshipped the rude image of Athena, which, like that of Ephesian Artemis, was believed to be *Διοπετής*, 'fallen from Zeus.'

550. *μιν ἱλάονται*: 'propitiate him,' *i.e.* the deified Erechtheus whose worship was founded and sanctioned by Athena.

552. *Πετῶ*: very peculiar form of gen. for *Πετῶ* from nom. *Πετῶς*.

553. *τῷ*: 'to him,' *i.e.* Menestheus.

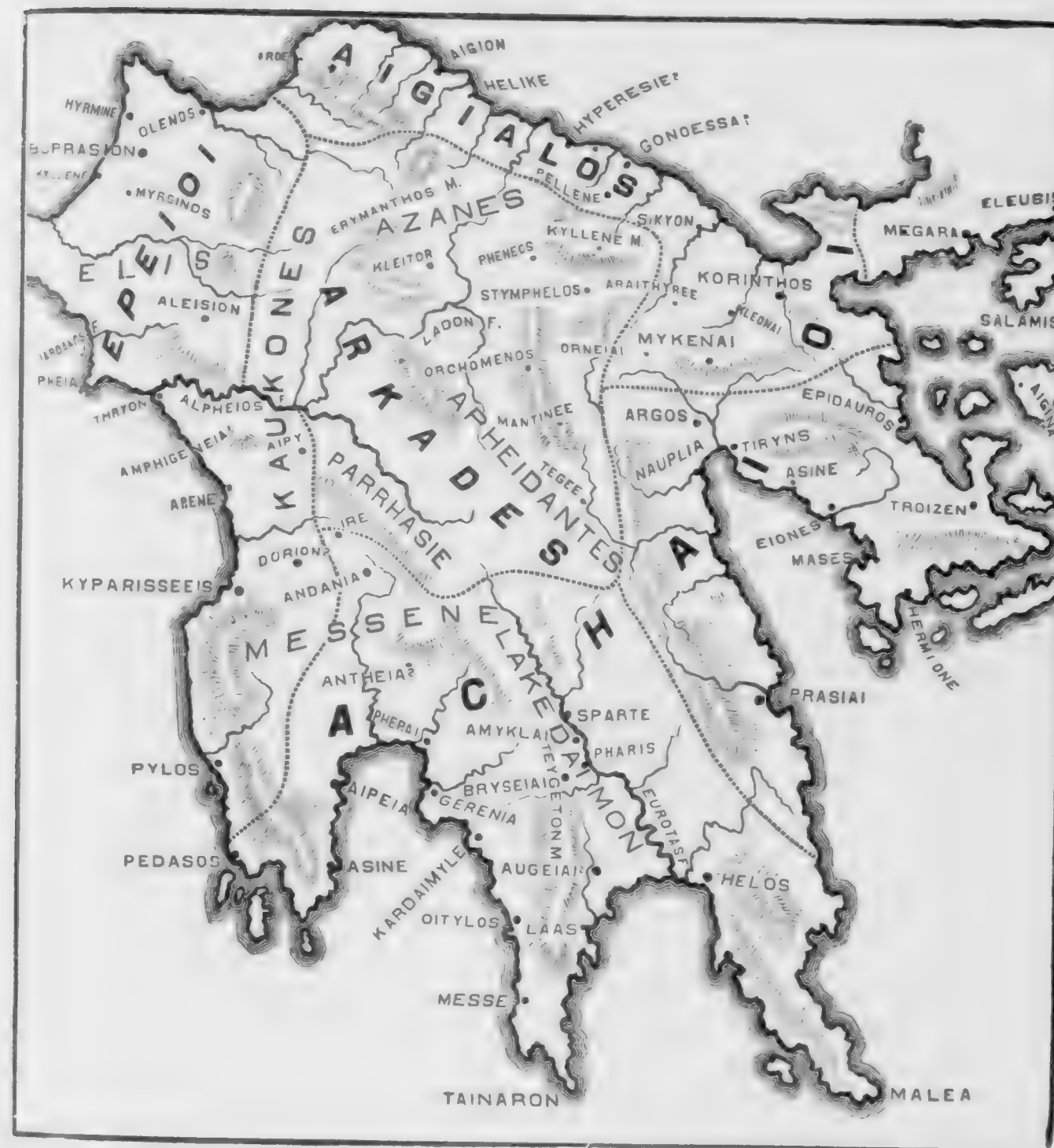
555. There is great similarity between the last hemistich of this verse and that of Γ 215.

557. *δυοκαίδεκα* [*δῶδεκα*].

558. *ἔν'*(*α*): local, 'where.'

559. The Cyclopean walls of Tiryns are in parts quite perfect still. They are built of enormous stones, and have this peculiarity of construction: a tunnel runs lengthwise through the wall, from which, by openings above, the defenders could appear at any point on the top of the wall to repel an attack.

561. Troezen was the home of Aithra, daughter of king Pittheus (Γ 144). Here she brought forth Theseus, the national hero of Attika, and here he passed his boyhood before going to seek adventures and his



THE PELOPONNESUS IN THE HOMERIC AGE. vv. 559-637.

throne at Athens. Epidauros was the seat of the most famous shrine of Asklepios (*Aesculapius*). Here were great curative establishments, famous physicians, and one of the largest theatres in Greece, the latter now existing in good preservation.

562. *Αἰγίαν*: Aigina was ruled by Aiakos, the progenitor of Achilles. The towns from which the contingent of Diomedes came were among the most famous and powerful in Greece.

568. *ὀγδώκοντα* [*ὀγδοήκοντα*].

569. As Argos heads the list of towns represented in Diomedes's contingent, so does Mykenae that of those in Agamemnon's.

572. 80i [οδ]: 'where.'

575. αἰγιαλὸν ἀνὰ πάντα: 'throughout the whole coast-line.'

576. τῶν ἑκατὸν νηῶν: 'of the 100 ships of these.' τῶν (masc.) = 569 and of οἷ in v. 573.

578. ἐν δ': adv., 'and among them.' — ἐδύσατο: 'clad himself 'i.'

580. This verse is probably spurious; if translated, it should be connected with κυδιόων. — ἄριστος: here, as in A 91, used of pre-eminence in wealth and dignity.

586. τῶν: limits νεῶν, as in v. 576, 'their sixty ships.' οἱ: 'brother commanded for him,' instead of 'his brother commanded.'

587. ἀπ'ἀτερθε (ἄτερ) [ἀνευ]: 'apart,' 'by themselves,' a sign of the different footing on which Menelaos stood from the other chiefs.

590. See on v. 356. Little censure of Helen is implied in this verse.

595. ἀντόμεναι (ἀντομαι) [ἀντώ]: 'meeting with.' — Θάμυριν τὸν Θρήϊκα: 'Thamyris, that Thracian.' Not the historical Thrace is here referred to, but Pieria, a region in southern Macedonia at the foot of Olympus, where the worship of the Olympian deities and the Muses was first developed by such singers as Orpheus, Thamyris, Musaios, and thence extended to Greece generally. These singers were considered the fathers of Greek poetry. Here Thamyris is represented, like a rhapsodist, as wandering about and visiting the courts of different kings.

597. στεῦτο γὰρ εὐχόμενος νικήσειν: 'for he declared with boasts that he would conquer;' join inf. directly with στεῦτο (cf. Γ 83). — εἶπερ ἂν αἰδοίεν: 'even should the Muses in person sing;' for εἰ ἂν w. opt. see on A 60.

604. Αἰπύτιον: adj. equivalent to Αἰπύτον, the gen. sing. of noun. With ἀνέρες sc. εἰσὶ. See on B 20, 54.

609. Ἀγαπήνωρ: it has been remarked that this single Arcadian leader is not again mentioned in the Iliad.

614. ἐπεὶ . . . μεμήλει: for phrase, cf. v. 338. Living in the interior, they had no experience or knowledge of the sea.

616. ὅσον ἐφ': 'as far as,' i.e. 'over as large a space as.'

617. ἐντὸς ἐέργει: 'shuts in,' 'includes.' ἐέργει agrees with Ἀλείσιον, but is understood with the other subjects; its object is Ἥλιδα understood. Translate freely: 'as much of Elis as they include,' lit. 'as far as they include Elis.'

619. πολέες δ' ἐμβαίνουν Ἐπειοί: 'for the Epeioi embarked in large numbers.'

625. οἱ δ' ἐκ Δουλίχοιο: sc. ἦσαν.

626. ναίουσι: 'lie,' lit. 'dwell.' — Ἥλιδος ἀντα; 'opposite Elis. The poet has placed these islands too far to the southward.

629. ἀπενάσσατο (ναίω): 'withdrew.'

631. Odysseus was king of a large island-kingdom. The collective

name for his subjects was Κεφαλλῆνες. Ithaka, the island with which he is specially associated, was only a very small part of his domain.

632, 633. Ἰθάκην: the town Ithaka; the other three places in these two vv. are all thought of as situate in the island Ithaka.

635. ἡπειρον: 'main-land,' probably Akarnania and Leukas, then a promontory. — ἀντιπέραια: 'land lying opposite,' probably that part of Elis situated over against the island Zakynthos.

638. This and the follg. verse give the reason why Thoas came to be leader of the Aetolians. The most famous of the sons of Oineus were Tydeus and Meleager. Tydeus perished before the walls of Thebes; Meleager, by the act of his own mother. Meleager alone is mentioned (v. 642) as the most famous of the sons of Oineus.

643. Translate; 'and it had been charged upon him to act as king for the Aetolians in every matter.'

Verses 645-670 describe Crete and Rhodes. In the center of Crete lies Mt. Ida, over 6000 feet high. North of this, on the coast, was Knosos (written also Knossos and Gnosso); south, Gortys or Gortyn (later Gortyna). In the eastern part of the island lay Lyktos, Miletos, Lykastos. Phaistos and Rhytion lay near Gortyna. In Rhodes only three towns are named, Lindos on the east, Ialysos on the north, Kameiros on the west. The disproportionate length of the story of Tlepolemos (vv. 658-667), grafted in upon the account of the Rhodians, has suggested that it may have been composed by a Rhodian rhapsodist.

655. διὰ: construe with κοσμηθέντες.

658. βίη Ἡρακλεΐη: i.e. 'to the mighty Herakles,' cf. v. 666 and Γ 105.

659. ἄγετο: subj. is Ἡρακλῆς suggested by adj. Ἡρακλεΐη in v. 658.

660. διοτρεφέων αἰζηῶν: 'noble warriors;' διοτρεφέων here signifies simply that those whom he slew belonged to the heroic stock.

661. δ' ἐπεὶ οὖν: 'and so when.'

662. πατὴρ ἐοῖο φίλον μητρῶα: 'his father's own (φίλον) uncle (mother's brother).'

667. ἄλγεα πάσχω: a common phrase apparently half conventional, and often used because it conveniently closes a verse.

668. ὤκηθεν [ὤκηθησαν]: 'they dwelt,' i.e. the Rhodians — καταφυλάδον: 'according to tribes,' equivalent to κατὰ φύλα, v. 362.

670. There were later legends of a golden shower which Zeus had shed upon the island Rhodes. Another story about the island was that the sun shone there every day in the year. On the face of the coins of Rhodes is the face of the sun-god Apollo; on the reverse side, a rosebud (ρόδον).

671. The small islands mentioned, vv. 671-680, are: Syme, Nisyros, Karpathos, Kasos, Kos, Kalydnai. They constitute the group known as Sporades. They are situated, reckoning from Rhodes as a centre: Syme and Nisyros to the northwest; Karpathos and Kasos to the south.



THE HOMERIC PELASGIC ARGOS, OR THE DISTRICT BETWEEN MT. OLYMPOS AND THE MALIC GULF — ROUGHLY CORRESPONDING TO THE LATER THESSALY. VV 681-759.

west; Kos to the north; Kalydnai probably designates a number of small islands near Kos. — *Nireús*: the repetition of the name in this and in the follg. vv., common in poetry of all languages, is called epanalepsis. It serves to keep alive the attention of the reader or hearer. The significant names of the parents of Nireus — Aglaia, 'splendor,' Charopos, 'bright-faced' — suggest that his beauty was hereditary.

674. *τῶν ἅλλων Δαναῶν*: as gen. of the whole, ἅλλων would be superfluous, because the gen. of the whole should include the word denoting the part, and ἅλλων would exclude *Nireús*. Explain as in A 505.

675. *ἀλαπαδνός*: 'feeble.'

676. *Κράπαθος*: metathesis for *Κάρπαθος*, cf. *θράσος*, *καρτερός* for *θάρσος*, *κρατερός*. Sidgwick mentions, as illustrations of the same thing in English, 'Brummagem' for Birmingham, and, in local dialects, 'cruds' for curds.

677. *Κῶν*: acc. sing. contracted for *Κῶν*. The nom. sing. is *Κῶς*, contracted *Κῶ*.

680. *τοῖς*: for dat. see on v. 602.

681. *τούς*: stands here without a verb; perhaps *ἔρέω* (cf. v. 493) is to be supplied.

684. *Μυρμιδόνες, Ἕλληνες, Ἀχαιοί*: names arranged in order, beginning with the more specific. *Μυρμιδόνες* is the special name for Achilles's subjects, *Ἕλληνες* refers particularly to the inhabitants of *Πελασγικὸν Ἄργος*, *Ἀχαιοί* designates in general the Achaian host under the command of Agamemnon.

685. Translate: 'of their (τῶν) fifty ships again Achilles was commander.'

686. *ἐμνῶντο*: 'were mindful of;' assimilated ipf. from stem *μνα-* (prs. *μνάομαι* or *μινῆσκω*). The meaning seems to be nearly that of *μινῆσκω*.

687. Translate: 'for there was no one who would lead them into line of battle.'

688. In this and the three follg. verses the circumstances of the capture of Briseis are described, see on A 392.

692. *κάδ . . . ἔβαλεν*: i.e. *ἀπέκτεινεν*.

694. *τῆς*: for gen. of cause with *ἄχέων*, cf. v. 689; see also on A 65. This verse is very weak and unpoetical, and Zenodotus rejected the entire passage, vv. 686-694.

699. *ἔχεν κατά*: cf. *κάτεχεν*, Γ 243.

700. *ἀμφιδρυφής*: 'with both cheeks torn,' in sign of deepest grief. The wife of Protesilaos was Laodamia. Cf. Wordsworth's *Laodamia*.

703. *οὐδὲ μὲν [= μὴν] οὐδ'*: negation strengthened by double negation: 'but by no means I assure you (μὴν).' — *γὰρ μὲν [μὴν]*: 'and yet certainly.' Translate the last hemistich: 'though longing for their commander.'

707. *πρότερος [προγενέστερος]*: 'older.'

708. This and the follg. verse, as repetitious, were rejected by some ancient critics.

714. *ὑπ' Ἀδμήτῳ*: *ὑπό* occurs several times in connection with *τίκτω*, with the dative of person (cf. vv. 725, 742, 820).

715. *Ἀλκηστis*: famous for the beautiful story, as told by Euripides, of her death in her husband's stead. Robert Browning's translation of the tragedy in *Balaustion's Adventure* should be read.

723. *ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου*: 'tormented by the dreadful sore (from the bite) of the deadly water-snake.' The story of how the recall of Philoktetes, necessary in order that Troy might be taken, because in his possession were the bow and arrows of Herakles, was accomplished by Odysseus, is not found in the Iliad. It is alluded to in vv. 724, 725.

731. *Ἀσκληπιοῦ*: here is a case where the original reading seems to have been *Ἀσκληπιδό*.

741. *τέκετο*: used indifferently of either parent: 'begat' or 'brought forth,' cf. follg. verse.

743. *ἡματι τῷ [δτε]*: 'on the day when,' as in v. 351. — *φῆρας λαχνήεντας*: 'shaggy monsters,' i.e. centaurs, see on A 268.

750. Δωδώνην: generally located by geographers in Thessaly, not far from modern Jannina, although a scholion in *Codex Venetus* places it in Molossis in Epirus. Here was the most venerable oracle of the Hellenic race. Zeus disclosed his will in the rustling of the holy oak and the murmur of the waters of a cold sacred stream at its foot. — δυσχείμερον: 'wintry.'

751. Translate: 'and who cropped their fields (ἔργα) about the lovely Titaresios.'

752. προτεῖ [πρόησι]: accent inconsistent with its formation as if from a pres. προ-ιέω.

754. καθύπερθεν: 'down from above.' This verse describes, in a poetical way, how the clear waters of the mountain stream (Titaresios) refuse to mix with the muddy river of the plain (Peneios).

755. This verse assigns the reason for the refusal of the waters of the Titaresios to unite with those of the Peneios. The former is a 'branch' (ἀπορρώξ) of the Styx, connected in some mysterious subterranean way with it, and the water of this dreadful river, it is taken for granted, unites with no other water. Notice the slow movement of the first hemistich, suited to the solemn words ἔρκου γὰρ δεινοῦ.

758. Πρόθοος θοός: observe the paronomasia.

759. This verse marks the conclusion of the catalogue of the Greeks. Now, before enumerating the Trojans, a moment is taken to answer the questions: 'who was the bravest chief?' 'which were the fleetest horses?'

761. τίς τ' ἄρ: see on A 8. — ὅχ' ἄριστος: see on A 69. — ἔννεπε: see on v. 484. — μούσα: for sense in which the word is used, see on A 1.

762. αὐτῶν ἡδ' ἵππων: 'of the men themselves and of their horses,' both words in apposition with τῶν, v. 762.

763. ἵπποι μὲν μέγ' ἄρισται: the best way to manage the fem. gender in this passage is to translate: 'the mares of Admetos were by far the best.' Admetos was the son of Pheres, Φηρητιᾶδης. Mares were preferred in ancient warfare.

764. ὀρνιθᾶς ὥς: for accent of ὥς and short final syllable made long before it, see on v. 190. The mares are compared with birds not as swift-footed, but as swift. In other words, there is no emphasis laid on the first part of the compound ποδ-ωκέας (see on φνοχόει, A 598).

765. οἱ-έτας: 'of one age.' — σταφύλη ἐπὶ νῶτον ἕσας: 'equal as measured by the plumb-line over their backs.' Perhaps we are to think of the use of the plumb-line in connection with the square in the way often practised at the present day to determine whether two points are of equal height. A simpler translation is: 'like a plumb-line over their backs,' i.e. 'straight-backed,' not hollow-backed. σταφύλη: lit. 'a bunch of grapes;' then, from similarity of shape, a 'plummet.'

766. θρέψ' [ἐθρεψε]: from τρέφω. Apollo served as herdsman to Admetos in Pereia in Thessaly, and there reared these famous mares.

767. φόβον Ἄρης φορεούσας: 'carrying (where they went) flight caused by Ares.'

769. ὅφρα: 'as long as.'

770. ἀμύμονα: 'faultless,' in sense of A 92. No chief and no steeds could compare with Achilles and his divine horses so long as they were present in the camp.

773. λαοί: i.e. the Myrmidons.

774. αἰγανέησι λέντες: 'hurling hunting-spears.' For dat., see G. 1181, H. 776. It seems rather strange that, so far away from home and on a warlike expedition, they should have had with them 'hunting-spears.'

776. λῶτον: a species of 'clover.'

777. ἕστασαν (plupf. with signif. of ipf.): 'were standing.' We are to think of the parts of the chariots as taken asunder, and laid separately away. To fit them together for service was ἐντύνειν ἄρματα. — ἀνάκτων: i.e. of Achilles and the under-chieftains of the Myrmidons.

780. οἱ δέ: with these words the poet leaves Achilles and the Myrmidons, and turns back to describe the advance of the other chiefs of the Achaians. — νέμοιτο, κτλ. 'as if the earth were to be devoured.' The opt. is one of simple conception, and an opt. with ἄν may be supplied as the conclusion of the condition. Thus (ὥς and εἰ being separated): ὥς ἄν εἴη, εἰ χθὼν νέμοιτο: 'as would be the case, if the earth were devoured (by fire).' The meaning is (probably) that the splendor of their armor as they marched was as if all the earth were aflame.

781. ὥς: for accent, cf. v. 764. — Διὶ (final syllable used long before ἰός): supply ὑποστεναχίζει, and translate: 'as it groans under the might of Zeus,' or more freely: 'as Zeus makes the earth groan beneath his power;' for dat., G. 1165, H. 775.

782. ἱμάσση: sc. subj. Ζεύς. The myth was that the giant Typhoeus was buried in Kilikia in the country of the Arimoι. The monster thus buried is the personification of a volcano; now and then he moves himself slightly, which makes an earthquake; and Zeus occasionally 'lashes' the region where he is buried with his thunder-bolts, i.e. with lightning.

784. τῶν . . . ἐρχομένων: connect as limiting gen. with ποσσί.

785. πεδίοιο: best taken as local gen. 'on the plain.' Cf. Γ 14.

The account of the host of the Greeks is now complete, and, before passing on to the muster of the Trojans, it will be well to enumerate in their order the Greek chieftains. The list is as follows: Peneleōs, Lēitos, Arkesilāos, Prothoēnōr, Klonios (vv. 494, 495), Askalaphos, Ialmenos (v. 512), Schedios, Epistrophos (v. 517), Ajax (v. 527), Elephēnōr (v. 540), Menestheus (v. 552), Ajax Telamōnios (v. 557), Diomēdēs, Sthenelos, Euryalos (v. 563), Agamemnon (v. 576), Menelāos (v. 586), Nestor (v. 601), Agapēnor (v. 609), Amphimachos, Thaplios (v. 620), Diōrēs (v. 622), Polyxeinos (v. 623), Megēs (v. 627), Odysseus (v. 631), Thoas (v. 638), Idomeneus (v. 645), Merionēs (v. 651), Tlēpolemos (v. 653) Nireus

(v. 671), Pheidippos, Antiphos (v. 678), Achilles (v. 685), Prōtesilāos (v. 698), Podarkēs (v. 704), Eumēlos (v. 714), Philoktētēs (v. 718), Medōn (v. 727), Podaleirios, Machaōn (v. 732), Eurypylos (v. 736), Polypoitēs (v. 740), Leonteus (v. 745), Gouneus (v. 748), Prothoos (v. 756), — forty-six heroes in all.

786. ὠκέα [ὠκεῖα]: nom. fem. from ὠκύς, see Sketch of Dialect, § 13, 3.

788. ἀγορὰς ἀγόρευον: 'were holding assembly,' i.e. were gathered for counsel.

789. ἡμὲν . . . ἡδέ: 'both . . . and.'

791. εἵσατο (εἶδομαι): 'likened herself.'

794. δέγμενος (2 aor. ptc. midd. from δέχομαι): 'expecting,' see on v. 137. — ναῦφιν [νεῶν]: see on v. 363. — ἀφορμηθεῖεν: 'should start' on their return. The opt. may be explained on the general principle of *oratio obliqua*, after a secondary tense.

795. εἵσαμένη: see on A 306.

796. μῦθοι φίλοι ἄκριτοι: 'endless talk is dear,' i.e. you are all too fond of words when deeds are needed.

797. ὥς ποτ' ἐπ' εἰρήνης: 'as once in time of peace.'

802. δέ: 'now,' as in A 282. Translate the verse: 'Now I enjoin upon you especially to do precisely (γε) so' (i.e. as is described in vv. 802-806).

803. πολλοί: pred. adj. 'many' are, etc.

804. Translate: 'Diverse from one another are the languages of widely scattered men.'

805. τοῖσιν οἰσί περ ἄρχει: 'to those for whom he is commander,' i.e. 'his soldiers.'

807. οὐ τι ἡγνόησεν: litotes, see on A 220.

808. ἔλυσ' ἀγορήν: 'dissolved the assembly,' performed, that is, what was properly the duty of Priam. — ἐπὶ τεύχεα δ' ἔσσεύοντο: 'and they were hurrying to arms.'

809. πᾶσαι πύλαι: 'the whole gate,' i.e. both doors of the Scaean gate.

811. πόλιος: synizesis of last two syllables. — κολώνη: 'mound.'

813. Here again we have an allusion to two languages, — that of men and that of gods, see on A 403. — Βατίειαν (βάτος, 'bramble'): lit. 'Thornhill.'

815. διέκριθεν [διεκρίθησαν]: 'were arranged' according to Iris's exhortation (vv. 805, 806), and after the manner of the Achaeans (vv. 362 ff., 446, 476).

Before taking up the list of the Trojans in detail, a few words as to the composition of the host will be in place. The entire force consists of sixteen detachments. Five of these came from Troy and its more immediate vicinity (vv. 816-839), while the remaining eleven (vv. 840-877) are

from the allies (ἐπικούροι). Of these last, three divisions came from Europe, and nine from Asia. It will be noticed that Trojan reinforcements came from many cities (e.g. Sestos, Abydos, Miletos) which were subsequently important Greek colonies and became thoroughly Hellenic. We are not to assume any important difference in race between the Greeks and Trojans. They worship the same gods, have essentially the same customs, and confer together without interpreters, using the same language. Yet the Trojans stand upon a lower moral level than the Greeks, as is shown by their practice of polygamy, and their forces are less homogeneous, — the allies in particular speaking many different languages (v. 804). On the general topic of race, language, and character of the Trojans, see Curtius's *Greek History*, vol. i. pp. 88, 89.

816. Τρωσί: the Trojans proper, i.e. the inhabitants of Troy. — κορυθαῖολος: 'with tossing helmet.'

818. μεμαότες ἐγχέησι: 'pressing forward with their spears,' dat. of instrument.

819. Δαρδανίων: 'Dardanians,' inhabitants of Dardania, a district on the N. side of Mt. Ida. The modern name of the Hellespont, 'Dardanelles,' preserves the memory of this word. The Dardanians are next in valor to the Trojans.

821. βροτῶ: appositive of Ἀγχίστη (v. 820), as is also θεά of Ἀφροδίτη. The contrast between the words θεά, βροτῶ is made the more prominent by their position.

822. οὐκ οἶος: 'by no means alone,' may be regarded as a kind of litotes.

823. πάσης: 'all kinds of,' in which sense πᾶσι, A 5, may also be taken.

824. πόδα νεάτον [νεάτον = ἔσχατον]: 'remotest extremity,' northernmost point of Ida.

825. μέλαν ὕδωρ: this phrase describes water as it lies in springs, as contrasted with the flowing water, bright with the light of the sun (ἀγλαὸν ὕδωρ). The same expression, Μαυρὸ Νέρι, 'Black Water,' is a very frequent name for springs in the Modern Greek. The expression, 'those who drink the water of,' has passed into poetry as an equivalent of 'those who live in.'

838. Ἀρίσβηθεν [ἐξ Ἀρίσβης].

839. αἰθωνες: may perh. be translated 'sorrel'; yet see on A 482.

840. Πελασγῶν: the origin and race (ethnical affinities) of the Pelasgians are uncertain. We know that they were widely spread over the Greek peninsula in the prehistoric period, and we see from this passage that a part of them remained in Asia Minor. Hdt. i. 94 speaks of Pelasgians in Lydia and in Etruria. They are described as an agricultural people who settled in fertile (cf. the word here used, ἐριβόλακα) plains,

and gave the name Larisa (or Larissa) to their cities. Eleven towns bearing this name are enumerated by ancient authors, of which three were in Asia Minor. The one here referred to was probably near Kyme in Aiolis. The epithet *ἐγχεσιμῶρους*, 'mighty with the spear,' is inconsistent with the peaceful character usually ascribed to the Pelasgians.

844. *Θρήϊκας*: The Thracians dwelt along the coast from the Hellespont to the river Hebros.

845. *ἐντὸς ἑργεί*: 'includes' (as in v. 617), *i.e.* shuts off to the west and separates from the races of Asia Minor.

846. *Κικόνων*: a warlike tribe whose city Odysseus plundered on his return from the Trojan war, (i. 39-61). They are to be sought on the coast, just west of the Hebros.

848. *Παίονας*: the Paionians were a Macedonian tribe.

851. *Παφλαγόνων*: Paphlagonia was on the south coast of the Pontos Euxeinus, west of the river Halys.

852. *Ἑνετῶν*: the *Ἑνετοί*, a tribe of the Paphlagonians who subsequently emigrated to the Adriatic Sea. Hence are derived the names *Ἑνετοί*, Lat. *Veneti*, and ultimately *Venice*. — *ἀγροτεράων*: 'living in the fields,' 'wild;' the suffix *-τερος* has here not exactly comparative force (*cf.* *ὄρεστέρος*: 'dwelling in the mountains'), yet suggests a certain contrast with those who dwell in the towns.

858. *οἰωνιστής*: 'one who divines from the flight of birds-of-omen' (*οἰωνοί*), 'augur.' See on A 62.

862. *Φρύγας*: the Phrygians are again mentioned and more fully described in Γ 184-187. They dwelt in central Asia Minor, were drivers of glancing steeds, and possessed a land rich in vineyards.

863. *Ἀσκανίης*: Askania is the town on the lake of the same name, better known in later times because the important imperial city of Nicaea (seat of the council of Nicaea, 325 A. D.) was situated upon it. Hence, also, Ascanius, the son of Aeneas, received his name. — *μέμασαν* (2 plupf. from stem *μα-*, pres. *μαίομαι*): 'were eager,' *cf.* *μεμαότες*, v. 818. — *ὕσμῖνι*: this form is an isolated dat. sing. of 3 decl.; all other forms are of 1 decl.

864. *Μήοσι*: the *Μήονες* [*Maloves*], or 'Maeonians,' were the people who were later called Lydians.

867. *Καρῶν*: nom. pl. *Kāpes*, a people occupying the southwest corner of Asia Minor. — *βαρβαροφώνων*: in the later classic use, *βάρβαρος* came to mean 'non-Greek;' here it is not used in that sense, but the compound signifies 'rough-voiced.'

868. *Φθειρῶν*: ntr. sing. acc. obj. of *ἔχον*, and explained by *ὄρος*.

869. *Μαίανδρον*: the Maeander, from the winding course of which is derived the Engl. word 'meander,' was one of the great rivers of Asia Minor, flowing westward into the Aegean sea at Miletus. — *Μυκάλης*: Mykale, a promontory in Ionia opposite Samos, was the scene of the

great naval victory over the Persians gained by the Athenians on the same day as that on which the battle of Plataea was fought, B. C. 479.

872. *ἤντε κούρη*: connect, not with *ἔν* [*ἤν*], but with *χρυσόν*, used with special reference to bracelets or necklaces.

873. *νήπιος*: 'fool.' — *ἐπήρκεσε*: 'ward off;' the original meaning of *ἀρκεῖω*.

876. The list closes with the names of two of the very noblest of the chiefs who fought for Troy. The Iliad is so full of their exploits that they need no fuller mention here. Sarpedon, the son of Zeus, ranks next to Hector. Glaukos is mentioned at length in Z 145 follg.

877. *Λυκίης*: 'Lykia,' on the south coast of Asia Minor, east of Karia, the remotest point hitherto mentioned whence allies of the Trojans came. To this fact Sarpedon alludes, E 478. — *Ξάνθον*: a river in Lykia, not the Xanthos of the Troad.

We will recapitulate the leaders of the Trojans as we did those of the Greeks (v. 785). They are as follows:

Hector (v. 816), Aeneas (v. 820), Archelochos, Akamas (v. 823), Pandaros (v. 827), Adrestos, Amphios (v. 830), Asios (v. 838), Hippothoos (v. 840), Pylaios (v. 842), Akamas, Peiroos (v. 844), Euphemos (v. 846), Pyraichmēs (v. 848), Pylaimenēs (v. 851), Odios, Epistrophos (v. 856), Chromis, Ennomos (v. 858), Phorkys, Askanios (v. 862), Mesthlēs, Antiphos (864), Nastēs (v. 867), Amphimachos (v. 871), Sarpēdōn, Glaukos (v. 876), — twenty-seven chiefs in all.

BOOK THIRD.

Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷος μόθος ἐστὶν ἀκοίταις.

Gamma the Single Fight doth sing 'twixt Paris and the Spartan king.

1. For the connection, refer back to B 476, 815. — ἡγεμόνεσσι [ἡγεμόσι]. — ἑκαστοί: 'in separate divisions,' according to Nestor's advice in B 362.

2. κλαγγή τ' ἐνοπή: 'with roar and cry;' the distinction between the two nouns is that κλαγγή denotes an inarticulate sound, while ἐνοπή (ἐνέπω) describes spoken words. But it is probable that the two words are used here as nearly synonymous to express more strongly one idea (cf. φόνον καὶ κῆρα, v. 6; see on B 352). — ἴσαν: 'were marching.' — ὄρνιθες ὥς: B 190 and 764.

3. ἥντε περ [ὥσπερ]: the clause introduced by it does not prepare the way for anything which follows, but is explanatory of ὄρνιθες ὥς. — οὐρανόθι πρό: lit. 'in front of the sky,' i.e. flying just below the vault of the sky.

4. οὖν: 'so,' 'once for all.' — φύγον: gnomic aor., see on A 218. — ἀθέσφατον: 'unending.'

5. πέτονται: the subject is really αἷ τε (v. 4); ταί γε (not necessary to sense) repeats this subject. — ἐπὶ ῥοάων: ἐπί is occasionally used with gen. of place whither. II. 799 b. For Okceanos, conceived as a broad stream flowing around the world, see on A 423, and cf. Hom. Dict.

6. Πυγμαλίοισι: the 'Pygmies,' men a πυγμή (distance from the elbow to the knuckle-joint) in height, were fabled to dwell in the south, in India and Egypt. Their land was yearly invaded by the cranes, with which they waged desperate but ineffectual warfare.

7. ἡέριαι: 'at early morn.' — προφέρονται: lit. 'bring forth' (to light), 'commence.'

8. οἱ δέ: antithesis to Τρῶες μὲν (v. 2). — μένεα πνέοντες: see on B 536.

9. μεμαῶτες: see on B 818. — ἀλλήλοισι: for case, dat. of adv., G. 1168, H. 767.

10. εὐτ' [ὥς]: adv. of comparison. — κορυφήσι: local dat. — κατέχευεν: gnomic aor. What is the Attic form of 1 aor. of χέω?

11. ἀμείνω (agrees with δμίχλην): 'better;' because in a fog the flock is not shut up in the fold as it would be at night.

12. τόσσον . . . ὅσον: '(only) so far as.' — τ(ε): without weight in translation in either clause.

13. τῶν: with strong demonstrative force, 'of these.' — ποσσὶ [ποσί]. — κονίσσαλος ἀέλλης: 'thick dust-whirl;' for etymologies of both words see Hom. Dict.

14. διέπρησσον: for orig. meaning of πρήσσω [πράττω], see on A 483.

15. ἐπ' ἀλλήλοισι ἰόντες: 'as they advanced against each other.' — πεδίοιο: for gen. see on B 785.

16. προμάχισεν: 'played the combatant in the fore-front of battle.' — θεοειδής: 'of godlike beauty,' like ἀμύμων, of externals only.

17. παρδαλήν (sc. δοράν): 'leopard-skin.' — τόξα: pl., for the bow consisted of three pieces (cf. A 45).

18. αὐτάρ: scarcely differs here from δέ, except that it is not postpositive (see on A 50). — δοῦρε δύο: he held one in each hand. — κεκορυθμένα χαλκῷ: lit. 'helmeted with bronze,' i.e. 'with point of bronze.'

19. προκαλίζετο: 'was challenging,' by mien rather than by words.

20. δ' ὥς οὖν: 'and when then.'

21. ἀρηΐφιλος: 'dear to Ares,' very common epithet of Menelaos, but in this book only. Compounds of adjs. with the oblique case of a noun are unusual. H. 575 c. — προπάροιθεν ὀμίλου [πρὸ ὀμίλου].

22. μακρὰ βιβῶντα: 'taking long strides,' like a valiant hero, explains ἐρχόμενον. — μακρὰ: cognate acc. with βιβῶντα.

23. ὥς τε . . . ἐχάρη: 'as a lion rejoices.' The clause beginning with ὥς does not close the period begun with ὥς ἐνόησεν (v. 21), but forms a second protasis (in the form of a comparison) to ἐχάρη (v. 27), the principal verb of the entire sentence. — ἐπὶ . . . κύρσας [ἐπιτυχάν].

25. γάρ: the greediness with which he devours shows his hunger. — εἰ περ ἄν: followed here, after a primary tense, by subj. (cf. B 597.)

28. ὀφθαλμοῖσι: for this regular dat. of means, Homer often uses ἐν ὀφθαλμοῖσι, see on A 587.

29. ἄλτο: for breathing, see on A 532. He sprang to the ground, for Paris was on foot.

33. παλίνροσος ἀπέστη: 'recoiling steps away,' i.e. 'gives place in terror.' The aor. is gnomic. Vergil, Aen. II, 379, has imitated the phrase in the words *trepidus refugit*.

34. ὑπό: adv.; 'seizes his limbs below,' i.e. his knees tremble under him.

35. παρειάς: in partitive apposition with μιν. In the repetition of τε, which adds rapidity and vividness to the description, we have a case of polysyndeton.

38. αἰσχροῖς: the meaning is active, 'injurious.'
39. Δύσπαρι: 'cursed Paris.' — εἶδος ἄριστε: 'a hero in beauty (and naught else).'
40. ἄγονος: 'unborn.' Another rendering is, 'without children,' a still more terrible imprecation to a Greek, who regarded the extinction of a family as the greatest calamity. Paris, according to the Odyssey, had no children by Helen.
41. καί κε τὸ βουλόμην: 'I could wish even this.' Supply εἰ ἀπώλεο as protasis of καί κε κέρδιον ἦεν.
42. ἔμηναι [εἶναι]: sc. as subj. σέ. — ὑπόψιον ἄλλων; 'object of suspicion to (lit. 'of') others;' cf. Lat. *ceteris inuisum*. The genitive is subjective.
43. κάρη κομόωντες: see on B 11.
44. φάντες: ptc. represents ipf. tense and should be translated: 'who said' (thought). — ἀριστήα: translate as subj. of ἔμμεναι: 'that a hero was (playing the part of) champion.'
45. ἔπ' [ἔπεστι]. — φρεσὶ: local dat. — βίη: 'might for attack;' ἀλκή: 'strength for defence.'
46. ἦ τοιόσδε ἐών: 'did you, though such a coward?' ἦ, for which we should expect ἦ, is interrogative adv. ἦ means 'surely'; also 'he said,' 3 sing. ipf. from ἦμι. ἦ means 'or' and 'than'; but in the second part of a dependent double question with the meaning 'or,' is written ἦ.
47. ἀγείρας: preliminary in time to ἐπιπλώσας, to which it is subordinate: 'having sailed upon the sea after having collected.'
49. ἀπίης: 'remote.' See on A 270.
50. Notice the alliteration. — δῆμω: 'nation.'
51. χάρμα, κατηφέην: appositives of the preceding sentence, of which the most important word is ἀνῆγες.
52. οὐκ ἂν δὴ μείνεις: 'could you not then withstand?' The potential opt. used interrogatively is here equal to an inv., 'withstand then!' The two verbs ἀνῆγες and μείνεις, though grammatically independent of each other, stand in thought in the relation of protasis and apodosis (see on A 18, 20).
53. οὐκ ἂν χραίσμῃ: the opt. would have been regular to correspond with μιγείης (see on A 137).
56. ἦ: 'surely;' supply as protasis εἰ μὴ δειδήμονες ἦσαν, and see on A 232.
57. ἔσσο: 2 sing. plupf. from ἔννυμι.
59. Ἔκτορ, ἐπεὶ . . . ἐνείκεσας: μὴ πρόφερε completes the sense.
60. ἀπειρής: pred. of κραδίη. — πέλεκυς ὥς: see on v. 2.
61. εἰσι: 'goes,' i.e. 'is driven,' equivalent to a passive verb after which the gen. of the agent is in place.
62. ὅς ἐκτάμνησι [ὅς ἂν ἐκτάμνη]. — ὀφέλλει: sc. as subj. πέλεκυς.
63. ἀτάρβητος: attributive, 'an unterrified' mind.

64. πρόφερε: 'bring forward (as a reproach),' 'reproach with.' — χρυσέης: i.e. 'resplendent,' for her temples more than those of other deities shone with golden gifts (see on A 611).
66. αὐτοί: 'in person,' 'by their own act,' i.e. without request of the receiver, who should, therefore, not be held responsible for them. — ἐκὼν: 'by his own will,' 'of himself.'
68. κάθισον: 'bid sit down.'
70. ἀμφ' Ἑλένη καὶ κτήμασι: 'for Helen and her treasure' (which Paris had carried away with her). Two parties fight for the possession of an object which lies between them. Hence is explained the transition from the orig. meaning of ἀμφί(s), 'on both sides of,' to the meaning, 'for,' 'in behalf of.'
71. κρείσσων γένηται: 'shall have proved himself the stronger;' amplifies the meaning of νικήσῃ. Cf. vv. 2, 6.
72. εἰ πάντα: 'all without exception,' 'all in due form.'
73. οἱ δ' ἄλλοι: 'but do you, the others.' — ταμόντες, κτλ.: ptc. joined by zeugma with two objects, though more appropriate to the second; translate: 'having concluded ('struck') friendship and having ratified-by-slaughter-of-victims (τέμνω) sure oaths.'
74. ναίετε: opt of wish, standing between two imvs. — τοὶ δέ, κτλ.: 'but let them' (the Achaeans).
75. Ἄργος: used as in A 30 for Peloponnesus. — Ἀχαιίδα: used for Northern Greece.
76. ἀκούσας: ptc. assigns the cause of ἐχάρη (cf. A 474).
77. μέσσον [μέσον]: freq. used as ntr. substantive. — ἀνέργε [ἀνεῖργε]: 'was forcing back.'
78. μέσσου: adj., translate: 'grasping his spear at the middle,' i.e. holding it horizontally and using the shaft as the means of forcing back the Trojans. — ἰδρύνθησαν: 'were brought to order.' We should translate 'took their seats,' were it not that this act is mentioned as first taking place, v. 326.
79. τῷ (Ἔκτορι): dat. after ἐπὶ in composition. Translate (vv. 77, 80): 'but the long-haired Achaeans were bending their bows at him, nor were they only (τε) aiming arrows, but were also (τε) striving to hit him with stones.' By a kind of zeugma ἐπετοξάζοντο includes the actions described more particularly by τιτυσκόμενοι and ἔβαλλον. Had the construction been perfectly regular, we might have had τιτυσκόμενοι and βάλλοντες. — λάεσσι [λάεσι]: nom. sing. λᾶας or λᾶς [λίθος]. G. 291, 19, H. 216, 11.
81. μακρόν: lit. 'over a long distance.'
82. Agamemnon quickly comprehends Hector's purpose, and, in alarm lest injury should be done him, cries, 'Hold (lit. restrain yourselves)! Argives; throw no more, Achaeans.'
83. στεῦται: see on B 597.
84. ἀνέω τ' ἐγένοντο: 'became silent,' in expectation of word from Hector (see on B 323).

85. *ἰσχυμένως*: 'quickly,' adv. formed from pf. ptc. of *σέω*, 'hasten.'
86. *κέκλυτε*: inv. redupl. 2 aor. followed by *μεν* as gen. of source. G. 1130, I, H. 750.
87. *μῦθον*: lit. 'word,' i.e. 'proposal.'
88. *Τρῶας καὶ Ἀχαιοὺς*: partitive appositives of *ἄλλους*, translate: 'others, both Trojans and Achaeans.'
90. *αὐτόν*: as referring to the same person as the subject of *κέλεται* (or verb of similar signification, e.g. 'proposes,' to be supplied) might have stood in nom. case, but, being coupled by *καί* with *Μενέλαον*, follows that word in case.
94. *φιλότῃτα, ὅρκια*: accusatives of effect. G. 1055, I, H. 714 a. Translate (freely): 'let us, the rest, conclude a league of friendship and ratify a firm treaty.'
95. This verse occurs fifteen times in Hom. and is thus imitated by Vergil: Aen. XI, 120, *Dixerat Aeneas, illi obstupescere silentes*.
98. *ἑμὸν*: emphatic by its position. — *διακρινθήμεναι* [*-κριθῆναι*]: as aor. inf. denotes the single act just commencing, 'are parting.'
99. *Ἀργείους καὶ Τρῶας* [*ἡμᾶς καὶ ὑμᾶς*]. — *πέποσθε* [*πεπόνθατε*]. 2 pl. 2 pf. from *πάσχω*, without connecting vowel, perh. for *πεπονθτε*. Aristarchus read here, *πέπασθε*.
100. Translate: 'on account of my strife (with the Trojans) and the beginning (of that strife) made by Alexander' (cf. *τοῦ εἵνεκα νεῖκος ὄρωρεν*, v. 57).
101. *θάνατος καὶ μοῖρα*: Hom. fulness of expression (cf. vv. 2, 6).
102. *τεθναίῃ*: 'may he lie dead.' — *διακρινθεῖτε*: aor. pass. opt. expressing desire.
103. *ἄρν'* [*ἄρνε*]: for this we find later (v. 117) *ἄρνas*. G. 291, 4, H. 216, 2. — *οἴσσετε* and *ἄξετε*: anomalous aor. imvs. formed from stems *οἴσ-*, *ἄξ-* (see Sketch of Dialect, § 20, 4).
104. *γῇ τε καὶ ἡλίῳ*: it was the black ewe-lamb which was sacred to the earth. — *οἴσομεν*: fut. indic.
105. *βίην Πριάμοιο*: 'mighty Priam' (cf. B 387; cf. also Vergil, Aen. IV, 133, *odora canum vis*). — *ὅρκια τάμνη αὐτός*: 'be present in person to conclude the treaty;' it is Agamemnon, not Priam, who actually slays the victims (vv. 273, 292).
106. *αὐτός*: lit. 'in person,' refers to *βίην Πριάμοιο* as if it were *κρατερόν Πριάμον*. — With pl. *παῖδες*, which here refers chiefly to Paris, we may perhaps compare *αἰχμητῶν* (v. 49), which refers chiefly to Agamemnon.
108. *δ'*: this verse gives a second reason for bringing Priam. Besides the arrogance and faithlessness of Paris, 'young men's minds are flighty.'
109. *οἷς* [*οἷς ἄν*]: sc., as antecedent, *τούτοις*, a dat. of adv. with *λεύσσει*.
110. *μετ' ἀμφοτέροισι*: 'among them both,' i.e. for the old man and for those whom he counsels.

112. *παύσασθαι*: *varia lectio* *παύσεσθαι*, which would be natural after a verb of 'hoping' (cf. v. 28). The aor. inf. refers to a single event. — *πολέμοιο*: for gen., G. 1117, II. 748.
113. *ἔρυσαν*: *ἐρύκω* properly means 'hold,' 'detain.' As joined here with prepositional phrase implying motion, we may translate: 'drove into rows and held them there.' — *ἐκ (ἐξ ἵππων) ἔβαν*: 'descended from their chariots.' Notice that *ἵπποι* is freq. used in Hom. in the sense of *ἄρμα*, cf. B 770.
115. *πλησίον ἀλλήλων*: 'near one another,' i.e. one suit of armor lay near another. — *ἀμφίς*: 'on both sides,' i.e. between the suits of armor as they lay on the ground.
116. *τε . . . τε*: see on vv. 34, 35.
117. *Ταλθύβιος*: Agamemnon's herald, already mentioned A 320.
120. *οἰσόμεναι*: anomalous aor. inf., see on v. 103. — *οὐκ ἀπίθῃσε*: takes the dat. like simple *πείθεσθαι*. Translate: 'and he, I assure you, did not fail to obey illustrious Agamemnon.'
121. *αἶθ'* [*αἶτε*]. Iris's proper office is to execute the commissions of the gods (B 786), but here she acts on her own impulse and brings before our eyes Helen, the occasion and the prize of the single combat.
124. *Λαοδίκην*: should regularly be dat., as appositive of *γαλόφ* (v. 122), but the influence of the nearer *εἶχε* prevails over that of the more remote *εἰδομένη*.
126. *δίπλακα*: lit. 'double-mantle,' so large that, like a shawl, it was folded before being thrown upon the shoulders. — *πολέας ἀέθλους* [*πολλοὺς ἄθλους*].
128. *ἔθεν* [*οὐ, αὐτῆς*]: not enclitic, because emphatic.
130. *νύμφᾳ* [*νύμφη*]: the word (Lat. *nympha*) properly means 'bride,' but is also used of a married woman who has not lost her youth and beauty.
132. *οἷ*: its antecedent is *οἱ* (v. 134). — *ἐπ' ἀλλήλοισι φέρον*: 'were bringing war against one another.'
134. *ἔαται* [*ἦνται*]. *ἔαται σιγῇ*: 'remain quiet' (see on v. 78 and B 255).
135. *ἀσπίσι κεκλιμένοι*: 'leaning on their shields;' the *ἀσπίς*, as it rested upon the ground, came up to the breast of the warrior. The verse gives us a picture of the Homeric warrior as he stands at rest.
138. *τῷ δέ κε νικήσαντι* [*ὅς δέ κε νικήσῃ*]: i.e. *κε* is used with the ptc. as it would be in the conditional relative clause to which it is equivalent. — *κεκλήσῃ* (more freq. in Hom. uncontracted *-εαι*): fut. perf. of *καλέω*, which in the pass. voice often has the general sense 'to be' (see on A 139, B 260), but is never exactly equivalent to it.
140. *ἄνδρὸς προτέρου*: Helen is regarded as no longer the wife of Menelaos (cf. Γ 172). — *ἄστεος*: i.e. Sparta. — *τοκῶν*: i.e. Tyndareos and Leda, who are thought of as still living, though Helen is also called *Διὸς ἐκγεγαυῖα* (v. 199).

141. ὀδόνῃσι: a 'veil,' also called κρήδεμνον and καλύπτρη, was worn by (noble) women and maidens when they went out of the house or into the presence of men.

142. ἐκ θαλάμοιο: the θάλαμος was in the rear of the house.

144. This is the only passage in the Iliad where the attendants of a noble lady are mentioned by name. Aithra has been mentioned, B 561. After Theseus became king of Athens, Aithra resided there, and was put in charge of Helen when she was carried off on a certain occasion by Theseus. Kastor and Polydeukes rescued their sister, and brought Aithra as her slave to Sparta, whence she seems to have accompanied her to Troy. Of Klymēne nothing more is known than that she came from Sparta.

145. Σκαίαι πύλαι: the 'Scaean gates' are the only ones which are mentioned by name in Homer.

146. οἱ δ' ἄμφι Πρίαμον: 'but Priam and his suite;' the follg. names stand on the same footing with those included in the phrase οἱ ἄμφι Πρίαμον, and might have been in the nom. case.

149. δημογέροντες: in apposition with subj. of εἶατο [ἦντο], 'sat as elders of the people,' i.e. occupied, in virtue of their function, this prominent place. The follg. episode (vv. 149-160) illustrates, by its effect, the power of Helen's beauty. As she approaches the tower, it so impresses these old men that they declare that they cannot 'blame Trojans and Achaeans that they endure wars a long time for (to gain possession of) such a woman.'

150. πολέμοιο: gen. of separation, 'from combat' (see on A 165).

151. τეტτιγέσσιν εἰκότες [τέττιξιν εἰκότες]: the comparison of the cheery gossip and soft tones of the Trojan elders to the chirping of grasshoppers is not meant in a contemptuous spirit; the Greeks considered this chirping an especially pleasant sound.

152. λειριόεσσιν: lit. 'lily-white' (λεῖριον, 'lily'); then, when the epithet is transferred from things seen to things heard, 'delicate,' 'feeble.' — εἶσι [ἰᾶσι].

153. τοῖοι: for construction, see on δημογέροντες, v. 149.

155. ἦκα: 'softly,' the admiration all the deeper because expressed in hushed tones.

158. αἰνῶς ἔοικεν: as we say 'she is fearfully like.' — εἰς ὤπα: lit. 'into her face,' i.e. as one looks upon her face.

159. καὶ ὧς: 'even thus,' 'despite that.' In this phrase, and after οὐδ(έ), the adv. is printed with the circumflex accent (see on A 33).

160. ὀπίσσω: 'for time to come.'

161. ἐκαλέσσατο φωνῇ [ἐκαλέσατο φωνήσας]: 'raised his voice and called.'

162. ἐμείο: connect gen. with πάροιθε, 'before me.'

163. ἴδῃ [ἴδῃς]: see on A 56. — τέ: the enclitic may be used more than once. — μοι: 'in my eyes.' G. 1584, H. 771.

166. ὥς ἐξονομήνης: 'in order that you may call by name,' a second final clause dependent, like ὅφρα ἴδῃ (v. 163), upon ἴζεν.

167. ὅστις: predicate. Notice in the follg. dialogue that ὅδε is the pron. constantly used in the question, οὗτος in the answer. Thus the distinction is observed that ὅδε refers to something not well known, of which the description is to follow; οὗτος, to something well known.

168. κεφαλῇ: best taken as dat. of respect, the same construction as in vv. 193, 194. 'Greater in the head' means that the head is the part which attracts notice and marks the difference in size. We might translate freely: 'the head of others is loftier,' or 'others are superior in stature.'

170. γεράρον; 'stately.' — βασιλῆι: pred. appositive of ἀνδρί, 'a man who is a king.' Cf. B 474.

172. αἰδοῖός τε δεινός τε. 'object of reverence and dread.' Priam's kind invitation to Helen to draw near reminds her of her unworthiness, and suggests the first words of her reply (v. 172). The apparent hiatus before ἐκυρέ and lengthened final syllable before δεινός are explained by an orig. F.

173. κακὸς θάνατος: i.e. 'suicide.'

174. γνωτοῦς: here used in the sense of 'brothers.'

175. παῖδα: Helen's only child was Hermione (by Menelaos). — ὁμηλικίην [ὁμήλικας]: 'companions,' abstract noun used instead of concrete.

176. τά γ(ε): i.e. my wished-for death. — τό: [διὰ τοῦτο].

179. This was the favorite verse of Alexander the Great. — ἀμφότερον: in apposition with the follg. clause, βασιλεὺς . . . αἰχμητής. G. 915, H. 626 b.

180. αὐτ(ε): 'besides.' — εἴ ποτ' ἔην γε: 'if it was really he!' *Varia lectio*, ἦ ποτ' ἔην γε: 'yes, it was once he!'

183. ἦ ῥά νυ: 'surely as I now see.'

184. ἤδη καί: 'already once;' for καί, see A 249. — Φρυγίην: see on B 862.

187. ἐστρατόωντο: 'were encamped.' — παρ' ὀχθᾶς Σαγγαρίοιο: 'along the banks of the Sangarios.' The Halys and the Sangarios were the largest rivers in Asia Minor. Both empty into the Pontos Euxeinus, the Halys lying farther east.

189. Ἀμάζονες ἀντιάνειραι: the Amazons are said to have lived east of Greater Phrygia on the banks of the Thermōdon.

191. δεύτερον: connect with ἐρέεινε.

192. τόνδε: expressed by prolepsis in the main sentence, so that ὅδε, in the dependent clause, might have been omitted. See on A 536.

195. οἱ: for dat., for which the poss. gen. would have been a near equivalent, see G. 1170, H. 767.

197. εἵσκω: 'I liken,' probably for εἰκ-σκ-ω (εἵκελος, ἵκελος).

200. αὖ: 'in turn,' in contrast with Agamemnon (v. 178).
 201. κραναῆς περ ἐούσης: 'though very (περ) rocky' (see on A 131).
 203. ἀντίον ἤδα: governs the acc. (τήν), like προσέφη or προσέειπεν.
 205. δεῦρό ποτ' ἦλυθε: Before the expedition against Troy an effort was made to secure the restoration of Helen by negotiation, and Odysseus and Menelaos were envoys.
 206. ἀγγέλῃς [ἄγγελος]: 'as an envoy,' best taken as nom. sing. masc. in apposition with Ὀδυσσεύς.
 207. ἐξείνισσα, φίλησα: 'discharged the duties of host (ξένος) and entertained.' ξεινίζω is the word of more general meaning.
 208. ἰδάην: see on B 299.
 209. ἀγρομένουσιν: see on B 481.
 211. ἀμφω δ' ἐξομένω, κτλ.: The two nominatives — ἄμφω, Ὀδυσσεύς — are to be explained by the principle of apposition of the whole with the part.
 213. Translate (vv. 213-215): 'Then indeed Menelaos spoke rapidly, few words (but) with a very clear voice, since he did not use many words nor missed the right word, though he was the younger.'
 215. γένει: occurs only here in the sense of γενεή, 'age.'
 216. ἀναίξειε(ν): opt. of repeated action in temporal clause. G. 1431, 2, H. 914 B.
 217. στά-σκ-ε-ν, ἴδ-ε-σκ-ε-ν: iterative forms for ἔστη, εἶδεν. — κατὰ χθονὸς ὅμματα πήξας: describes more minutely ὑπαὶ δὲ ἴδεσκε.
 218. The thought in this verse is that Odysseus used no gesture in speaking. — ἐνώμα: ipf. from νωμάω.
 220. 'You would have said that he was a sullen fellow or (lit. 'and') simply a blockhead.'
 221. εἴη (varia lectio 7ει): 2 aor. opt. from ἴημι.
 222. ἔπειά νιφάδεσσι: the lengthened α before νιφάδεσσι indicates a lost initial consonant, — in this case σ. Cf. νιφάς and Engl. snow.
 224. ὦδε ἀγασσάμεθ': 'did we so much wonder.'
 226. τίς τ' ἄρ': cf. A 8.
 227. κεφαλὴν: G. 1058, H. 718 a.
 228. τανύπεπλος: variously explained as 'long mantled,' i.e. 'with flowing mantle,' or 'fine mantled,' i.e. 'with fine-woven mantle.'
 229. Αἶας: 'Ajax' son of Telamon, brother of Teukros, from the island of Salamis (see on A 145).
 230. Here Helen's eyes fall on Idomeneus, and though Priam had not asked his name she goes on to speak of him, and of how Menelaos had entertained him as he came to Sparta from Crete in days of old. In a similar way, as her eyes run over the host, she is reminded of her own brothers who had died in Sparta during her absence, without her knowledge. For an admirable translation in English hexameters of this beautiful passage (vv. 234-244), see Essay on Scanning, § 7.

231. ἡγρέθονται: see on B 304.
 235. γνοίην: for opt. G. 1327, 1328, H. 872. — καί τ': 'and also.'
 238. τῷ μοι μία γείνατο μήτηρ: lit. 'one (and the same) mother with me (i.e. the same with my own mother) brought them forth;' i.e. 'the same mother brought them forth who also brought me forth.' μία has the same force that ἡ αὐτή would have, and governs dat. in the same way. G. 1175 and 1178, H. 773 and b. This abbreviated comparison is called in Latin *comparatio compendiaria* (cf. A 163).
 242. δειδιότες: 2 pf. ptc. from stem δφι. This stem reduplicated would give δεδφίστες, in which the first ε would be long by position. To retain this long quantity of the first syllable after the disappearance of the φ, ε was lengthened into ει (see on A 33). — ἃ μοι ἔστιν: i.e. 'which lie upon me.'
 243. τοὺς κάτεχεν αἶα [γαῖα ἐκάλυπτεν αὐτοὺς]: lit. 'the earth was holding them fast,' i.e. 'they lay buried beneath the earth.' Notice that the common legend of the immortality of Kastor, and the mortality of Polydeukes, is shown to be later than Homer by the poet's ignorance of it as evinced in this passage.
 244. αὖθι: 'there,' i.e. ἐν Λακεδαίμονι. Notice the melodious close of this verse.
 245. θεῶν: gen. of possession; the gods referred to are Zeus, Helios, Gaia. The narrative is here resumed from v. 120.
 246. εὐφρονα: lit. 'gay-hearted,' 'cheery,' i.e. 'making glad the heart.' For other epithets of wine, see Hom. Dict. οἶνος.
 248. Ἰδαῖος: for -ος, see Essay on Scanning, § 5, 4.
 249. παριστάμενος: in order to 'stand by his side,' he had first to climb the tower of the Scaean gates, for Priam was there (v. 149).
 250. ὄρσεο: 1 aor. midd. with intermediate vowel of 2 aor. In ordinary prose we should expect a conjunction, perh. γάρ, between ὄρσεο and καλέουσι, 'summon;' the absence of the conjunction, asyndeton, adds vivacity to the description. H. 1039.
 252. τάμητε: subjects are Priam, and ἄριστοι Τρώων καὶ Ἀχαιῶν.
 255. νικήσαντι: for use of κε with ptc. see on v. 138.
 256-258. These verses resemble closely vv. 73-75. — ἔποιτο, ναίομεν: these optatives expressive of a wish differ little from the future indicative; they are joined with νέονται, which always has a fut. meaning.
 259. ῥίγησεν: 'started with fright,' at the thought of Paris's danger. — ἐταῖροις: for dat. see on B 50; the king is constantly attended by his ἐταῖροι, in the same way as Helen (v. 143) by her ἀμφίπολοι.
 260. ὀτραλέως: lit. 'hurriedly' (ὀτρύνω). There was need of haste, for it was necessary to go to the palace for the chariot and return to the Scaean gates.
 261. κατ-έτεινεν: 'drew in the reins,' i.e. after untying them from the ἄντυξ or rim of the chariot, to which they were made fast while the chariot was at rest (see Hom. Dict. cat ro).

262. πὰρ δέ οἱ : 'and by his side.'
263. ἔχον : 'were guiding.'
265. ἐξ ἵππων = ἐξ ὀρέων, see on v. 113, cf. B 770.
266. ἐστιχόωντο : 'they strode.'
267. ὦρνυτο δ' αὐτίκ' ἔπειτα : 'and then straightway uprose,' i.e. to bid them courteous welcome.
268. κήρυκες . . . σύναγον : 'the heralds were bringing together the trusty pledges of the gods,' i.e. the heralds, Greek and Trojan, were bringing forward from their respective sides the victims destined for sacrifice.
270. μίσγον : 'were mingling the wine,' i.e. were pouring into a common receptacle the wine which both parties had brought for a common purpose. — βασιλεῦσι : 'leaders,' 'nobles,' of both Greeks and Trojans. This libation might not be poured with unwashed hands.
271. μάχαιραν : 'his (force of midd. voice in ptc) sacrificial knife.' For representation of μάχαιρα, see Hom. Dict. cut 89.
272. οἱ : dat. of adv. limiting ἄωρτο instead of poss. gen. limiting ξίφος. G. 1170, H. 767. Translate οἱ ἄωρτο, lit. 'hung for him.' ἄωρτο [ἦρτο] : 2 plupf. pass. from αἶρω [αἶρω]. The theme is αερ- : this would give in plupf. by a regular change ἦορτο, and *metathesis quantitatis* gives us ἄωρτο. — αἰέν [αἰεί] : 'always,' for, as commander-in-chief, the regular exercise of priestly functions belonged to Agamemnon.
274. νεῖμαν (3 pl. 1 aor. from νέμω) : distribution was made of the hair of the victim's head after it had been solemnly cut off, to each of the nobles, that they might each have a token of their participation in the sacrifice, and of obligation to help fulfil the agreement.
275. μεγάλα : see on A 450. For attitude in prayer, see Hom. Dict. cut 14; cf. also *ad caelum cum voce manus tendoque supinas*, Vergil, Aen. III, 176.
276. Ζεῦ πάτερ : invocation similar to B 412. The summits of lofty mountains were specially sacred to Zeus, as the Greek Church to-day consecrates them to Elijah (Ἅγιος Ἡλίας). In addressing Zeus, accordingly, Agamemnon calls on the deity presiding over the region.
277. ἥελιος : as the sun daily traversed the earth from east to west, he would be witness of all violations of plighted faith.
278. ποταμοί : 'rivers' of the Trojan plain. — γαῖα : the goddess 'Gaia,' 'Earth.' — οἱ τίνυσθον : 'ye who punish,' i.e. the two chief deities of the lower world, Hades and Persephone.
279. ὅστις κ' ἐπιόρκον ὀμόσση [ὅς ἂν ἐπιόρκῃσῃ].
283. νεώμεθα : the 1 pl. of hortative subjunctive takes the place of the inv., which lacks this form. νεώμεθα is exactly parallel to ἐχέτω (v. 282).
285. Τρώας . . . ἀποδοῦναι : see on B 413.
286. ἦν τινα ἔοικεν : repeat ἀποτινέμεν.
289. οὐκ ἐθέλωσι : 'if they shall refuse,' *si recusabunt*. οὐκ forms one idea with the verb; otherwise μή must have stood, not οὐκ.

291. τέλος πολέμοιο : i.e. victory and the destruction of Troy (cf. B 122). — κίχλειω : for form see on A 26; for mood, G. 1465, H. 921.
292. ἀπὸ . . . τάμε : 'cut off,' i.e. severed the upper part of the gullet from the lower. — χαλκῷ = μαχαίρῃ (v. 271).
294. θυμοῦ δενομένους : 'bereft of life,' explains ἀσπαίροντας.
295. οἶνον . . . ἔκχεον : 'but they were drawing off wine (with the πρόχοος) from the mixing bowl into the cups (δεπάεσσι) and were pouring it out.' The libations were poured upon the ground separately from each cup as it was filled. See on A 471.
299. ὑπὲρ ὅρκια πημήνειαν : 'work mischief by violating the oaths.' The opt. in the conditional relative sentence might lead us to expect ἂν ῥέοι instead of the opt. of wish without ἂν.
300. σφ' (ι) : for dat. of disadv. see on v. 272. — ὥς ὅδε οἶνος : for similar symbolical actions, cf. Livy i. 24; Exodus xxi. 6.
301. αὐτῶν καὶ τεκέων : poss. gen. instead of dat. like σφι (v. 300). — ἄλοχοι δ' ἄλλοισι δάμειεν : for more explicit statement, see B 355. ἄλλοισι is dat. of agent.
302. This verse closely resembles B 419. — ἄρα : see on B 36.
303. Δαρδανίδης : Priam was sixth in descent from Dardanos. The royal line ran thus: Dardanos, Erichthonios, Tros, Ilos, Laomedon, Priamos.
306. The passage beginning with this verse (vv. 302-326) will be found at the commencement of the book in *facsimile* from *Codex Venetus*. — οὐ πω [οὐ πως] : *nullo modo*. — τλήσομαι : 'shall I have the heart.' — ἐν ὀφθαλμοῖσι : see on v. 28.
307. Μενελάω : for dat. G. 1177, H. 772.
308. Ζεὺς μὲν [μήν], κτλ. : This verse is a pious expression of Priam's willingness to leave all things with Zeus as the all-wise. The relation of Zeus to the other Olympian deities, as the superior of them all, is indicated in the phrase Ζεὺς τε καὶ ἀθάνατοι θεοὶ ἄλλοι.
309. θανάτω τέλος : periphrasis for θάνατος. — πεπρωμένον ἵστίν [πέπρωται].
310. ἐς δίδφρον ἄρνας θέτο : the dead lambs were carried back to Troy for burial, for the flesh of victims slain in ratifying an oath was not eaten, but buried or cast into the sea.
312. βήσετο : for form see on A 428.
315. διεμέτρεον : 'were measuring across,' i.e. from side to side.
316. πάλλον : 'were shaking them,' so that all knowledge of the position in the helmet might be lost. In v. 324, πάλλε means 'was shaking,' until the lot should fly forth from the helmet.
317. ἀφείη (2 aor. opt. from ἀφ-ίημι) : opt. explained on the principle of the *oratio obliqua*; it stands here as indirect question.
318. λαοὶ δ' ἡρήσαντο : 'and the people offered their prayer.' What the prayer was, is more particularly described in the four verses begin-

ning with v. 319. The people continued praying during the preparations and while Hector was shaking the helmet.

319. **τις**: 'many a one' (see on B 271).

321. **τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν**: 'has occasioned these doings (*i.e.* this war) between both parties.' Both sides agree in recognizing the guilt of Paris and in wishing his death.

325. **ἄψ ὁρόων**: each chief had scratched his mark upon a lot (**κλήρους**, v. 316), and Hector turned his face away that he might not appear to favor his brother.

326. **ἕζοντο**: here, for the first time, the sitting-down of both hosts is mentioned, though they had long since dismounted from their chariots and laid down their armor (*cf.* vv. 78, 113).

327. **ἔκειτο**: extended by zeugma to apply to **ἵπποι**, though appropriate only to **ἄρματα**. The natural verb with **ἵπποι** would be **ἵσταντο**.

328. **ἀμφ' ὤμοισι**: 'about their shoulders;' cuirass, sword, and shield could be said to be **ἀμφ' ὤμοισι**. The sword was suspended from the shoulders by a strap, **τελαμών**. The combatants had previously (v. 114) taken off their armor.

330. This and the seven following vv. are interesting as a description of the process of arraying the Hom. chief in armor. See Hom. Dict. for pictorial representations of each article of armor named.

332, 333. Paris had appeared on the battle field in light armor; hence it was necessary for him to borrow his brother's cuirass. — **ἤρμοσε δ' αὐτῷ**: 'but it fitted himself.' For process of adjusting cuirass, see Hom. Dict. cut 59.

334. **ἀργυρόηλον**: epithet applying only to the hilt; **χάλκεον**, to the entire sword.

338. **ἔγχος**: two spears seem to have belonged to the complete equipment of the warrior (*cf.* v. 18). — **οἱ παλάμηφιν [ταῖς παλάμαις]**: for the two datives, standing in relation of whole and part, see on A 150.

339. **ὥς δ' αὐτως**: 'and in the same way.' **ὥσαύτως** is adv. formed directly, with changed accent, from **ὁ αὐτός** (see on A 133).

340. **ἐκάτερθεν**: lit. 'from each side.'

341. **Τρώων καὶ Ἀχαιῶν**: best explained as gen. of place, limiting **ἐς μέσ(σ)ον** after the analogy of the gen. with adverbs of place. G. 1148, and 1149, H. 757.

342. **ἔχεν**: 'was holding,' the amazement was prolonged.

344. **καὶ ῥ' ἐγγὺς στήτην**: 'and then the two drew near.' — **κοτέοντε**: subordinate to **σείοντε**, 'shaking their spears in rage at each other.'

347. **βάλεν κατ' ἀσπίδα, κτλ.**: 'struck full in the midst of Atreides's round shield.' **βάλλω** takes the acc., not the gen., of the object hit.

348. **δέ οἱ αἰχμή**: 'but its point.' For dat. **οἱ** (referring to **χαλκός**), see G. 1170, H. 767.

349. **ὤρνητο χαλκῷ** (dat. of accompaniment): 'raised himself with his

spear,' *i.e.* drew himself up to his full stature for a stronger thrust downward and forward.

350. **ἐπευξάμενος**: 'uttering a prayer besides' (**ἐπί**).

351. **ἄνα**: for accent, H. 170 D b. — **δ**: article used as relative, its antecedent omitted (*cf.* A 230). — **με πρότερος κάκ' ἔοργε**: 'was the first to work me harm.' **ἔοργε**: 2 perf. from **ἔρδω** (stem **Feργ-**).

352. **δίων**: implies illustrious birth and beauty, but has no necessary reference to character.

353. **τις**: 'many a one.' — **ἐρρίγησι**: 3 sing. pf. subj. from **ριγέω**; for form, G. 780, 4, H. 381 D I.

354. **παράσχη**: subj. in conditional relative sentence. **δ' κεν [ὅς ἂν]** **παράσχη** = **ἐάν τις παράσχη**.

355. **ἀμπεπαλὼν**: redupl. 2 aor. from **ἀνα-πάλλω**.

357. **διὰ μέν**: the lengthening of the first syllable of **διὰ** is necessary to make a dactyl. Such a verse as this is called acephalous.

358. **ἠρήρειστο [ἐρήρειστο]**: lit. 'had leaned against;' here, 'had forced itself.'

359. **ἀντικρὺ παραί**: 'right on past. — **διάμησε (δι-αμάω)**: 'cut (lit. 'mowed') through.'

362. **ἀνασχόμενος**: 'having raised himself,' to strike with greater force (*cf.* v. 349). — One object of the **φάλος**, the 'crest' or 'ridge' of the helmet, was to make blows glance harmlessly off. For illustration, see Hom. Dict., cuts 20, 128. — **ἀμφι αὐτῷ**: *i.e.* **ἀμφι τῷ φάλῳ**.

363. **διατρυφέν** (2 aor. pass. ptc. from **δια-θρύπτω**): agrees with **ξίφος**. — **τριχθά τε καὶ τετραχθά**: for idiom, see on B 303.

365. Such an exclamation of vexation and disappointment does not imply, in the Homeric hero, profanity or disrespect toward the gods.

366. **τίσασθαι**: for meaning of aor. inf. see on v. 112. Translate, with **ἦ τ' ἐφάμην**: 'and verily I believed that I was sure to take vengeance on Alexander for the injury to me.'

367. **ἄγη [ἐάγη]**: 2 aor. pass. from **ἄγνυμι**. In **μοι**, twice used, we have the common use of dat. (of disadv.) limiting the verb, instead of a poss. gen. limiting the noun (see on v. 338). — **ἐκ**: join with **ἤιχθη**.

368. Translate this verse: 'flew (lit. 'leaped') from my hands a useless thing: nor did I strike him,' *i.e.* I only hit his shield and cut through his cuirass. — **παλάμηφιν [παλαμών]**.

369. **ἦ**: see on A 219. — **ἐπαΐξας λάβεν**: 'sprang upon and laid hold of him (*sc.* αὐτόν) by the helmet (**κόρυθος**).'

370. **ἐπιστρέψας ἔλκε**: 'turned over and was dragging.'

372. **ὄχεὺς τέτατο τρυφαλείης**: 'was stretched as a helmet-strap' (lit. 'holder').

373. **ἦρατο**: 1 aor. from **ἄρνημαι** (see on A 159).

374. **εἰ μὴ ἄρ' ὁδὺν νόησε**: 'unless at just that moment (**ἄρα**) had sharply discerned.'

375. βοός: 'ox-hide.' Here the word βοός, by a kind of zeugma, means 'ox' with reference to κταμένοιο, and 'ox-hide' with reference to ἰμάντα. Translate: 'the strap of the hide of an ox slain by violence.'

376. κενή [κενή]: 'empty.' — ἄμ' ἔσπετο: 'followed close after,' i.e. being empty, made no resistance.

380. ἔγχεϊ χαλκείῳ: i.e. with his second lance, for, like Paris (v. 18), he had two spears, one of which (v. 355) he had already hurled.

381. ῥεῖα μάλ': 'very easily.'

383. καλέουσ': probably fut. ptc., G. 785, 1, H. 422. — ἴε [ῥε].

385. Translate: 'and she laid hold of and plucked with the hand her fragrant garment.' — ἔανοῦ: connect, as gen. of part taken hold of, with λαβοῦσα.

386. μιν: for constr., see on B 22.

387. ναιετοώση: join with οἱ [αὐτῇ], dat. of adv. with ἥσκειν (ipf. from ἀσκέω). ν movable is sometimes appended to the contracted form of 3 sing. ipf. (cf. Δ 436).

388. μιν: i.e. γρηύν.

391. κείνος ὃ γ': 'there he is.' κείνος is translated as if it were ἐκεῖ. — δινωτοῖσι (δινώω, 'turn'): lit. 'rounded' or 'turned,' properly of posts and bars of a bedstead, then applied, with perhaps the more general meaning 'polished,' to the bedstead as a whole.

393. Note the difference in meaning between the aor. ἐλθεῖν and the presents ἔρχεσθαι, καθίζειν.

394. χοροῖο: for gen. of separation after λήγοντα, see on A 224.

395. τῇ: for dat. see on B 142. — θυμόν: 'wrath,' 'indignation.'

396. καί ῥ' ὥς: 'and so when.' — ἐνόησε: 'she observed,' the women about her (cf. v. 420) only saw the γρηῖς παλαιγενῆς (v. 386).

397. περικαλλέα δειρὴν στήθεά θ' ἱμερόεντα καὶ ὀμματα μαρμαίροντα: 'beauteous neck, lovely breasts, and sparkling eyes.' These characteristic marks the goddess allowed to show through her disguise. Cf. Vergil, Aen. I, 402, *Dixit et avertens rosea cervice refulsit*.

398. θάμβησεν: 'amazement seized her.' — ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε: see on A 361.

400. ἦ: see on v. 46. The particle of asseveration here, as often, stands in an interrogative sentence. — πολλῶν [πόλεων]: best connected as gen. partitive with adv. πῇ. — προτέρω: here local, 'farther away,' i.e. farther from Sparta.

401. Φρυγίας: gen. limits πολλῶν. It may be considered either as partitive or possessive gen.

402. καὶ κείθι: 'there also,' as Paris is now your favorite at Troy. — μερόπων: see on A 250.

403. δῆ: 'forsooth.' — δῖον: see on v. 352.

404. ἐθέλει: 'is resolved.'

405. παρέστης: 'didst thou come hither and art standing by,' see on A 6, 197.

406. 'Go and sit by him and withdraw from the path of the gods!' i.e. give up thy place among the gods.

409. ποιήσεται: subj. with shortened mood-sign. Sketch of Dialect, § 17, G. 1465, H. 921, 1055, 7.

410. νειμεσιγτόν: 'blameworthy,' because, by the result of the combat, Helen belongs to Menelaos.

412. ἄκριτα: lit. 'undistinguished,' i.e. 'countless,' 'endless.' Helen's expressions of penitence and self-abhorrence are frequent (cf. Z 344 follg.).

414. σχετλίη (ἔχω): 'stubborn,' 'self-willed one.'

415. ἀπεχθήρῳ: aor. subj. from ἀπ-εχθαίρω.

416. μέσσω δ' ἀμφοτέρων: 'and between both' (peoples); for gen. see on v. 341 and G. 1148 and 1149, H. 757. — μητίσσομαι: see on v. 409.

417. ὀλῃαι (2 aor. subj. midd. from ὀλλυμι [ὀλη]): the subj. is potential (see on A 137). — οἶτον: cognate acc., G. 1051, H. 715 b.

419. κατασχομένη: lit. 'having held (drawn) down (over her head),' 'having veiled herself with' (see on v. 141).

420. ἦρχε δὲ δαίμων: the meaning is, 'for a deity led the way.'

422. ἀμφίπολοι: mentioned by name in v. 143.

424. τῇ: join with κατέθηκε: 'placed for her.'

425. Ἀλεξάνδροιο: for gen. with adv. of place, see G. 1148 and 1149, H. 757.

427. ὅσσε πάλιν κλίνασα: *oculis aversis*.

428. ἤλυθες, κτλ.: indignant exclamation, like our, 'Ah! there you are! back from the combat!'

429. δαμείς: 'having succumbed to.'

431. φέρτερος: 'superior.' — βίη: dat. of respect.

432. προκάλεσσαι: 'call forth against yourself,' 'challenge.'

434. παύεσθαι: the gen. πολέμου, or the supplementary ptc. πολεμίζων, may be supplied.

436. τάχα: 'speedily;' this word has never in Hom. the meaning common in Attic, 'perhaps.' — δουρί [δόρατι]: connect with ὑπό.

437. μύθοισι: join with προσέειπεν.

438. με . . . θυμόν: see on A 150, 362; cf. also v. 442.

439. σὺν Ἀθῆνῃ: 'by Athena's help,' i.e. the credit is not his own.

440. ἡμῖν: i.e. Paris and the Trojans. The indolent and cowardly always expect *another time* when they shall show industry and courage.

441. τραπέλομεν [ταρπῶμεν]: 2 aor. subj. pass. from τέρπω. Sketch of Dialect, § 23, R.

442. ἀμφεκάλυψεν: 'enveloped,' 'encompassed' — ὧδε: antecedent to ὧς (v. 446).

445. Κρανάη: the adj. κράναος means 'rocky.' It is used as an epithet of Ithaka (v. 201). The ancient prehistoric rock-city at Athens (south-west of the Acropolis) was called Kranaa. Pausanias identifies, as the first stopping-place of Helen and Paris, a little island between Sounion and Keos; Strabo, an island off Gytheion, the seaport of Sparta.

446. For distinction between *στέργω*, *ἔραμαι*, *φιλέω*, see Dictionaries.

447. Helen is the counterpart of Paris, with the same weaknesses. Like him, she can see the right and deplore the wrong; and yet — though she has, in words of bitterest reproach, just painted Paris's character as coward and seducer and has declared that, now that he has been conquered by Menelaos, it would be a shame to go to him (v. 410) — she does not resist his allurements, and at the last follows him not unwillingly (v. 447). And thus, before ever Pandaros's arrow had wounded Menelaos (Δ 205 follg.), the two original causes of the war, Helen and Paris, had broken the compact (cf. vv. 71, 72).

449. *ἀν' ὄμιλον*: sc. *Τρώων*.

453. *οὐ . . . ἐκεύθανον*: the positive denial includes the qualified denial *οὐκ ἂν κευθάνοιεν*, which would form the regular conclusion to *εἴ τις ἴδοιτο*.

454. *σφιν*: for dat. G. 1159 and 1160, H. 773 — *ἴσον κηρὶ μελαίνῃ*: 'like black death.' Cf. with the expression *κηρὶ μελαίνῃ*, Horace's *atra cura*.

456. *Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι*: see on B 816.

457. *φαίνεται* (sc. *οἶσα*): 'appears to be (and is).' — *Μενελάου*: pred. gen. of possession.

459. *ἀποτινέμεν*: inf. coupled with inv. *ἔκδοτε*, without any sensible difference of signification. Cf. A 20, where the inf. used as inv. immediately follows an opt.

460 = 287.

461. *ἐπὶ . . . ἤνεον*: 'shouted assent,' while the Trojans admitted by their silence the justice of Menelaos's demand. Cf. *ἐπευφήμησαν*, A 22.

BOOK FOURTH.

Δέλτα, θεῶν ἀγορή, ὄρκων χύσις, ἄρεος ἀρχή.

In Delta is the Gods' Assize; the Truce is broke; Wars freshly rise.

1. The gods have been witnesses of the entire combat between Paris and Menelaos, and now, after Greeks and Trojans have pronounced upon the result (Γ 455-461), it is natural to await their verdict. It is to decide upon this that they hold an assembly (vv. 1-85). — *ἡγορώωντο* [*ἐκκλησιάζοντο*]: ipf. 3 pl. from *ἀγοράομαι*; for explanation of the assimilated form, see Sketch of Dialect, 18, 1.

2. *δαπέδῳ*: 'on the floor,' i.e. of the houses which *Ἥφαιστος* *ποίησεν* *ἰδυίῃσι* *πραπίδεσσι*, A 608.

3. *ἔφνοχέει*: 'was pouring;' for change from original meaning, see on A 598; for form, see H. 359 D. — *χρυσείοις*: whatever belongs to the gods, for wear or use, is freq. represented as of precious metal (cf. *χρυσέω*, v. 2). See on A 611.

4. *δειδέχατ'* [*δεδειγμένοι ἦσαν*]: lit. 'pointed,' here 'pledged one another.'

6. *κερτομίους*: 'sharp-cutting;' it seems to contain the roots of both *κείρω* and *τέμνω*. — *παραβλήδην*: 'covertly,' 'maliciously.' The noun *παραβολή* (Engl. 'parable') means 'comparison;' hence the adv. comes to mean 'by way of invidious comparison.'

7. *δοιαὶ μέν*: the correlative is found at *τῷ δ' αὖτε* (v. 10).

8. *Ἀργεῖη*: 'Argive,' for Argos was a chief seat of the worship of Hera. — *Ἀλαλκομενής*: either proper adj. from the town Alalkomenai in Boeotia, where Athena was especially honored, or descriptive epithet derived from root *ἀλκ*, lit. 'warding off,' 'protecting.'

9. *εἰσορόωσαι τέρπεσθον*: 'took delight in beholding;' for use of ptc., G. 1563, 2 and 3, H. 969 b; for form *εἰσορόωσαι*, G. 784, 2, H. 409 D a. See also Sketch of Dialect, § 18, 1.

10. *τῷ*: easily understood as standing for Paris, though he has not been mentioned, in this book, by name. — *φιλομμειδής*: i.e. *φιλο-(σ)μει-*

δῆς, cf. with μειδιάω, Engl. 'smile,' and notice the same interchange of *d* and *l* which may be recognized in δάκρυον, *lacrima*.

11. παρ-μέμβλωκε: 'stands by his (τῷ) side;' for apocope of παρά, G. 53, H. 84 D; for form μέμβλωκε, see Sketch of Dialect, § 7, 3. — αὐτοῦ: a more common construction is τί τινι ἀμύνειν (see on A 67).

12. καὶ νῦν: one case of the habitual practice referred to in αἰεί, v. 11.

14. ὅπως ἔσται τάδε ἔργα: i.e. 'what the result of the combat shall be.'

15. ἦ . . . ἦ [πότερον . . . ἦ]: dependent double question; the subjunctive is dubitative.

17. εἰ δ' αὖ πως: 'but if on the other hand by any means.' This is an alternative which Zeus neither expects nor desires, for it is inconsistent with his promise to Thetis, A 509, 523, 558. — τόδε: i.e. φιλόττητα βαλεῖν.

18. οἰκέοιτο: opt. of desire, as is also ἄγοιτο in follg. verse. Pronounce κέ-οι as one syllable by synizesis.

20. ἐπ-έμυξαν: μύζω lit. means 'utter the syllable μυ.' This might express various feelings; here, indignation at the last part of Zeus's proposal.

23. ἦρει: descriptive ipf., 'was seizing her,' with increasing power.

24. Ἥρη: dat. of interest limiting ἔχαδε (2 aor. from χανδάνω) instead of gen. of possession limiting στῆθος.

25 = A 552.

27. ὄν: on account of orig. initial *F* in ἰδρωσα. — μοι: see on v. 24.

28. κακά: 'to the ruin of,' appositive of λαόν. Cf. Γ 50.

30 = A 517.

31. δαιμονίη: see on A 561.

35. ὦμῶν βεβρώθοις (from βιβρώσκω): the expression 'eat raw,' 'eat alive,' seems to have been in common use in Greek in such connection as here. Cf. Xen. Anab. IV. viii. 14.

37. ἔρξον: from the theme ἐργ- or ρεγ- two presents — ἐρδω, ρέζω — are formed.

39 = A 297.

40. μεμῶς: connect with ἐθέλω, 'desire eagerly.'

41. τήν: placed after its noun, that it may stand nearer the rel. adv. ὅθι [οὗ], of which it is the antecedent.

42. διατρίβειν, ἱάσαι: infs. used as imvs., see on A 20.

43. δῶκα: 'have conceded to you,' used absolutely. — ἐκὼν ἀέκοντί γε θυμῷ: 'voluntarily, yet with reluctant mind.' An expression that seems to contradict itself like this is called oxymoron or paradox (ὀξύ and μῶρον: lit. 'pointedly foolish'). We have an example in Acts xxviii. 21: 'to have gained this harm and loss.'

44. αἶ, κτλ.: the relative clause precedes the antecedent, which last is found in v. 46.

45. ναιετάουσι: lit. 'dwell,' i.e. are situated. πόλεις stands as subj. by a strong personification. The meaning really is: 'are dwelt in.'

46. τῶν: gen. of the whole. The partitive word is Ἴλιος, the name of one city. — περὶ κηρί: περί is adv. 'exceedingly,' and κηρί is local dat.

47. ἑμμελῶ: the ending of the gen. sing. ω, a contraction of αω, occurs after vowels. G. 188, 3, H. 148 D 3.

48. Cf. A 468. The latter part of the line (what follows the caesura) is identical in both verses. The wants of the gods are thought of as precisely the same as those of men.

50 = A 551.

54. τῶν [τῶν]: governed by πρόσθ' ἵσταμαι = προϊσταμαι = προστάτης εἰμί. — With μεγαίρω, διαπέρσαι may be supplied.

55. οὐκ εἰώ: translate 'refuse to permit.' For οὐκ in protasis, cf. οὐκ ἐθέλωσι, Γ 289.

57. οὐκ ἀτέλεστον: cf. v. 26 follg.

59. πρεσβυτάτην: has double signif., 'oldest' and 'most dignified,' as explained in follg. verse.

61. κέκλημαι: for signif., see on Γ 138. — σὺ . . . ἀνάσσεις: an instance of parataxis. We should naturally use a rel. clause, 'who art ruler among all the immortals.' See A 5.

64. θάσσον: 'right quickly,' an example of the absolute use of the comparative.

67. ἄρξωσιν πρότεροι: 'be the first to begin,' a pleonasm. — ὑπὲρ ὄρκια: see on Γ 299.

70. μετά: for meaning with acc., see on A 222.

73. πάρος μεμαυῖαν: 'already eager,' for she had expressed in v. 20 her unwillingness that the war should stop with the victory of Menelaos.

74 = B 167.

75. οἶον [ὥς]: adv. 'as.' — ἦκε: gnomic aor., see on A 218, Γ 4. — ἀστέρα: i.e. 'meteor.'

77. ἀπό: join with ἔνται and translate: 'stream forth from it (τοῦ).'

78. Athena is likened to the falling star in radiance and swiftness; arrived on earth, she begins at once to execute that of which her appearance was the sign (τέρας). Cf. v. 86.

79, 80 = Γ 342, 343.

84. ἀνθρώπων: gen. depends upon neither ταμῖς nor πολέμοιο taken separately, but upon the compound idea of both together (see on B 145).

87. Λαοδόκῳ: sons of Antenor have been mentioned, B 822, Γ 123.

88. Πάνδαρον: cf. B 827. — διζομένη [ζητοῦσα].

90. ἀμφὶ δέ μιν: sc. ἔστησαν.

91. Αἰσήποιο: cf. B 825.

93. πίθοιο: opt. in potential use, would be joined in prose with ἄν. It implies a protasis of which τλαίης κεν is apodosis. Translate: 'would you obey me? (if you would obey) you would have the courage,' etc (cf. Γ 52).

94. ἐπιπροίμεν [ἐπιπροεῖναι]: 2 aor. inf. from ἐπιπρόημι. Distinguish ἴος, 'arrow;' ἴος, 'one;' ἴον, 'violet.'

95. Τρώεσσι: 'in the sight of the Trojans;' for dat. (loosely connected with whole sentence), G. 1172, H. 771. — ἄροιο: see on A 159.

97. τοῦ [οῦ]: gen. governed by παρ', which would have been written πάρα had it not suffered elision (cf. A 350). The caesura in this verse after παμπρῶτα, which separates παρ' from its case, may be compared with that in B 30, where the caesura comes between ἀμφί(s) and φράζονται.

98. ἀρήιον [ἄρειον]: the Attic form occurs v. 407.

99. πυρῆς: for gen. after the prep. in composition, see G. 1132, H. 751.

100. δῖστευσον: 'direct thine arrow at,' governs the gen. as a verb of aiming.

102. πρωτογόνων: 'firstling,' i.e. earliest born (in the spring) and so the oldest.

103. νοστήσας: 'after thy return.' — Ζηλείας: cf. B 824.

105. ἐσύλα: 'was stripping (of its cover),' 'was laying bare.' — αἰγός: gen. of material.

106. ὅν: construe with βεβλήκει, for τυχήσας [τυχών] would require gen. Translate: 'which once on a time he himself had fairly smitten under the breast.' He was lying in wait below the mountain goat (chamris), which he shot as it peered down at him from a ledge of rock.

109. κέρα: final α (regularly long by contraction) here loses half its quantity before the initial vowel of the next word. — ἑκκαίδεκάδωρα: 'of sixteen palms,' i.e. in span from tip to tip.

110. This verse may be compared with B 827. The fact that the bow was Apollo's gift to Pandaros is not inconsistent with its manufacture by human hands. — ἀσκήσας: 'skilfully.' — ἤραρε: 'fitted together (the two horns).'

111. κορώνην: the 'tip' over which the loop of the bowstring was carried.

112. καὶ . . . ἀγκλίνας: 'and when he had strung it, by leaning his weight upon it while one end rested upon the ground (ἀγκλίνας ποτὶ γαίῃ), he laid it carefully down.'

113. The shields were interposed that the Greeks might not see what was preparing.

114. πρὶν . . . πρὶν: see on A 97, cf. B 354.

115. βλήσθαι: 2 aor. without intermediate vowel, cf. δέχθαι, A 23.

116. φಾರೆτρες: connect as gen. of separation with σύλα [ἐσύλα].

117. ἔρμ' ὀδυνάων: see Hom. Dict. for what appears the most reasonable explanation of the phrase, lit. 'series of pangs,' i.e. 'carrying with it a long succession of pains.'

118. κατεκόσμη: 'was adjusting.'

119-121 = vv. 101-103.

123. τόξῳ δὲ σίδηρον (sc. πέλασεν): i.e. he drew the arrow back until its iron point rested on the bow.

124. κυκλοτερές: best translated as pred. adj. used proleptically, strained the mighty bow 'into a circle' (cf. A 39; see Hom. Dict., cuts 96 and 97).

125. λίγξε: onomatopoetic word, cf. Engl. 'ting-a-ling-ling.'

126. μενεαίνων: 'eagerly desiring,' applicable to δῖστος on account of the personification.

127. λελάθοντο: 'forgot,' the unreduplicated aor. is used with different meaning in Γ 420.

128. ἀγελείη (probably = ἡ ἄγουσα τὴν λείαν): 'bringer of spoil.'

129. τοὶ [σοι]: join with ἔμυνεν.

130. τόσον ἀπὸ χροὸς ὥς ὅτε μήτηρ, κτλ.: two things are prominent in the comparison: (1) the distance from Menelaos's body at which the arrow is turned away; and (2) Athena's tender care for Menelaos. The perfect ease with which the goddess deflects the arrow is also indicated: 'as easily as a mother brushes away a fly.' χροὸς [χρωτός]: gen. sing. from χρώς (cf. χροά [χρώτα], v. 139).

131. ὅθ' (ὅτε) λέξεται [ὅταν λέξηται].

133. ἦντετο: sc. ζωστήρι and translate: 'where the cuirass met the girdle and became of double thickness.' By zeugma ἦντετο is translated twice.

134. ἀρηρότι: 'close-fitted.'

135. διὰ μὲν: see on Γ 357. — ἐλήλατο: lit. 'was driven,' differs little in meaning from ἦλθε, Γ 357.

136 = Γ 358.

137. μίτρης: the μίτηρ was a woollen belt passing around the body at the hips and next to the skin. It was sometimes strengthened by metal plates, and was broader than the ζῶμα and ζωστήρ, which were worn over it. See Hom. Dict. cuts 51, 78.

138. ἡ οἱ πλείστον ἔρυτο (sc. τὸν δῖστον): 'which most of all warded off the arrow from (lit. for) him.' — εἷσατο: 1 aor. from εἶμι. Translate the half-verse: 'and it forced its way out (πρό) also through this.'

139. ἀκρότατον χροά: 'surface of the skin.'

140. ὠτελής: used only here and in v. 149 of 'arrow wound.' — ἔρρεεν [ἔρρει].

141. We are familiar with the staining of ivory with red, through the red ivory chessmen orig. brought from India. — ἐλέφαντα: refers to plates or strips of ivory.

142. Μηρόνις: i.e. 'Lydian woman,' see on Γ 401. — Κάειρα: fem. form from Κάρ, 'a Karian.' The natural fem. form would be Καρία, then, by metathesis, Κάιρα, thence Κάειρα.

143. ἠρήσαντο: gnomic aorist.

144. ἱππῆες: 'knights,' 'chariot-drivers,' — not 'horsemen.'

145. Cf. Γ 179 and Δ 60.
 146. τοῖοι τοι: translate as if οὕτως σοι. — μῖανθην [ἐμῖανθησαν οἱ ἐμῖανθήτην].
 149. καταρρέον: why not proparoxytone? G. 121, 1.
 151. νεῦρον: the 'string' by which the metal point (σίδηρον) was tied to the shaft (κάλαμος). — ἐκτός: sc. ὠτείλης.
 155. θάνατον: appositive of ὄρκια. Translate: 'the truce which I ratified was death to thee.' For ὄρκια τάμνειν, see on B 124.
 156. προστήσας πρὸ Ἀχαιῶν: such repetitions of the preposition are very common in Greek of all periods.
 157. ὥς ἔβαλον, κτλ.: explains particularly θάνατον, and ὥς is nearly equal to ἐπειδή. — κατὰ . . . πάτησαν: 'trod under foot.'
 158. οὐ πως ἄλιον: 'by no means without result,' for divine vengeance will surely come upon the Trojans for their breach of faith.
 159 = B 341.
 160. εἰ οὐκ ἐτέλεσσεν: for οὐ in protasis, see on Γ 289, and translate, 'if Zeus fail to fulfil.' ἐτέλεσσε and ἀπέτισαν are gnomic aorists.
 161. τελεῖ: fut. G. 665, 1, H. 423.
 162. This verse is added as an explanation of σὺν μεγάλῳ. In ancient warfare, the men were slain (σφῆσι κεφαλῇσι), the women and children sold as slaves (see on A 367).
 163-165. These three verses are said to have been repeated over the ruins of Carthage by Scipio, who applied them to Rome.
 167. ἐπισσείησι [ἐπισείη]: subj. used in sense of fut. indic., see on A 262. — αἰγίδα: for explanation of the word, see on B 447.
 168. τὰ μὲν: is easily referred to v. 161. — ἔσσεται οὐκ ἀτέλεστα: 'shall not fail of fulfilment,' litotes.
 169. This verse is the antithesis of the last half of the preceding verse. The thought is: 'Little comfort the destruction of Troy, however certain, if it is at the cost of thy death!' — σθέν: gen. of the cause of grief.
 170. πότμον: used in sense of μοῖραν, 'appointed space.' The phrase πότμον ἀναπλήσης is the fuller way of saying θάνης, cf. A 88.
 171. The motive for continuing the war would be gone with the death of Menelaos, in whose behalf it was begun.
 174. πύσει: causative, 'shall make decay,' instead of saying 'thy bones shall decay in the earth.'
 175. ἀτελευτήτῳ ἐπὶ ἔργῳ: 'with work unaccomplished.'
 177. ἐπιθρόσκων: exactly equivalent in meaning to Lat. *insultans*.
 178. ἐπὶ πᾶσι: 'in all things.' — χόλον τελέσει: cf. A 82.
 180. καὶ δὴ ἔβη: 'and now he has gone.'
 181. λιπὼν ἀγαθὸν Μενέλαον explains κεινῇσι νηυσί.
 182. μοι χάνοι: 'may it open for me,' i.e. open to receive me.
 184. μή πω: is equal to μή πως (cf. Γ 306 and v. 234). — δειδίσσαιο: here transitive, though in B 190 it was intransitive.

185. παροιθεν: in contrast with ἐπένεργε means 'in front,' 'outside.'
 187. For ζῶμα and μήτρη, see on v. 137.
 190. ἐπιμάσσεται (ἐπιμαίομαι): lit. 'touch,' i.e. 'probe,' 'examine.'
 191. κεν παύσῃσι [παύσειε ἄν]: 'would free from pains (ὀδυνάων).' An acc. σέ may be supplied.
 193. ὅτι τάχιστα: as with ὥς τάχιστα, sc. δύνασαι.
 194. φῶτ' Ἀσκληπιοῦ υἱόν: 'heroic son of Asklepios.' Machaon has already been mentioned (B 729-733) with his brother Podaleirios. Asklepios (Lat. *Aesculapius*) is thought of by Homer as wholly human and as a scholar of Cheiron (cf. v. 219).
 196. οὔστεύσας ἔβαλεν [οὔστῳ ἔβαλεν]: 'has hit with an arrow.'
 200. παπταίνων: redupl. from the root πατ- of πτήσσω, lit. 'look about one's self timidly or cautiously;' here 'cast glances after.'
 201-203 = 90-92. For Τρίκης, cf. B 729.
 204. Notice the anapaestic (anapaest, ∪ ∪ —) rhythm of this verse after the first syllable — | — — ∪ ∪ — ∪ ∪ — — — ∪ ∪ — | —.
 205-207 = 195-197. With τῷ μὲν κλέος, cf. B 160, Γ 50.
 208. θυμὸν ὄρινε: 'stirred his heart' (to pity). Cf. Γ 395: 'stirred her heart (to indignation).'
 209. καθ' ὁμίλον, ἀνὰ στρατόν: κατά denotes motion through without regard to direction; ἀνά indicates that the progress was from one end of the army to the other.
 211. βλήμενος: 2 aor. ptc. (cf. v. 115) from βάλλω used as attributive adj. Translate (from 801): 'to where the wounded yellow-haired Menelaos was.'
 212. κυκλός(ε): 'in a circle.' The apodosis begins with δ' δ' ἐν μέσσοισι: 'then (δ') the god-like hero was standing among them by his (Menelaos's) side.' See on A 137.
 214. πάλιν: join with ἐξελκομένοιο. — ἄγεν [ἔαγησαν]: 2 aor. pass. from ἄγνυμι, cf. Γ 36. The barbs of the arrow were broken off as it was drawn back through the metal-plated ζωστήρ.
 218. ἐπ' . . . πάσσει: from ἐπιπάσσω. — ἥπια: 'mild,' 'soothing,' 'healing.'
 219. οἷ: dat. limiting the verb is here used instead of gen. limiting the noun. οἱ πατρὶ πόρε [τῷ πατρὶ αὐτοῦ ἔδωκεν]. Translate the entire clause: 'which Cheiron once in kindness (φίλα φρονέων) bestowed upon his father.'
 220. ἀμφεπέοντο: 'were busied about,' cf. A 318.
 221. Connect ἐπὶ with ἤλυθον: 'had come on.'
 222. αὖτις: 'again,' for since Γ 114 the Greeks seem to have remained without their armor.
 223. οὐκ ἂν ἴδοις: cf. Γ 220. The verses from this point down to 421 describe the renewal of the combat and exalt Agamemnon's virtues as a commander.

226. *ἔασε*: 'left' standing, *i.e.* he forsook horses and chariot in his zeal to exhort the chiefs promptly and with the greatest result. — *ποικίλα χαλκῷ*: 'gleaming with bronze.'

229. *πολλά*: 'earnestly,' as in A 35. — *παρισχέμεν* [*παρέχειν*]: *sc.* *τοὺς ἵππους*.

230. *πολέας διὰ κοιρανέοντα*: *διὰ* governs *πολέας* [*πολλούς*]. *διὰ* and *ἀνά* never suffer anastrophe. *κοιρανέοντα*: used in pregnant signif. Translate: 'moved as ruler through the ranks.'

231. *ἔπεπωλείτο*: as in Γ 196.

232. *σπύδοντας*: *sc.* *εἰς μάχην* which was expressed in v. 225.

234. *μή πω*: 'not yet.'

235. *ἐπὶ ψευδέσσιν ἔσσειτ' ἀρωγός* [*τοῖς ψεύσταις ἐπαρωγός ἔσται* *οἱ ἐπαρήξει*]: 'will aid liars.' *ψευδέσσι* is dat. pl. from adj. *ψευδής*, used as substantive, and *ἐπὶ* is separated from *ἀρωγός* to which it belongs.

236. *Cf.* vv. 67, 72, 271.

237. *τῶν αὐτῶν*: 'of the men themselves,' contrasted with *ἀλόχους* and *τέκνα* in follg. verse.

242. *ἰόμωροι*: word of very uncertain meaning. Perhaps the most satisfactory of the various etymologies is that which derives it from *ἰά* 'voice,' and the root *μαρ* 'to shine.' Thus it would mean 'mouth-heroes,' 'boasters.' For other etymologies, see Hom. Dict.

243. *ἔστητε*: for other instances of aor. with signification of pf., *cf.* A 158, 207; *cf.* also v. 246.

245. *μετὰ φρεσὶ* [*ἐν φρεσὶ*]. — *ἀλκή*: 'power of self-defence' (*cf.* Γ 45).

248. *εἰρύατ'* [*εἴρυνται*]: pf. pass. from *ἐρύω*, here used in its literal sense, 'have been drawn up.' See on A 239.

249. *αἱ κ' ὑπερσχή*: see on A 137.

250 = B 207; *cf.* also v. 231.

251. *ἐπὶ Κρήτεσσι*: *ἐπὶ* with dat. here denotes motion towards, but not with idea of opposition. Contrast with v. 273. — *ἀνὰ οὐλαμόν*: 'through (the length of) the dense crowd.'

253. *συῖ*: 'a (wild-) boar.'

255. *γῆθησεν ἰδὼν*: 'was glad to see' (see on A 330).

256. *μειλιχίοισιν*: ntr. pl. used as substantive, see on A 539.

257. Construe *περί* as adv. and *Δαναῶν* as gen. of whole with *σέ*.

258. *ἀλλοίῳ ἐπὶ ἔργῳ*: 'on business of a different sort;' *e.g.* on a mission as envoy (*cf.* A 145).

259. *ὅτε* [*ὀπόταν*].

260. *ἐνὶ κρητῆρι κέρωνται*: 'have mixed in a mixing bowl.' *ἐνὶ κρητῆρι* is added for vividness, though implied in *κέρωνται*, which is pres. subj. from *κέραμαι* [*κεράννυμι*].

262. *δαιτρόν* (*δαίω*): 'a measured portion.' — *πλείον* [*πλέον*]. — *ἔστηκε*: 'stands filled.'

263. *πίειν*: such uncontracted forms explain the accent (perispomenon) of 2 aor. infinitives in their Attic form.

267. *ὑπέστην καὶ κατένευσα*: a more common equivalent phrase is *ὑποσχέσθαι καὶ κατανεύειν* (*cf.* A 514).

269. For different expressions signifying breach of truce, *cf.* Γ 107, 299, Δ 67, 157.

273. *κορυσσέσθην*: 'were arming themselves,' *cf.* B 1, Γ 18.

274. The cloud of foot-soldiers (v. 274) suggests the comparison in the following simile with the cloud sweeping down upon (*κατερχόμενον*) the sea.

276. *ἰωῆς* [*πνοῆς*]: 'blast.' The west wind (*Ζέφυρος*) which came to Asia Minor from the snow-clad mountains of Thrace was a cold and violent wind, and is thus represented in the Iliad. See on B 147.

277. *τῷ . . . πόντον*: 'and to him who is far away it appears blacker than (*ἢ ὅτε* = *ἦ*) pitch as it descends (*ἰόν*, lit. 'going') upon the deep.' — *ἄγει*: 'brings.'

279. *ρίγησεν* and *ἤλασε*, like *εἶδεν* (v. 275), are gnomic aorists.

280. *τοῖαι*: 'in such wise' (*cf.* v. 146).

281. *δήϊον πόλεμον*: 'hot combat.' The point of comparison is found in the density and blackness (*πυκινὰ, κύνεαι*) alike of the *νέφος* and the *φάλαγγες*.

282. *κύνεαι*: 'steel-blue,' adj. derived from *κύανος*, 'steel of a bluish color.' — *πεφρικυῖαι*: 'bristling' (*cf.* Lat. *horrentes*).

286. *σφῶι*: acc. obj. of *κελεύω*, with which *μάχεσθαι* may be supplied.

287. *αὐτῷ*: '(you) yourselves,' *i.e.* on your own impulse.

288 = B 371.

290, 291 = B 373, 374.

292. *μετ' ἄλλους*: see on A 222.

293. *ἔτετμε*: redupl. 2 aor. from theme *τεμ-* [*κατέλαβεν*].

294. *οὓς ἐτάρους στέλλοντα*: 'placing in position his comrades.'

295, 296. The chiefs named are all Pylians.

297. *ἱππῆας*: object of (*ἔ*)*στησεν* in follg. verse.

299. *ἔρκος ἔμειν πολέμοιο*: 'to be a protection against the combat' (*cf.* A 284).

300. Translate: 'so that, even though unwilling, one would fight perforce.' In the disposition of the chariots, foot-soldiers, and non-combatants, may be observed rudimentary military tactics.

301. *ἐπετέλλετο*: refers to the specific directions which follow: first (v. 302) in *oratio obliqua*; then (vv. 303-305) as direct commands.

302. *ὁμῶς*: local dat.

304. *οἶος πρόσθ' ἄλλων*: *i.e.* as *πρόμαχος* (*cf.* Γ 13, 16).

306. Translate (this and first half of follg. verse): 'But (*δέ*) whoever, from his chariot (*i.e.* without leaving his place in the line), shall have reached another chariot, let him thrust forth his lance.'

309. νόον καὶ θυμόν: 'mind and heart.' Cf. A 193, B 352.
 313. θυμόν: 'courage.'
 314. γούναθ': 'strength,' of which the knees were reckoned the seat.
 315. ὁμοῖον: 'common to all.'
 316. ἔχειν: sc. γῆρας.
 319. ὥς ἔμεν [οὕτως ἔχειν]. — κατέκταν: this 2 aor. of the -μι form is peculiar in that it does not lengthen the stem vowel. G. 799, H. 484, 4.
 320. ἅμα πάντα: 'all things at once,' i.e. the wisdom of age and the fire of youth.
 321. εἰ: 'as sure as.' — ὀπάξει: 'presses hard.'
 324. αἰχμὰς αἰχμάσσουσι: 'shall brandish their spears.'
 325. ὑπλότεροι γεγιάσσι: 'are more able to bear arms.'
 326 = 272.
 227. Πετεῶο: see on B 552.
 328. ἀμφί: adverbial, 'on both sides (of Menestheus).'
 330. παρ . . . ἀμφι . . . ἕστασαν [ἀμφιπαρέστασαν]: 'stood close beside him on both sides.'
 331. σφι: dat. used instead of a gen. limiting λαός, so that in Attic we might have had δ λαὸς αὐτῶν, i.e. the host of Menestheus and Odysseus.
 332. νέον συνορινόμενοι: 'just set in motion.'
 334. ὁππότε: 'for the moment when.' See on A 67.
 335. Τρώων: gen. of obj. aimed at after ὁρμήσειε.
 336. νείκεσεν: the cause of his reproof is given in ἕστασαν vv. 331, 334, ἐστήκει v. 329, ἕσταότ' v. 328.
 339. κεκασμένε: pf. ptc. from καίνυμαι. — κακοῖσι δολοῖσι: 'in base wiles,' not in deeds of valor.
 340. ἀφέστατε: 'do ye stand aloof.'
 341. σφῶιν . . . ἔοντας: see on A 541 for another example of ptc. agreeing with subj. (understood) of infin. rather than with the dat. (here dual) expressed. With ἐπέοικε compare in meaning ἐπεικέε, A 547.
 343. Translate: 'For you are also the first to hear from me (the summons to) the banquet.' The verb of hearing is followed by two genitives instead of the gen. of the person and the accusative of the thing (cf. Γ 87).
 345. κρέα is subj. of ἐστί to be supplied, and φίλα, on which ἔδμεναι depends, is the predicate. The construction is exactly similar to that in A 107.
 346. ὅφρα ἐθέλητον: 'as long as ever you may desire.'
 347. φίλως: the adv. is suggested by φίλα (v. 345). The thought is: 'you have been glad to eat and drink your fill at my table; now you would be glad to see ten files of men between yourselves and the enemy.'
 350. ἔρκος ὀδόντων: ἔρκος stands in definitive apposition with σε.
 351. μεθύμεν [μεθιέναι]: cf. v. 240 and A 241.
 352. ἐγείρομεν: subj. with shortened mood-sign.
 353. καὶ αἶ κέν τοι τὰ μεμῆλη: 'and if this interests you.' Thus the

- taunt is cast back upon Agamemnon by implying that he himself has no real wish to enter the combat.
 354. Cf. B 259 follg.
 355. σὺ δὲ ταῦτ' ἀνεμῶλια βάξεις: 'these words of yours are but wind.'
 357. χωρόμενοι: the supplementary ptc. would more naturally be in the acc., which is the case in which we should expect the obj. of γινῶ [ἐγνώ] to be. Here, however, the verb is construed with a gen. of the obj. (G. 1102, H. 742), and the ptc. agrees with this gen. — πάλιν λάξετο: 'took back.'
 359. κелеύω: 'urge (you) on.'
 361. ἤπια δῆνεα οἶδε: τὰ γὰρ φρονέεις ἃ τ' ἐγὼ περ: '(your heart) has friendly (ἤπια) thoughts to me (sc. ἐμοί), for your views are the same as mine.'
 362. ἄλλ' ἴθι: not different from ἄλλ' ἄγε (cf. Γ 432). — ταῦτα δ' ὀπισθεν ἀρεσσόμεθ': (freely) 'I will arrange this to your satisfaction hereafter.'
 363. τὰ δὲ πάντα θεοὶ μεταμόνια θεῖεν: 'may the gods make it all disappear like a breath of wind.' If, as usually explained, μεταμόνια is for μετανεμόνια (ἄνεμος), the word is suggested by ἀνεμῶλια in the last line of Agamemnon's speech (v. 355).
 364 = 292.
 365. Agamemnon now comes to Diomedes, the son of Tydeus, one of the very noblest of the Greek heroes, distinguished not less for self-control than for courage and strength. His exploits fill much of E and Z.
 366. ἐν θ' ἵπποισι καὶ ἄρμασι: 'in the chariot to which the horses were spanned.'
 367. παρ δέ οἱ: 'and close by him.'
 371. τί δ' ὀπιπέεις πολέμοιο γεφύρας; 'why dost thou gaze at (instead of entering) the bridges of combat?' Imagine the two armies opposite each other, separated by a narrow space. This space, which both are desirous to cross and in which the combat takes place, may naturally be called γέφυρα πολέμοιο.
 372. 'Not so fond of skulking was Tydeus.' — The word πτωχός, 'beggar,' lit. 'one who cringes,' is derived from root of πτώσσω, from which πτωσκαζέμεν is formed.
 373. Join πολύ with πρό: 'far in front of.'
 374. πονεύμενον: cf. B 409, where πονέω is used of the 'toil of combat.' — οὐ γὰρ ἐγὼ τε, κτλ.: gives reason why others should bear testimony, and not Agamemnon: it was before his day.
 376. ἄτερ πολέμου: i.e. 'without hostile preparation.'
 377. ξείνος: 'as a friend,' adds a positive designation to the negative ἄτερ πολέμοιο. Tydeus and Polyneikes who were brothers-in-law, having married daughters of Adrastus, king of Argos, had come to Mykenae to enlist volunteers for the expedition of the Seven against Thebes.

378. οἱ δέ: *i.e.* Tydeus and Polyneikes. — ἰστρατόωνθ': conative ipf. 'were seeking to make an expedition.'

380. οἱ δέ: *i.e.* the inhabitants of Mykenae.

382. οἱ δ' ἐπεὶ οὖν: see on B 20. — πρὸ ὁδοῦ ἐγένοντο: 'were well advanced on the road.' G. 1148 and 1149, H. 760.

384. We know too little of the legend to be able to say exactly to whom the word Ἀχαιοί refers.

386. βίης Ἐτεοκλείης: 'of the mighty Eteokles' (see on Γ 105). Eteokles was now holding the throne of Thebes in despite of the claims of his brother Polyneikes. See Class. Dict. article Thebes.

389. πάντα: 'in every contest,' ntr. pl.

390. Athena's aid is mentioned, not so much as the cause as it is the proof of the courage of Tydeus. Had he been less brave, he would not have had her help.

392. The Thebans appear to have waited until Tydeus was beyond their boundaries before sending the ambuscade to lie in wait for him.

396. καὶ τοῖσι: 'upon them also,' *i.e.* they as well as his competitors in wrestling succumbed to Tydeus.

397. ἔπεφν': redupl. 2 aor. from stem φεν-, 'slew.' — τεράεσσι [τέρασι]: G. 237, 2, H. 183.

400. χέρεια (also χέρηα, *cf.* A 80): acc. sing. from χέρης. It has the force of a comparative, and is equivalent to χερείων [χείρων].

As the passage vv. 374-400 is unusually obscure, it seems proper to give of it the following paraphrase: "I cannot speak from personal knowledge of Tydeus, for he was before my time; but they say that he was superior to all others; for without warlike pomp, but with the rights of a guest-friend, he entered Mykenae with Polyneikes, seeking to collect a host. (The chiefs, you know, were planning a campaign against mighty walled Thebes.) And the people of Mykenae were resolved to give them what they asked and approved their request, but Zeus diverted them from their purpose by showing unpropitious signs (*cf.* B 353). And so, when they were well on their way and had reached the Asopos, the Achaians in turn sent thither Tydeus as messenger to the Thebans. Accordingly he went and found them feasting in the house of mighty Eteokles. There, though a stranger (and a declared enemy), not even for an instant was the knight Tydeus afraid, though alone amidst a multitude; but he challenged to a wrestling-match and conquered them all easily, so potent was the aid of Athena (whose aid he enjoyed in such measure because himself so brave). And the Kadmeians in wrath prepared for him on his return a strong ambush of fifty young nobles, and the leaders were two — Maion the son of Haimon and Polyphontes the son of Autophonos. Tydeus slew them also, as he had vanquished his opponents in the games, and he let only one escape: in obedience to the gods he sent home Maion

Such was Tydeus; but the son whom he has begotten is inferior in battle, but outshines him in the agora."

401. οὐ τι: 'not a word' (*cf.* A 511).

403. Sthenelos (see v. 367) defends his superior, who has heard the whole in silence.

404. ψεύδε': for ψεύδεο [ψεύδου]. — σάφα: adv. with changed accent from σαφής [ἀληθώς]; connect with εἰπεῖν.

405. The ground for this famous boast of Sthenelos, which has been as much quoted, as a model of self-respecting self-assertion, as any verse of the Iliad, is that we (the sons) have *done* more than our fathers. They, and among them Tydeus and Kapaneus, though performing prodigies of valor, were unsuccessful in their attacks upon Thebes; we, their sons, who participated in the second expedition against Thebes, — that of the *Erigoni* ('Ἐρίγονι, 'after-born'), — conquered it. — μέγ' ἀμείνονες: so far from being χέρεια as Agamemnon had charged (v. 400).

407. ὑπό: 'under and before.' — ἄρειον: may be adj. from prop. name Ἄρης, 'martial'; or, if considered irreg. comp. from ἀγαθός, is best translated without comparative force, 'firm.'

408. πειθόμενοι: 'in obedience to,' *i.e.* we showed no impious defiant spirit, such as brought destruction on the leaders of the first expedition, but took counsel of the gods, and thus had their guidance to success.

409. An often quoted verse.

410. μή . . . ἔνθεο: notice the departure from Attic usage in the use of μή with aor. inv.

412. *Cf.* A 565. — σιωπῇ ἦσο: 'sit in silence,' 'be quiet.'

413. νεμεσῶ Ἀγαμέμνονι δτρύνοντι: νεμεσῶ may be followed by the inf. or by the ptc. In the former case, it is not implied that the action censured has taken place; in the latter, it is so implied. G. 1581, H. 986. *Cf.* B 296, Γ 156.

415. τοῦτω: repeated (in v. 417) with special emphasis. Agamemnon's personal interest (as brother of Menelaos) in the war, his personal glory or grief depending on its termination, seems to Diomedes to excuse even misjudged reproof. To this reproof his sufficient answer is the succession of exploits which fill E and Z.

419 = Γ 29.

421. ὑπό: 'below,' with special reference to that trembling of the knees which is a common effect of fear (see on Γ 34). — περ heightens the meaning of ταλασίφρονα: 'even a stout-hearted one.' — κεν εἶλεν: *sc.* εἰ παρεγένετο.

423. ὀρνυται: 'rises,' as the wave does just before it 'breaks' on the shore. — ἐπασσύτερον: see on Γ 383. — Ζεφύρου ὑπο: 'by reason of Zephyros' (*cf.* B 95).

425. χέρσφ: 'on the firm land.' — ἀμφι . . . κορυφούται: 'and be-

ing curved forward raises itself aloft about the headlands.' This simile (vv. 422-426) may be thus translated: 'As when on the resounding strand a wave of the sea is raised (one following another) under the force of Zephyr urging them on: first it raises its head out in the deep, but then as it breaks on the mainland it roars loudly, and curving inward towers aloft about the headlands and flings forth the sea-foam.'

428. νωλεμέως: 'unceasingly,' 'steadily.' — κέλευε, κτλ.: 'each commander was giving orders to his own men.'

431. σιγῇ δειδιότες σημάντορας: 'in silence from dread of their commanders.'

433. αὐλή: 'farm-yard.'

435. ἀζηχὲς μεμακυῖαι: 'incessantly bleating;' in these words lies the point of the comparison. The restlessness and uproar of the Trojans are emphasized.

436. ὀρώρει(ν): the addition of ν movable in the 3 sg. of the plupf. and in the 3 sg. of the ipf. of verbs in -εω is rare. — ἀνὰ στρατὸν εὐρύν: 'along the whole breadth of the host.'

437. θρόος: 'language;' γῆρυς: 'dialect;' but the two words differ little in meaning (see on Γ 2). — ἴα: 'one,' and so 'the same' (cf. Γ 238).

438. πολύκλητοι: 'summoned from many nations.'

440. Deimos and Phobos are the ordinary attendants of Ares, but on this occasion they attend Athena as she urges on the Greeks. — ἄμοτον μεμαυῖα: 'incessantly eager.'

442. Vergil has imitated vv. 442, 443, in his description of Fama, Aen. IV, 176 follg. The prominent thought in both descriptions is the rapid growth from small beginnings, which is as noticeable of strife as of rumor. Cf. on B 93.

443. οὐρανῷ: local dative.

444. ὁμόιον: 'common to both' (see on v. 315).

447. σύν ῥ' ἔβαλον ῥινούς: 'brought together the shields of ox-hide.'

449. ἐπληντο: sync. 2 aor. midd. from stem πελα-, which is contained in the pres. πελάζω; it describes the single act included in a general way in συνέβαλον ῥινούς (v. 447). Translate the sentence: 'and the bossy shields came into collision with each other.'

451. Connect δαλύντων with εὐχολή, δαλυνμένων with οἰμωγή.

452. χείμαρροι (χείμα and ῥέω): lit. 'made to flow by a storm,' orig. adj., then subst., 'torrent.' This word and the equally common χαράδρα (χαράσσω, 'to cut'), 'gully,' are to-day the ordinary designations for streams in Greece, and their etymology well suggests their character. — κατ' ὄρεσφι [κατὰ τῶν ὄρων].

453. ὄβριμον: lit. 'weighty,' from the depth of the fall as well as the mighty mass.

454. Connect κρούων ἐκ μεγάλων with ῥέοντες. The simile (vv. 452-454) may be thus translated: 'As when storm-swollen rivers (streams)

flowing from copious sources down the mountains pour together a mighty mass of water into a basin within the hollow torrent-bed.'

455. The stupendous operations of nature are made more impressive by the solitude suggested by the introduction of a solitary beholder. Cf. v. 275, Γ 11; cf. also Verg., Aen. II, 307: *stupet inscius alto accipiens sonitum saxi de vertice pastor*. — ἔκλυε: gnomic aor., as in Γ 4.

457. Antilochos, Nestor's son, the youngest of the chiefs, often celebrated in Hom. for his swiftness of foot, begins the slaughter. His death at the hands of Memnon we learn from the Odyssey, δ 187.

460. πῆξε ἐν: 'planted (his spear) firmly in,' 'pierced.'

461. τὸν ὅσσε: apposition of the part with the whole (see on A 150). For various phrases descriptive of death in battle, cf. vv. 469, 470, 482, 504, 517, 522, 531, 544.

464 = B 341.

465. ἔλκε δ' ὑπ' ἐκ βελέων [ὑπεξεῖλκε]: 'and he was dragging him out from under (the shower of) missiles.' — ὄφρα συλήσειε: the inf. is more usual than the final clause (cf. A 133).

466. μίνυνθα δέ οἱ γένεθ' ὀρμή: 'but his effort lasted but a little while.'

468. οἱ κύψαντι: 'as he bent over;' dat. to be joined with the verb ἐξεφαάνθη.

469. ξυστόν: 'the polished' spear-shaft.

470. ἔργον ἀργαλέον: 'hard struggle.'

474. ἡῖθεον: this word here occurs for the first time; it differs little in meaning from αἰζηός (cf. B 660, Γ 26).

477. οὐδέ . . . ἀπέδωκε: 'but he did not recompense his parents for their care.'

479. ὑπ': connect with δουρί (cf. Γ 436).

480. πρῶτον γάρ μιν ἰόντα: 'for him as he was charging along in the front of battle.' Cf. as of equivalent meaning, πρῶτον with ἐν προμάχοις, Γ 16, 31.

483. εἰαμένῃ (probably from same root as ἡμαι, cf. aor. εἶσα): 'settling,' 'depression,' 'hollow.' — ἡ πεφύκη [ἢ ἂν πεφύκη].

484. οἱ ἐπ' ἀκροτάτῃ πεφύασι [αὐτῇ ἀκροτάτῃ ἐπιπεφύασι]: 'grow upon its summit.' ἀκροτάτῃ agrees with οἱ, which is pron., not article.

485. αἰθωνι: 'gleaming,' because whetted and polished.

486. κάμψη: subj. used properly after the gnomic aor., which has the meaning of a primary tense. — κάμψη ἔτυν: 'bends into a felly.' The acc. is one of effect.

488. τοῖον, κτλ.: translate so as to give strong demonstrative force to τοῖον: 'so lay there (τοῖον) Anthemides, whom Ajax was despoiling.' — Ἀνθεμίδην: not the precise form which the orig. name (v. 473) would have led us to expect; more regular would have been Ἀνθεμιωνίδην.

490. καθ' ὄμιλον: cf. v. 209.

492. ἐτέρωσε: 'to the other side' of the Greeks.
 493. ἀμφ' αὐτῷ: *i.e.* about the corpse which he was despoiling.
 494. τοῦ . . . ἀποκτεμένοιο: not gen. absol., but causal gen. after a verb of emotion.
 497. ἀμφὶ ἐπαπτήνας: 'looking on both sides of himself,' to see that no part of his body was exposed to a side-thrust. The shield (*cf.* v. 468) would protect only against thrusts from the front.
 498. ἀνδρός: depends upon the ὑπό, and is construed with κεκάνοντο (redupl. 2 aor. from χάζομαι). The meaning of the verb, 'retired,' naturally suggests the equivalent meaning 'were forced back,' with which the gen. of the agent is natural (see on A 242). — οὐχ ἄλιον: 'not in vain,' litotes.
 500. παρ' ἵππων ὠκείων: 'from his swift mares,' *i.e.* leaving a part of the royal stud at Abydos, where he had the care of them (*cf.* B 836).
 502. κόρσιν: used as synonymous with κρόταφος. Hence ἐτέρω is appropriate with κροτάφοιο: 'through the other (farther) temple.' — ἡ δ' is separated an unusually long distance from αἰχμή.
 505. χώρησαν δ' ὑπό [δ' ὑπεχώρησαν]: ὑπό does not suffer anastrophe because δ(ε) intervenes between preposition and verb. — ἴθυσαν δὲ πολὺ προτέρω: 'rushed a long distance forward.'
 507. νημέσσει δ' Ἀπόλλων: in the way in which Apollo expresses his wrath, we have an example of the anthropomorphism of Homer.
 509. εἰκετε χάρμης Ἀργείοις: 'withdraw from the fray before the Argives;' for dat. G. 1165, H. 771.
 510. χρώς is subject; λίθος and σίδηρος are predicates.
 511. ἀνασχέσθαι: inf. of result without the conjunction ὥστε, 'so as to withstand.' G. 1533; yet see on A 8.
 512. οὐ μὰν [μήν] οὐδ': carries back the thoughts to οὐ (v. 510), and introduces a more emphatic and more important denial.
 513. πείσσει: see on A 81; *cf.* also B 237.
 514. πτόλιος: *i.e.* ἀκροπόλεως, where was the temple of Apollo (*cf.* v. 508).
 516. *Cf.* this verse with v. 240.
 517. ἐπέδησε (1 aor. from πεδάω): lit. 'fettered,' 'arrested.'
 518. χερμαδίω: with the expression χερμαδίω βάλλειν *cf.* Numbers xxxv. 17: 'if he smite him with throwing a stone.'
 519. κνήμην: had βλήτο (sync. 2 aor.) been act. we should have explained κνήμην as in partitive appos. with the pron. referring to the person struck. In the pass. voice the acc. of the part is retained, although the person struck is in the nom., this acc. is then called the acc. of specification.
 520. Πείροος: mentioned in B 844. — Αἰνόθεν: Ainos was a city at the mouth of the Hebros.
 521. ἀναιδής: as applied to λᾶας, the adj. means 'relentless,' 'cruel.'

- ἀμφοτέρω τένοντε: dual number is suitable, because every joint implies a pair of tendons.
 523. ἐτάροισι: dat. after a verb of 'reaching,' 'stretching toward.' Here the gesture is one of appeal, and the dat. approaches closely an indirect object. Possibly we may find a parallel construction in A 351.
 524. θυμὸν ἀποπνείων: 'gasping his life away,' a strong expression to denote the result of a wound which would not appear to us to have been deadly.
 526. χύντο: join with this ἐκ of the preceding verse. Notice the paronomasia.
 527. ἀπεσσύμενον: 'as he sprang away.'
 529. ἀγγίμονον δέ οἱ ἦλθε: 'came near to him,' but the dat. is dependent upon the verb. G. 1165, H. 767. See also on B 408.
 530. ἐσπάσατο: recognize the force of midd. voice by translating ἔγχος 'his spear.'
 532. περίστησαν: see on B 410.
 533. ἀκρόκομοι: see on B 11 and 542 and contrast the epithet with κάρη κομόωντες and ὄπιθεν κομόωντες.
 535. πελεμίχθη: 'was driven back;' the primary idea of the word is of 'wavering motion.'
 536. τετάσθην: plupf. pass. from τείνω.
 539. οὐκέτι κε ὀνόσαιτο: 'no longer (as Agamemnon had done in marshalling the host, v. 242) could one find fault with.'
 541. The optatives in this and the follg. verse are explained on account of the implied condition in the relative clause.
 542. ἔρωήν: 'sweep,' 'reach' of the missiles (see on Γ 62).

BOOK FIFTH.

Εἰ¹ — βάλλει Κυθήρειαν Ἀρήα τε Τύδεος νῆος.

In Epsilon Heaven's blood is shed, by sacred rage of Diomed.

The first eight verses are a fitting introduction to the exploits of Diomedes, who is the hero of E and of a part (vv. 119-236) of Z. The dignified reply of Diomedes to Agamemnon's ungrounded censure (Δ 370 follg.) had led us to expect the valor which this book illustrates. He justifies his rank by the side of Ajax as second only to Achilles. Many combats of other heroes are introduced — partly to break monotony; partly to bring out by contrast the superior bravery and might of Tydeides.

1. *ἐνθ' αὖ*: 'then in turn,' for Diomedes now for the first time takes his place in the field. His deeds are too remarkable for it to be possible that he should have wrought them alone; hence *δῶκε Παλλὰς Ἀθήνη*.

2. *ἐκδηλος γένοιτο*: 'might shine forth' like a light from darkness, *cf.* for the same figure *ἐκπαιφάσσειν*, B 843.

4. *δαΐε οἱ*: the hiatus is only apparent, see *Sketch of Dialect*, § 8; in translating join the dat. with the verb: 'there flamed forth from (lit. 'for') him.' — *ἀκάματον*: suitable epithet of fire from its irresistible force and progress.

6. *λελουμένος*: 'after having bathed,' *i.e.* having risen above the ocean-stream. — *Ὀκεανοῖο*: may be considered local genitive, or possibly it is gen. of separation, 'from Okeanos-stream,' *i.e.* with waters from Okeanos. The latest view gives to this genitive the name of quasi-partitive genitive, and includes under it a great number of examples (see *Monro's Hom. Gram.* § 151, H. 760).

7. *ἀπὸ κρατός τε καὶ ὤμων*: *i.e.* from his helmet and shield, which last was suspended from the shoulders (see v. 4).

8. *ὄρσε*: *sc.* Ἀθήνη. — *κλονέοντο*: 'were surging to and fro.'

10. *ἦστην*: this form (for *ἦτην*) occurs in Hom. in this place alone.

¹ Εἰ was the ancient name for the letter E, which was designated by the grammarians Ἐ ψιλόν.

11. *μάχης πάσης*: see on B 823.

12. *οἱ* [αὐτῶ, *i.e.* Διομήδει]: connect with *δρμηθήτην*, and translate: 'the twain, separated from the crowd, rushed upon him from the opposite side (*ἐναντίω*).

13. *ἄφ' ἵππων* [ἄφ' ἄρματος]: see on Γ 265.

14 = Γ 15.

17. *ἔβαλ' αὐτόν*: 'did he strike him,' *cf.* Γ 368. For the translation of the last hemistich, see on Γ 349.

18. *οὐχ ἄλιον*: litotes.

19. *μεταμάζιον*: adj., best translated by a prep. with its case, 'between the breasts' (see on A 39).

20. *ἀπόρουσε*: 'sprang down from.'

21. *περιβῆναι*: *cf.* *ἀμφιβέβηκας*, A 37.

22. *οὐδὲ γὰρ οὐδέ*: one *οὐδέ* strengthens the other, see on B 703.

23. *ἄλλ' ἔρυτο*: instead of *εἰ μὴ ἔρυτο*.

24. *ὥς δὲ*: 'in order, no doubt, that.' — *οἱ*: refers to Hephaistos, and is ethical dative; its force may be given by the words 'in his sight.'

25. *ἵππους*: *i.e.* the chariot of Phegeus and Idaios.

26. *κατάγειν*: for the shore was lower than the battle-field.

28. *παρ' ὄχεσφι* [*παρ' ὄχεσι*]: an idea of rest is naturally associated with *κτάμενον*, 'lying dead.'

29. *ὀρίνθη*: 'was stirred.'

31. Ἄρες, Ἄρες: the difference of accent shows that the penultimate vowel is used with varying quantity. So the word *φίλος* in the first foot of the hexameter is sometimes used with long penult. *Cf.* B 381, Δ 441; *cf.* also A 14 and 21.

32. *οὐκ ἂν . . . ἔασαιμεν*: the interrogative potential opt. is used in much the same sense as the hortative subj. in v. 34.

33. *ὀπποτέρουσι . . . ὀρέξῃ*: the subjunctive is deliberative, '(to see) upon which party Zeus shall have bestowed renown.'

34. Zeus's purpose (*cf.* A 524) is to turn the tide of battle in favor of the Trojans after the gods have quit the field. Athena here assumes that such an order has been given to the gods, though this has not been stated.

36. *ἡϊόντι*: a word of wholly doubtful meaning. The natural signification, 'with lofty banks,' is not in harmony with the present configuration of the river and the Trojan plain. Autenrieth translates: 'with changing banks' (from frequent overflow), while La Roche abandons all connection with *ἡϊων*, 'shore,' and would translate, 'swift-flowing,' connecting the word with *εἶμι*.

39. Ὀδίων: *cf.* B 856.

40. *πρώτῳ* (pred. adj. with *στρεφθέντι*): 'for in him as he was the first to turn.' — *μεταφρένω*: governed by *ἐν*, which here follows its case.

41. *στήθεσφι* [*στηθῶν*]: *Sketch of Dialect*, § 9, 1.

43. *Μήονος*: adj. = *Λέδιον*, see on B 864.

44. Τάρνης: 'Tarne' is supposed to be an older name of Sardis.
 46. ἵππων ἐπιβησόμενον: 'about to mount his chariot,' that he might take to flight.
 47. Cf. with last hemistich Δ 460, also vv. 310, 659 *infra*.
 50. ὀξύεντι: 'with piercing point,' deriv. adj. formed from the stem of ὀξύς by affixing the termination -οεντ, nom. -οεις. The regular suffix is -εντ, nom. -εις, G. 854, H. 567.
 52. ἄγρια πάντα: 'all kinds of game.' — οὔρεσι: local dat.
 54. ἐκηβολίαι: abstract noun formed from ἐκηβόλος, 'skill in sending darts.' The plural may suggest that this skill was shown on various occasions. — ἐκέκαστο: plupf. from καίνυμαι (cf. B 530, Δ 339).
 56. πρόσθεν ἔθεν φεύγοντα: 'fleeing before him.'
 58. Cf. for the latter hemistich, Δ 504, also *infra*, v. 294.
 59. Τέκτονος Ἀρμονίδεω: Τέκτων, 'Builder,' is here a proper name, and Ἀρμονίδης is a patronymic from Ἀρμων, 'Fitter.' Thus we have an indication of the descent from father to son of skill in a craft.
 60. ὅς: refers to Φέρεκλον. — δαίδαλα: 'works of skill.'
 61. ἐφίλατο: infrequent 1 aor. midd. formed from the theme φιλ- and referred to φιλέω, cf. v. 117.
 62. τεκτῆνατο: notice the play upon the root of τέκτων.
 64. οἱ τ' αὐτῷ [ἐαυτῷ]: i.e. Pherekles. — θεῶν ἐκ θέσφατα: 'decrees of (lit. proceeding from) the gods.'
 66. διὰ πρό: 'right through,' often written as one word (cf. B 305).
 67. ὑπ' ὅστεον: 'along under the bone,' cf. ὑπὸ γλῶσσαν, v. 74. The bone referred to is that which forms the front side of the cavity of the pelvis. Here, as in Δ 524, the poet shows ignorance of what wounds would be immediately fatal.
 69. ἔπεφνε: cf. Δ 397.
 70. Θεανώ: the wife of Antenor and priestess of Athena, mentioned again in Z 298.
 71. πόσει ῥ: an instance of the lengthening of a final vowel before an orig. initial F in follg. word, comparable to the freq. lengthening before a liquid.
 72. Φυλείδης: i.e. Μέγης (cf. B 628).
 74. Translate: 'and the bronze, passing straight through along (between the rows of) the teeth, cut the tongue on the under side' (ὑπό).
 75. ψυχρόν: 'cold,' said with a certain grim sarcasm in contrast to the warm flesh which it pierced. So we speak of 'cold steel.'
 77. Σκαμάνδρου: the river Scamander was honored as a god by sacrifices of bulls and horses, and Dolopion was priest of the Scamander.
 78. δήμῳ: local dat., 'among the people.'
 80. μεταδρομάδην ἔλασε: 'smote him as he ran after him.' ἐλαύνειν is used of blows given in hand-to-hand conflict.
 81. ἀπὸ ἔξισε χεῖρα: 'lopped off his arm.'

83. τὸν κατέλαβε ὄσσε: lit. 'seized his eyes,' apposition of part and whole, as in A 150. — πορφύρεος [μέλας]: cf. v. 47.
 84. This is a verse which marks a transition; cf. for the meaning of πονέοντο, A 318, B 409.
 85. This case of prolepsis is very similar to that in B 409.
 87. ἀμ πεδίον: 'up through the plain.'
 88. χεϊμάρρῳ: appositive of ποταμῷ. — γεφύρας: 'dikes,' 'causeways.'
 90. ἔρκεα ἀλώων ἐριθηλέων: 'walls of the blooming gardens.'
 91. ἐλθόντα: agrees with τὸν referring to ποταμόν.
 92. κατήριπε (like ἐκέδασσε, v. 88): gnomic aor. — ὑπ' αὐτοῦ: 'under and because of it,' the prep. combines local and causal meaning. — Vergil imitates ἔργα αἰζηῶν, 'the work of sturdy farmers,' in his expression, *bouti labores*, Aen. II, 306.
 93. ὑπὸ Τυδείδῃ: seems to equal gen. with ὑπό, the prose construction. Perhaps it may be regarded as an abbreviated expression for ὑπὸ χειρὶ Τυδείδου (cf. B 860).
 95. Λυκάονος υἱός: Pandaros, cf. B 826, Δ 88.
 97. ἐπὶ Τυδείδῃ: 'at Tydeides,' dat. with ἐπὶ of hostile intent. — τόξα: for pl., see on A 45 — τυχῶν: cf. τυχήσας, Δ 106.
 100. ἀντικρὺ δὲ διέσχε: 'held on through,' i.e. passed through his shoulder so as to protrude behind.
 101. τῷ: governed by the compound verb ἐπὶ . . . αὔσε: 'shouted (in triumph) over him' (cf. v. 119).
 102. κέντορες ἵππων: cf. Δ 391.
 104. ἀνσχέσθαι: fut. inf. is used naturally after φημί in sense of 'hope.'
 105. Apollo is frequently called ἄναξ, cf. A 36, 390, 444.
 106. Join ὥκύ with βέλος. — δάμασεν: translate by plupf.
 107, 108. Diomedes, as is generally the case with the Hom. heroes, fights on foot, but his esquire holds the chariot at hand in case of need. — Καπανήιον: notice the formation of the adj. by affixing the adj. ending -ιο to the lengthened form of the stem of Καπανεύς (Καπανη lengthened from Καπανεῖν). See on A 1.
 112. Connect διαμπερές as adv. with the verb ἐξέρυσε: 'drew through and out of (the shoulder).'
 115. It is interesting to compare the prayers in the Hom. poems. This prayer (vv. 115-120) may be compared, in length and in manner, with A 37-42, 451-456. Here the aid of the goddess is implored not on account of the services the hero has rendered her, but on the ground of her affection for him, shown by her former favors.
 116. παρέστης: 'didst stand by.'
 117. φίλαι: 'show thy love,' see on v. 61.
 118. Notice the change of subj. from ἐλεῖν to ἐλθεῖν. Cf. for the ὕστερον πρότερον, A 251.

122. γυῖα: 'joints,' 'limbs,' the regular Hom. word for members of the body corresponding to the prose word μέλος (pl. μέλη).

124. θαρσῶν: ptc. is nom. because the inf. is used as imv. (see on A 21).

126. σακίσπαλος: cf. in formation with ἐγχεσπαλοι, B 131.

127. ἀχλύν: the mist did not hide Diomedes from view, though it prevented him from distinguishing gods and men on the battle-field. Cf. with ἀχλὺν ἔλον, Vergil's *nubem eripiam*, Aen. II, 604-606.

130. ἀντικρὺ [ἐναντίον]: 'face to face.' The final υ of this word is everywhere long except here and in v. 819.

132. οὐτάμεν [οὐτᾶν].

133. ἀπέβη: v. 418 shows her on Mt. Olympus, whither, however, she did not go directly, as v. 290 shows.

134. 'But Tydeides went and entered once again among those who fought in the fore-front of combat.'

136. An anacoluthon begins here which leaves μεμαῶς standing alone, yet the sense is simple (cf. B 353, Z 511).

138. χραύση: 'has grazed,' i.e. slightly wounded.

139. ὤρσεν: gnomic aor., 'he rouses the lion's strength and then he does not come to the rescue (of the sheep).'

140. τὰ δ' ἐρήμα φοβεῖται: 'and they, forsaken, flee.'

141. αἱ μὲν: refers again to the sheep, but is fem., though the ntr. (τά) was used in the previous verse. — ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται: 'are tumbled (lit. 'poured') thickly upon each other (in death).'

142. βαθύς [βαθείας]: see Sketch of Dialect, § 13, 3.

146. κληῖδα: in partitive apposition with τὸν δ' ἕτερον.

147. ἐέργαθε(ν) (from ἐργω, εἶργω): 'shut off,' hence 'cut off.' The form is an intensive ipf.; it has the syllabic augment, and θ is added to the theme by an intermediate vowel α. G. 779, H. 494.

150. τοῖς οὐκ ἐρχομένοις, κτλ.: 'not for them as they went to the fray did the old man interpret dreams,' i.e. he was wise for all others, only not for his own sons. Another translation is: 'for them no more to return,' etc.

153. τηλυγέτω: 'of tender years,' is the most probable signif. of this word, as to the derivation of which there is great uncertainty.

154. ἐπὶ κτεάτεσσι: 'in charge of his possessions.'

157. ζῶοντε νοστήσαντε: 'having returned alive.'

159. λάβε: 'took captive;' quite different in meaning from ἔλε (v. 144), 'slew.'

160. εἷν ἐνὶ δόφρῳ ἰόντας: i.e. one as combatant, the other as chariot-eer.

161. Join ἐν . . . θορών, ἔξ . . . ἄξῃ (ἄγνυμι).

162. πόρτιος ἢ βοός: 'of heifer or cow,' i.e. of young or old.

164. βῆσε κακῶς ἀκόντας: 'roughly made dismount, though reluctant.'

166. ἀλαπάζοντα: 'destroying,' cf. B 367.

168, 169 = Δ 88, 89.

170. ἀντίον ἡύδα: governs two accusatives, like προσήδα or προσέειπε.

172. κλέος: here means 'fame' won by skill with the bow.

173. Λυκίη: Pandaros came from Lykia in the Troad (cf. v. 105).

174. ἔφες: cf. A 51.

175. ὅστις ὅδε: 'whoever it is who prevails here' (cf. Γ 167, 192).

176. πολλῶν τε καὶ ἐσθλῶν: see on B 213. — γούνατ' ἔλυσεν: frequent synonym for slaughter of an opponent; see also on Δ 314.

178. ἱρῶν μνηίσας: 'wroth because of (some defect in) sacrifices' (see on A 65). The clause introduced by δέ contains a reason for thinking that it may be a god who is fighting under the guise of Diomedes.

181. ἔσχω: see on Γ 197.

182. ἀσπίδι: 'by his shield,' for the shields of Homeric warriors bore on their field various devices, the prototypes of modern coats-of-arms. — αὐλώπιδι τρυφαλείη: the first of these words is probably connected with αὐλός, 'tube,' and means 'perforated' to receive the horsehair plume. τρυφαλείη seems to be derived from τρύω 'to pierce,' and to have had a similar meaning with αὐλώπις, except that it is a substantive, while αὐλώπις is adjective. Translate the two words: 'by his plumed helmet.'

184. νιός: translate as predicate: 'if this man whom I mean is the son,' etc.

185. τάδε: cognate acc. (cf. Γ 399).

187. τούτου: gen. of separation, for ἔτραπεν ἄλλῃ differs little from ἀπέτραπεν.

189. θῶρηκος γυάλοιο: cf. v. 99.

190. ἐφάμην: midd. used in same sense as the act. (cf. B 37).

191. νῦ: 'doubtless' (cf. Γ 164).

192. ἵπποι καὶ ἄρματα: we reverse the order and say 'chariots and horses.'

194. πρωτοπαγεῖς: lit. 'put together for the first time,' i.e. 'yet unused.' — νεοτευχέες: 'newly made.'

195. πέπτανται (πετάννυμι): 'are spread out (over them).'

196. Cf. B 776. — ὀλύρας: from nom. sing. ὀλῦρά, 'spelt,' the name of a species of grain not unlike barley.

198. ἐρχομένη: 'as I went' to the war (cf. v. 150).

200. Cf. B 345. Lykaon came from Zelea, a city in the Troad lying at the foot of Mt. Ida (D 824-827). Hence his subjects are Τρῶες.

202. φειδόμενος, κτλ.: 'as I wished to spare my horses, lest I should see them (μοι ethical dat. G. 1171, H. 700) want fodder.'

203. εἰλομένων: 'if the men were crowded together,' as would be the case in a siege.

205. ἔμελλον: pl. where the sing. would be regular in prose (cf. A 36).

208. ἀτρεκές: 'certainly.' — ἡγείρα δὲ μᾶλλον: 'but I (only) roused them the more.'
209. κακὴ αἴση: lit. 'with an evil fate,' i.e. 'to my own hurt' (see on A 418).
211. φέρων χάριν: compare with χαριζόμενος and with ἦρα φέρειν (cf. A 572, 578).
212. νοστήσω: fut. indic. as is shown by ἐσόψομαι.
215. ἐν πυρί: dat. of rest after a verb implying motion (cf. B 340).
216. ἀνιμώλια: in pred. apposition with pron. referring to τόξα, the subj. of ὀπηδεῖ.
218. πάρος οὐκ ἔσσεται ἄλλως: 'the past will not be changed,' i.e. will not be mended.
222. πεδίοιο: local gen., cf. Γ 14, but see also on v. 6.
223. ἔνθα καὶ ἔνθα: 'forwards and backwards,' in the two directions indicated by διωκόμεν ἡδὲ φέβεσθαι [φεύγειν].
224. τῷ καὶ νῶϊ πόλινδε σαώσεται: 'they shall also bring us safely into the city,' an additional reason for taking the horses.
225. ἐπὶ . . . ὀρέξῃ: in the sense of the simple verb ὀρέξῃ. Cf. v. 33.
228. τόνδε: Διομήδεα. — δέδεξο: pf. inv. midd. 'take upon thyself,' 'sustain the assault of.'
232. οἴσεται: 'will bear;' for the chariot was drawn by a yoke, and a considerable weight rested upon the necks of the horses.
233. μὴ ματήσεται [ματήσητον]: 'that they may not linger,' may be regarded as a final clause dependent upon ἔχε (v. 230).
235. νῶϊ: obj. of κτείνῃ. — ἐπαΐξας: used without obj. (cf. B 146, Γ 369).
240. ἐμμεμαῶτ'(ε): 'furiously.'
244. ἐπὶ σοί: 'against thee,' dat. with prep. where the simple dat. with μάχεσθαι might have been used. For accent of σοί, G. 144, H. 263.
245. ὁ μὲν: sc. ἐστί.
248. υἱός: the pred. nom. follows as naturally after ἐκγεγάμεν as after εἶναι in the preceding verse.
249. μοι: ethical dat. 'I beseech you.'
252. μὴ τι φόβονδ' ἀγόρευε: 'do not counsel me at all to flight.' — σὲ πεισμέν: for midd. voice of verb in similar phrase, cf. A 289, 427. Here σὲ is subj. of πεισμέν [πείσειν].
253. ἀλυσκάζοντι μάχεσθαι: lit. 'to fight while fleeing;' μαχομένῳ ἀλυσκάζειν, 'to flee while fighting,' might seem more natural.
255. καὶ αὐτως: 'even as I am.'
256. ἀντίον εἶμι: ἀντίος εἶμι would be more usual (cf. A 535, Z 54).
257. τούτῳ: 'both of these,' dual, though the pl. has just been used of the same persons in v. 256.
261. σὺ δέ: 'then do thou,' δέ in apodosis.
262. ἐρυκακέειν: 2 aor. infin. with peculiar redupl. at end of stem (see

Sketch of Dialect, § 15, 2). — ἐξ ἄντυγος: the ἄντυξ was the rail which ran around the upper edge of the body of the chariot, serving as a support for the driver, and as a place of attachment for the reins. See Hom. Dict. cut No. 10.

263. ἐπαΐξαι: followed by the gen. as a verb of aiming.

265. τῆς γενεῆς: pred. gen. after εἰσὶ understood. — ἦς: part. gen. in the same way we should say in English 'of which' or 'from which Zeus gave' (cf. τῆς γενεῆς, v. 268). The myth was that Zeus, in the form of an eagle, carried off Ganymede from his father Tros, king of Troy, to whom he afterwards gave these immortal horses as a compensation.

267. ὑπ' ἡῷ τε ἡλίῳ τε: i.e. 'under the light of day' (see on A 88).

269. θηλέας [θηλείας]: adj. is used as if of only two terminations. See Sketch of Dialect, § 13, 2, and cf. B 767.

270. γενέθλη: added as pred. nom. though not necessary for complete sense. It repeats the idea contained in ἐγένοντο.

271. αὐτὸς ἔχων ἀτίταλλε: 'he kept for his own use and fed.'

272. μῆστωρε φόβοιο: cf. Δ 328.

273. ἀροίμεθα: 2 aor. opt. from ἄρνημαι (see on A 159).

275. τῷ δέ: Diomedes and Sthenelos.

276. τόν: Diomedes.

280 = Γ 355.

281. Cf. the first part of the verse with Γ 356; the latter part, with Δ 138.

283 = 101.

284. κενεῶνα: 'belly,' literally that part of the body which is destitute of (κενός) encompassing bones like those which form the frame-work of the chest; for case, see on Δ 519.

286. οὐ ταρβήσας: 'undaunted.'

289. αἵματος ἄσαι Ἄρηα: the ferocity of Ares is indicated by the strongest possible expression. The gen. αἵματος is one of very freq. occurrence in Homer (cf. B 415, Z 331). A dat. of means might be substituted for the gen., but would not give precisely the same sense. The gen. is a gen. of material, and has associated with it a partitive idea (see on v. 6).

291. ῥίνα: poetical acc. designating the goal reached; in prose a preposition would be required (cf. A 322). — ἐπέρησε (περάω): sc. τὸ βέλος, 'the arrow forced its way through.'

292. τοῦ δ' ἀπὸ γλῶσσαν πρυμνὴν τάμε: 'cut off his tongue at its root.' The spear entering near the eye, and passing out below the chin, must have described such a curve as to descend almost perpendicularly. Various explanations suggest themselves: the goddess directed its course; Diomedes stood on higher ground.

294 = v. 58.

295. παρέτρεσαν: 'started to one side,' 'shied.'

296. αὐθι [αὐτόθι]: 'on the spot.'

297. ἀπόρουσε: *sc.* ὀχέων.
 298. οἱ: *i.e.* 'in spite of him,' dat. of disadvantage. The pronoun refers to the subject of the principal verb.
 299. ἀμφὶ δ' ἄρ' αὐτῷ βαίνει: 'and then he was walking about him' (Pandaros's body). — ἀλκί: heteroclite dat.; the nom. sing. in use is ἀλκή.
 300. οἱ: join with ἔσχε. If it depended upon πρόσθε it would be in gen. Translate: 'held for his protection (οἱ) before (him).'
301. τοῦ: *i.e.* τοῦ νεκροῦ.
 303. μέγα ἔργον: 'a mighty mass.' — φέροιεν: potential optative, though without ἄν (see on A 137).
 304. μιν: may stand for all genders, *cf.* A 237. — ῥέα [ῥαδίως] πάλ-
 λε: 'was swinging (preparatory to the cast) easily.'
 305. Δινείας: see on Γ 356 for construction.
 307. οἱ: dat. of disadvantage; translate the verse literally: 'shattered for him the hip-pan, and broke besides the two tendons (which held the thigh-bone in place).'
308. ὥσε δ' ἀπό: see on Δ 505.
 309. ἔσθη: 'remained erect.'
 310. γαίης: gen. of place; translate: 'sustained himself (lit. propped himself up) upon the ground.' The dat. γαίῃ is the ordinary construction with ἐρεῖδω. — νύξ: 'night' of unconsciousness (not, as usually, of death).
 311. κεν ἀπόλοιτο: more regular would be ἀπώλετο ἄν, as the conclusion is contrary to fact.
 312 = Γ 374.
 313. ὑπ' Ἀγχίσῃ: 'by Anchises' (*cf.* B 714).
 315. ἐκάλυψεν: followed by dat. of the person οἱ and an acc. of the thing πτύγμα.
 316. ἔρκος βελών: *cf.* ἔρκος πολέμοιο, A 284 and ἔρκος ἀκόντων, Δ 137.
 318. ὑπεξέφερον: 'was trying to carry forth,' conative ipf.
 320. τῶν: the article here and in v. 332 is placed after its noun. It is, of course, a demonstrative pronoun.
 321-323. *Cf.* 262-264.
 326. ὀμηλικίης: see on Γ 175. — οἱ φρεσὶν ἄρτια ᾗδῃ: 'knew in his heart things suited (agreeable) to him,' 'was like-minded with him.'
 328. ὦν ἵππων: 'his own chariot.'
 329. μέθεπε: takes two accusatives, 'guided his solid-hoofed horses after Tydeides.'
 331. ὅ τ': *quod*, see on A 244. — ἀναλκίς: 'without power of self-defence (ἀλκή).'
332. ἀνδρῶν: limits πόλεμον, *cf.* μάχην ἀνδρῶν, Γ 241.
 334. πολλὸν καθ' ὄμιλον: 'through the numerous host.'
 336. ἄκρην χεῖρα: 'the hand at the end;' more exactly defined, v. 339.

337. ἀβληχρήν: epithet of χεῖρα, 'a feeble part,' 'a feeble thing.' —
 χροός: the gen. instead of the acc. indicates that the spear entered only a certain distance into the flesh.
 339. πρυμνὸν ὑπὲρ θένανος: 'above the base of the palm' (of the hand), *i.e.* near the wrist (*cf.* v. 458).
 340. ῥέει: 'flows,' 'courses.'
 341. οὐ γὰρ σίτον ἔδουσ': this verse gives the reason why ἰχώρ differs from the blood of mortals.
 342. καλέονται: nearly equal to εἰσί, see on B 260.
 344. μετὰ χερσίν = ἐν χερσίν.
 346 = 317.
 347. *Cf.* v. 101.
 348. εἶκε πολέμου: *cf.* Δ 509, Γ 406.
 351. καὶ εἰ χ' ἐτέρωθι πύθηαι: 'even if you hear of it from another' (lit. on the other side).
 353. τήν: obj. of ἔξαγε.
 354. μελαίνετο: refers to the change from loss of flush or bloom, rather than from blood-stain.
 355. ἐπ' ἀριστερὰ (ntr. pl.) μάχης: 'on the left (west side) of the battle-field.' Ares was sitting (v. 36) on the banks of the Scamander.
 356. ἥρι ἐκέκλιτο: lit. 'rested in mist,' *i.e.* were shrouded in mist.' It is by zeugma that ἔγχος and ἵπποι are connected as subjects of ἐκέκλιτο, *cf.* Γ 327.
 357. κασιγνήτω: join with ἵππους.
 359. κόμισαι: 'take under thy protection,' *cf.* A 594. — τε . . . δέ: cum . . . tum. The second clause is specially emphasized.
 361. ὁ με: cognate and object accusatives after οὐτασεν.
 364. ἀκηχεμένη: varied *metri gratia* for ἀκαχημένη.
 365. παρ δέ οἱ: see on Γ 262.
 366. μᾶστιξεν ἐλάαν: 'lashed them to drive them forward.' ἐλάαν is inf. of mixed purpose and result. G. 1532 and 1533, H. 951.
 369. παρὰ . . . βάλεν: *sc.* αὐτοῖς.
 370. ἐν γούνασι: 'in the lap.' — Διώνῃ: fem. substantive formed from the stem Δι- of Ζεύς. Dione seems at first to have had the same attributes, perhaps to have been identical, with Hera. *Cf.* the Lat. name *Juno* (= Jov-ino) from the stem of *Jupiter* (Jov-is).
 371. θυγατέρᾳ ᾗν: for another example of the poss. pron. following its noun with power to lengthen preceding vowel, *cf.* v. 71.
 373. Οὐρανίωνων: 'of the celestial beings;' it does not occur to Dione as possible that a mortal should have inflicted the wound.
 374. ἐν-ωπῇ: 'openly,' lit. 'in (every one's) sight' (*cf.* ἐν ὀφθαλμοῖσι, A 587).
 375. φιλομμηδής: habitual epithet, not specially appropriate to Aphrodite in her present condition.

376. οὔτα: the accent is irregular for a contracted ipf.; hence probably to be considered a 2 aor.

379. Translate: 'for 'tis no longer a dire combat of Trojans and Achaeans.'

382. κηδομένη περ: ptc. conforms to the natural, not the grammatical gender of τέκνον, cf. A 586.

384. ἐξ ἀνδρῶν: 'in consequence of men.' To comfort Aphrodite, Dione adduces various examples of the suffering and humiliation which various deities had endured at the hands of mortals. Ares, Hera, Hades have thus suffered.

385. Otos and Ephialtes, indignant at Ares for the murder of Aloeus, their reputed father (they were really sons of Poseidon), confined the war-god in a great jar (perhaps to be conceived as of earthen-ware bound with hoops of bronze, χαλκῆ ἐν κεράμῳ) and kept him prisoner for thirteen months. The story is supposed to symbolize the conflict between war and agriculture. The god of war was held captive for more than a year, the time necessary for a cycle of the earth's crops to reach perfection.

389. The mother of the giants, we learn from the Odyssey (λ 305), was Iphimedeia.

392. The hostility of Hera to Herakles was the occasion of the bondage of the hero to Eurystheus and of all his labors.

394. καί: should not be joined to μιν, which in that case would have the accent as emphatic, but rather to the rest of the sentence, ἀνήμεστον λάβεν ἄλγος.

395. ἐν τοῖσι: i.e. among the other gods who suffered.

396. οὗτός [ὁ αὐτός]: 'that very one,' i.e. Heracles. Does δ αὐτός mean 'the same,' in Homer?

397. ἐν Πύλῳ: Πύλῳ is probably equal to πύλῃ (sc. Ἀΐδαο), and the meaning is 'in the gate of Hades,' i.e. 'in the lower world.' — βαλὼν is to be joined with ἐν νεκύεσσι: 'casting him among the dead,' i.e. 'leaving him for dead on the field.'

401. ὀδυνήφατα: lit. 'pain-killing.' The stem φα- appears in pf. πέφαμαι and fut. πεφήσομαι. In the present we find the stem φεν-.

402. ἐτέτυκτο: scarcely differs from ἐγένετο or ἦν, cf. v. 78, cf. also Δ 84, B 320.

403. σχέτλιος, ὀβριμοεργός: nom. in exclam. (cf. A 231). Both adjs. refer to Heracles. — δς οὐκ ὅθι' αἰσυλα ῥέζων: 'who makes nothing of doing high-handed acts' (cf. A 181).

405. ἐπὶ: join with ἀνήκε. Were σοί governed directly by it, it would be accented ἐπι by anastrophe.

407. μάλ' οὐ δηναίος: 'by no means long-lived,' litotes.

408. Cf. for the sentiment, Z 130 and 140.

411. φραξέσθω: 'let him take heed.'

412. Aigialeia, the daughter of Adrastus and the wife of Diomedes, was the younger sister of Diomedes's mother, Deipyle.

413. οἰκήας [οἰκέτας]: 'house servants' (cf. Z 366). — γόωσα ἐγείρη: 'wake by her laments.' So Penelope, in the Odyssey, laments the absent Odysseus.

416. ἀμφοτέρῃσι: 'with both hands.' — ἰχῶ: a heteroclite accusative instead of ἰχώρα.

418. Ἀθηναίη τε καὶ Ἥρη: Athene left the battle-field after giving directions to Diomedes at v. 133.

419. ἐρέθιζον: Zeus had taunted these two goddesses (Δ 7) with the energy of Aphrodite; these taunts they now return upon Aphrodite.

422. ἀνείσα σπύσθαι: 'while inciting to follow.' — ἐφίλησε: 'has been smitten with.'

424. Ἀχαιῶδων ἐπέπλων: merely a repetition of Ἀχαιῶδων (v. 422), and really adds nothing to τῶν, which would be amply sufficient alone.

429. Translate: 'but do you rather practise (lit. pursue) the loving work of marriage.'

431 = 274.

432. ἐπόρουσε: 'charged upon' (cf. Γ 379, Δ 472).

433. Translate: 'although knowing that Apollo himself held (protecting) hands over him (οἱ).'

434. ἔτο: 'was desiring,' 'was striving.' Though respecting the letter of Athena's command not to engage with gods in combat, yet he might at any moment provoke Apollo to personal conflict.

437. ἐστυφέλιξε: 'dashed back' (cf. A 581).

440. φράξω: as in v. 411. — ἴσ(α) φρονέειν: cf. ἴσον φάσθαι, A 187.

441. οὐ . . . ὁμοῖον: 'a far different thing' (see on A 278).

442. χαμαὶ ἐρχομένων: the description of men is not without a tone of contempt in contrast with 'immortal gods.'

443. τυτθόν: Diomedes shows his intrepidity by retiring only a little.

445. ἀπάτερθεν: 'apart from,' cf. B 587.

446. Περγάμῳ εἰν: not Athena alone, but also Apollo, had a temple in the citadel (cf. Δ 508).

447. τόν = Αἰνείαν. — Λητώ τε καὶ Ἄρτεμις: the mother and sister of Apollo are naturally found in his temple.

448. κύδαινον: 'were making illustrious,' i.e. were heightening his beauty and strength.

452. Translate: 'were hewing to pieces the ox-hide shields about each other's breasts.'

453. ἀσπίδας εὐκύκλους λαισῆιά τε πτερόεντα: this verse is explanatory of βοείας. λαισῆια (λάσιος, 'shaggy') is applied to a small shield covered with hairy ox-hide. πτερόεντα, 'fluttering,' is thought by Autenrieth to refer to a kind of apron hanging from the shield (see Hom. Dict. cut No. 79). Others take πτερόεντα in the sense of 'light,' lit. 'light as a feather.'

454. Apollo is so closely pressed by Diomedes that he recalls Ares to the battle-field, whence he had been withdrawn by Athena, vv. 29-35.

455 = 31.

456. οὐκ ἂν δὴ ἐρύσαιω: for use of mood, see on Γ 52.

458. σχεδόν: 'in hand to hand conflict.' — χεῖρ [χεῖρα]: cf. A 316.

461. Τρωάς; acc. pl. fem. of adj. — οὖλος [όλοός]: cf. B 6.

462. Ἀκάμαντι: this hero, the bravest of the Thracians, is slain by Ajax, Z 7. Ares conforms to the usual practice of the gods in assuming the form of Akamas; when they enter the battle-field, they usually take on the appearance of some mortal or are veiled in mist.

465. Ἀχαιοῖς: dat. of agent to be joined with κτείνεσθαι (cf. Γ 301); see on A 410 for another example of κτείνω used in pass. sense. In prose the pass. of (ἀπο)κτείνω is regularly (ἀπο)θνήσκω.

467. κεῖται: 'lies prostrate.'

469. σαώσομεν: 1 aor. subj.

471. μάλα: 'sharply.'

473. φῆς [ἔφης]: cf. B 37. In ἐξέμεν and ἔχεσκες (v. 472) there may be a play upon the signification of the name Hector, lit. 'Keeper' (cf. Z 403).

475. τῶν: i.e. γαμβρῶν κασιγνήτων τε.

477. ἐνειμεν [ἐνεσμεν]: i.e. ἐν τῇ πόλει ἐσμέν.

479. τηλοῦ: sc. ἐστί, and for adv. instead of adj. in predicate, see on A 416.

481. κάδ: i.e. κατέλιπον. — ὅς κ' ἐπιδεύης: sc. ᾧ (cf. A 547).

483. ἀνδρί: 'with my man,' i.e. in single combat. — ἀτάρ: 'and yet.'

484. With φέροιεν and ἄγοιεν a dat. of disadvantage may be supplied: 'as the Achaeans could carry and drive away from you.' The distinction between φέρειν and ἄγειν, that the former applies to things without, the latter to things with, life, scarcely needs to be mentioned.

485. ἔστηκας: 'art standing idly here.' — οὐδ': 'not even.'

486. ὄρεσσι: for ὄαρεσσι [γυναιξί].

487. μή . . . γένησθε: 'see to it that ye do not become' (cf. A 26, B 195). — ἄλόντε: the dual number is explained by the pointed reference to Hector and the ἄλλοι λαοί of v. 486: 'both of you caught.'

490. τάδε πάντα: the things outlined in vv. 487-489 (cf. B 62).

491. λισσομένω: the ἐπίκουροι were held by a slender tie, so that their chiefs must be treated with great deference.

492. ἐχέμεν: 'persist,' i.e. not to abandon the siege. — ἐνιπήν: 'fault-finding.'

494. ἄλτο: sc. Ἐκτωρ (see on Γ 29).

495. δοῦρα: sometimes we find δοῦρε, as the chief carried two spears (cf. Γ 18).

497. ἐλέγχθησαν: 'were rallied.'

499. ἱφάς: 'sacred' to Demeter.

500. ξανθή: 'yellow-haired,' appropriate epithet of Demeter on account of the golden color of most varieties of grain when ripe for harvest.

501. Translate: 'separates, in the rush of the winds, the grain and the chaff.'

502. αἱ δ' ὑπολευκαίνονται ἀχυρμαί: the point of the comparison lies in these words, viz. the whiteness of the heaps of chaff and of the dust-covered warriors.

503. δι' αὐτῶν: 'throughout their ranks.'

504. πολύχαλκον: the vault of the heavens is thought of as constructed of bronze. — ἐπέπληγον: redupl. 2 aor. from πλήσσω governing δν (v. 503) as cognate accusative.

505. ἐπιμισγομένων: should probably be joined with ἵππων in v. 504: 'as they (the horses of the Trojans) mingled themselves again with them (the Achaeans) in battle.' — ὑπὸ δ' ἔστρεφον: this clause contains the reason for ἐπιμισγομένων.

506. οἱ δὲ μένος χειρῶν ἰθὺς φέρον: 'and they (the Trojan combatants who rode in the chariots) were bringing to bear the might of their hands straight against them.'

507. μάχη: dat. after ἀμφεκάλυψε: 'spread night around the combat.' — Τρώεσσι ἀρήγων: 'aiding the Trojans,' by isolating the combat.

508. τοῦ, κτλ.: article used demonstratively, translate: 'of him, Apollo with the golden sword.'

512. πῖονος: 'rich.'

514. μεθίστατο: 'was taking his place among' (see on A 6).

517. οὐ γὰρ ἔα πόνος ἄλλος: 'for other (and greater) toil did not permit it.'

518. Cf. for last hemistich, Δ 440.

519. τοὺς δ' . . . Δαναούς, 'but these, namely the Danaoi.'

520. καὶ αὐτοί: i.e. 'without urging.'

523. νηνεμής: 'in a time of calm.' — ἔστησεν: is gnomic aor. as is indicated by the subj. εἰδῆσι in dependent temporal clause in the next verse.

524. ἀτρέμας: join with ἔστησεν, 'fixes immovably.'

525. σκιόεντα: cf. A 157.

526. πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες: 'scatter with their shrill blasts as they blow.'

527. μένον οὐδ' ἐφέβοντο: cf. ἡμβροτες οὐδ' ἔτυχες, v. 287.

528. Cf. Γ 449. — πολλά: cf. A 35.

530. ἀλλήλους αἰδεῖσθε: lit. 'have a sense of shame before one another,' i.e. 'demean yourselves bravely in each other's sight.' — κατὰ κρατερὰς ὑσμῖνας: cf. B 345.

531. πέφανται: pf. = pres. It is a common observation that death often overtakes the coward and seems to spare the brave.

534. *Αινείω*: the contraction of *αι* to *ω* in masc. substantives of 1 decl. takes place after a vowel (see on Δ 47, 165).

538. *ἔρῡτο*: 'held back,' syncopated ipf. for *ἐρύετο*. — *ἔστατο*: for meaning, see on Γ 61. Cf. the nearly identical hemistich Δ 138.

539. *νεαίρη*: -*αιρα* is fem. termination (cf. *ἰο-χέ-αιρα*, v. 53), and the adj. has superlative force. Construe with *γαστρί*: 'in the lower part of the belly.' — *Θιασσε*: *sc.* as subject, Agamemnon.

540 = 42.

542. *Διοκλῆος*: Diokles was son of Orsilochos, the son of the river-god Alpheios.

543. *Φηρῆ*: In the Odyssey, γ 488, the name of the place is given as plural, Pherai being the town half way between Pylos and Sparta where Telemachos, on his way to the court of Menelaos, halted for the night.

544. *ἀφνειὸς βιότοιο*: cf. Lat. *dives opum*.

545. *εὐρὺ ῥέει*: 'flows broadly,' *i.e.* with broad bed.

546. *ἄνδρεσσι*: cf. the datives in v. 511 and Δ 7.

548. *διδυμάονε* [*διδύμω*].

549. *μάχης εὖ εἰδότε πάσης*: cf. B 823, E 11.

553. *ἀρνυμένω . . . τιμήν*: cf. A 159.

554. *οἷω τώ γε*: La Roche explains as by enallage for *τῷ γε οἷω*, and sees in *τῷ γε*, which simply anticipates *τῷ* in v. 559, a similar pleonasm to that in B 459 and 474. Translate: 'just as a pair of lion-cubs,' etc.

555. *τάρφεισιν*: 'in a jungle.'

558. *ἄνδρῶν ἐν παλάμῃσι*: 'under the hands of men.'

562 = Δ 495.

564. *τὰ φρονέων*: 'with this intent,' prepares the way for the final clause *ἵνα . . . δαμείη*.

566. *ποιμένι λαῶν*: 'for (in behalf of) the shepherd of the peoples.'

567. *μή τι πάθοι*: euphemism for *μὴ ἀποθάνοι*. — *ἀποσφθήλει*: 1 aor. opt. from *ἀποσφάλλω*, lit. 'should cause to fail of result of their toil.' The subj. is Menelaos, though what is meant is Menelaos's death. The expression illustrates the partiality of the Greeks for the personal construction.

573. *νεκρούς*: *i.e.* Krethon and Orsilochos. — *μετὰ λαόν*: 'toward the host.'

574. *τῷ δειλῷ*: 'the two slain heroes.' *δειλῷ* may be regarded as a euphemism for *ἀποθανόντε*.

579. *νύξε*: 'pierced,' follows as the sequence of *τυχήσας κατὰ κληῖδα*: 'having smitten upon the collar-bone.'

582. *ἀγκῶνα μέσον*: acc. of the part in apposition with *μιν*, which may be supplied as obj. of *βάλει*.

583. *λεῖκ' ἐλέφαντι*: 'white with ivory,' *i.e.* the reins of leather were adorned with plates of ivory (see on Δ 142).

584. *κόρσην*: cf. Δ 502, and for acc. cf. *ἀγκῶνα*, v. 582.

587. *ἀμάθοιο*: distinguish *ἄμαθος*, 'sand of the plain,' and *ψάμαθος*, 'sand of the shore.'

588. The dying hero had plunged head foremost into the deep sand, and remained upright in this strange position until, in consequence of Antilochos urging the horses forward, 'they dashed against him and cast him down in the dust.'

592. *πότνια*: 'august.'

593. *ἔχουσα κυδοιμὸν ἀναιδέα δηιότητος*: 'having with her the ruthless turmoil of combat.' Enyo, that is, carries with her as an attendant *κυδοιμὸν δηιότητος*. Hence *κυδοιμὸν*, as personified, might be written with a capital letter.

597. *ἀπάλαμνος*: should be translated as pred. adj. with subj. of *στήη*: 'stands irresolute.' — *ἰὼν πολέος πεδίω*: 'passing over a broad plain.'

598. *ἐπ'*: 'on the bank of.'

599. The real point of comparison is reached in the gnomic aor. *ἀνέδραμε*.

601. *οἶον δὴ θαυμάζομεν*: 'how much forsooth we wonder,' implying that the wonder is unreasonable, as Hector's courage is explained by the adversative clause (v. 603) *τῷ δ' αἰεὶ πάρα εἰς γε θεῶν*.

604. *κεῖνος*: best translated by the adverb 'there': 'and now there by his side is,' etc. (cf. Γ 391).

605. *πρὸς Τρῶας τετραμμένοι*: 'with faces toward the Trojans.'

606. *μενεαινέμεν*: cf. Γ 459 for another example of an inf. used imperatively. Observe that, as usual in such cases, an inv. precedes.

607. *αὐτῶν*: *i.e.* Ἀχαιῶν, who have been implied in *φίλοι*, v. 601.

609. *εἰν ἐνὶ δίφρῳ ἔόντε*: see on v. 160.

610 = 561.

611 = Δ 496.

612. *ἐνὶ Παισῶ*: *Παισός* is supposed to be the same place as Ἀπαισός, B 828.

613. *μοῖρα*: for similar reference to fate, whose decree not even Zeus can alter, cf. vv. 83, 629, Δ 517.

614. *ἐπικουρήσοντα μετὰ*: 'to come as ally to join.'

618. *ἐπὶ . . . ἔχευαν*: 'showered upon him.'

620. *ἐσπάσατο ἔγχος*: 'drew forth his spear.'

621. *ἄλλα*: 'besides,' lit. 'other (beautiful arms).' Ajax recovered his own spear; he was unable to despoil Amphios of the armor in which he fell.

623. *ἀμφίβασιν κρατερήν*: 'the stout defence.' Cf. the similar meaning of *ἀμφιβέβηκεν* in A 37.

624. *ἔγχε' ἔχοντες*: 'with spears in hand.'

625, 626 = Δ 534, 535.

627 = 84.

628 = B 653.

630 = Γ 15.

634. ἐνθάδ': join with πτώσειν, 'to be skulking here.' — ἔντι . . . φωτί: the ptc. and pred. nom., as is usual in Greek, conform to the case of τοί expressed with ἀνάγκη rather than to that of the σέ, which is mentally supplied as subj. of πτώσειν.

635. ψευδόμενοι φασί: 'falsely declare,' for the reason given in the next verse.

638. ἀλλ' οἶον, κτλ.: 'ah, what sort of a hero do they say was the mighty Herakles!' The gender of οἶον τινα is masc., the construction conforming to sense instead of to the grammatical gender of βίην Ἡρακληείην.

640. Herakles was summoned by Laomedon to free his daughter Hesione from a sea-monster: horses of the wondrous breed mentioned in v. 265 were to be his reward. Herakles performed the service, but Laomedon withheld the recompense. Thereupon the hero destroyed Ilios and slew Laomedon.

641. οὔης σὺν νηυσί, κτλ.: 'with only six ships and fewer companions' (than Sarpedon had brought with him).

642. χήρωσε ἀγυιάς: 'made her streets desolate.'

643. κακὸς θυμός: 'thy heart is cowardly.'

645. καρτερός: refers especially to strength. A man may be καρτερός without being ἀλκιμός (ἄλκαρ ἔσεσθαι) or ἀγαθός (cf. A 178).

646. ὑπ' ἐμοί: ὑπό is here used with dat. of the agent, (cf. Γ 301).

648. κείνος: 'that hero,' i.e. Herakles.

649. ἀφραδίησι: Laomedon's falsehood is called folly, because he was foolish not to foresee its consequences; for use of pl. cf. A 205. — ἀγαυοῦ Λαομέδοντος: appositive of ἀνέρος.

651. οὐδ' ἀπέδωχ': in prose we should have been likely to have οὐκ ἀποδοῦς.

652. σοί: contrasted with κείνος, v. 648. Herakles succeeded, for he was wronged; not such success shall be thine, 'for thee, I think, death and dark destruction shall be prepared from my hand.'

653. τεύξεσθαι: fut. midd. with pass. signif., cf. τελέεσθαι, B 36. — δαμέντα agrees with σέ, supplied as subj. of δώσειν.

654. δώσειν: joined by a kind of zeugma in a slightly different sense to two objects of different meaning.

656. τῶν: 'of them (both).'

658. ἀλεγεινή: 'painful,' 'grievous.'

659. κατ' ὀφθαλμῶν: 'settling down upon his eyes.'

661. βεβλήκειν [ἐβεβλήκει(ν)].

662. πατήρ: Zeus, the distinction of being whose son was enjoyed by Sarpedon alone of all the heroes of the Trojan war. — ἔτι: suggests that the protection was not to avail for a long time. Sarpedon is finally slain by Hector, Π 502.

663. δίοι: 'illustrious.'

665. τό: anticipates the inf. ἐξερύσαι. — ἐπεφράσατ' οὐδ' ἐνόησε: the coupling of two nearly synonymous expressions emphasizes an idea.

666. ὅφρ' ἐπιβαίη: 'that he might walk,' perh. with the support of companions.

667. σπυδόντων: may be taken as gen. absol., or as gen. of the whole depending on οὗ τις. — πόνον: i.e. labor bellicus.

670. τλήμονα θυμὸν ἔχων: equivalent to the common epithet of Odysseus in the Odyssey, πολύτλας.

672. προτέρω: 'farther,' i.e. entering more deeply into the lines of the Trojans (cf. Γ 400).

673. τῶν πλεόνων: 'of the larger number,' in contrast to the one, Sarpedon.

680. κορυθαίολος: usual epithet of Hector (cf. B 816, Γ 83).

681 = Δ 495.

682. οἱ προσιόντι: 'at his approach.'

686. ἔμελλον: see on B 36.

689. Cf. A 511.

690. παρήϊξεν: 'sprang past,' not heeding Sarpedon's prayer. — ὅφρα ὤσαιτο: the inf. would be more natural than the final clause which is substituted for it (cf. Δ 465 and A 133). ὤσαιτο (ὠθέω) [διώξειε].

693. φηγῷ: this word corresponds in root to Lat. *fagus*, Engl. *beech*, but is not the same tree; it designates a species of oak with edible acorn.

694. ὥσε θύραζε: 'forced forth,' perh. 'wrenched forth,' strength being required to extract it. The meaning of the radical part of θύραζε (θύρα, 'door') is entirely lost in the adverb.

696. ἔλιπε ψυχή: i.e. 'he swooned.'

698. ζώγρει: 'revived.' There seem to be two presents ζωγρέω, one meaning to 'capture' (ζῶς and ἀγρέω); the other, to 'reanimate' (ζῶη and ἐγείρω). — κακῶς κεκαφνῶτα θυμόν: 'painfully panting out his life.'

700. προτρέποντο: 'were driven headlong.' — ἐπὶ νηῶν: see on ἐπὶ ῥόδων, Γ 5.

701. ἀντεφέροντο: cf. A 589.

702. ἐπίθοντο: 'learned,' from Diomede (cf. v. 604).

703. πρῶτον and ὕστατον: pred. adjs., 'who was the first and the last whom,' etc.

704. χάλκεος: may be taken literally, 'clad-in-bronze' (cf. χαλκοχίτων), or may mean 'with sinews of brass,' 'strong.'

705. ἐπὶ δέ [ἔπειτα δέ].

706. Αἰτώλιον: join with Τρῆχον.

707. αἰολομήτρην: cf. follg. passages: Γ 185, Δ 137, 186, 489.

708. ὕλη: this place was mentioned B 500, but with ὕ. — μέγα μεμηλώς: 'causing much for.'

709. κεκλιμένος: lit. 'leaning upon,' 'adjacent.' — Κηφισίδι: this

lake, here named from the Kephisos, which flows into it, was later called Kopāis.

710. δῆμον: 'district.'

711. τοὺς: *i.e.* Ἐκτωρ τε Πριάμοιο πᾶσι καὶ χάλκεος Ἄρης, v. 704.

712. ὀλέκοντας: act. voice of the same verb which was used in midd. A 10.

715. ἄλιον: pred. adj., 'vain is the promise which we gave.'

716. ἐκπέρσαντ(α): acc. as in B 113, 288.

718 = Δ 418.

719. With this verse begins the Θεομαχία, or 'Battle of the Gods,' which fills the remainder of the book.

720. χρυσάμπυκας: *cf.* vv. 358, 363. — ἐποικομένη ἔντευ: 'stepped up and began to put to.'

722. ἀμφ' ὀχέεσσι: 'on both sides of the chariot,' more closely defined by ἄξονι ἀμφίς: 'at either end of the axle,' v. 723.

724. χρυσή: pred. adj. For ἵπυς and ἄφθιτος, see Δ 486, B 46.

725. προσαρηρότα: 'closely riveted to it (the felly).'

726. Translate: 'and the hubs revolving at either end (of the axle) are of silver;' or περίδρομοι may mean 'round.'

728. The chariot body (δίφρος) 'is made fast' (ἐντέταται) to the axle by straps ornamented by plates of gold and silver. — δοιαί ἄντυγες: it is doubtful whether 'two' ἄντυγες, one on the lower, the other on the upper, edge of the chariot box, are referred to, or whether δοιαί means 'two-fold,' and describes an ἄντυξ of unusual breadth and size.

729. τοῦ: governed by ἐξ, 'from it (δίφρος) there extended (πέλεν).'

730. δῆσε: *sc.* Ἡβη. — ἐν δέ, κτλ.: 'and upon it (the yoke) she laid the breast-collar.'

731. ὑπὸ δὲ ζυγὸν ἤγαγε: 'brought under the yoke,' language to be taken literally, for the yoke rested upon the withers of the horses.'

734. πατρὸς ἐπ' οὐδαι: 'on the floor of her father,' *i.e.* in Zeus's dwelling, in which Athena armed herself with the breastplate of Zeus (χιτῶνα, v. 736).

737. τεύχεσιν: may refer to Athena's usual armor.

738. θυσανέεσαν: see on B 447.

739. ἣν περὶ πάντη φόβος ἐστεφάνωται: 'which Flight encompasses round about on every side.'

740. ἐν: 'within,' *i.e.* on the expanse of the shield.

741. Γοργείη: the proper adj. is equivalent to a gen. Γοργούς, with which πελώρου is in apposition (see on B 54).

743. ἀμφίφαλον κυνέην τετραφάληρον: 'two-crested helmet with four-fold plate.' τετραφάληρος (φάλαρα, 'cheek-pieces') probably describes plates of metal, of fourfold thickness, on either side of the helmet extending perhaps from the temples to the neck, and forming an additional defence against lateral blows. A different explanation is given in the Hom. Dict.

744. ἑκατὸν . . . ἄραρυϊαν: 'fit for the combatants of a hundred cities,' *i.e.* of colossal size.

745. Notice the regular recurrence of short syllables (στίχος ὁλοδάκτυλος) and the tripping movement of the line. Disregarding the first syllable, we have an anapaestic movement.

746. βριθὺ μέγα στιβαρόν: the three epithets, following hard upon one another without conjunctions (asyndeton), emphasize the mighty weight of the spear.

747. κοτέσσεται [κοτήσεται].

749. μύκον: 'grated on their hinges.' — ἔχον [ἐφύλαττον].

751. νέφος: The clouds which separate the lower ἀήρ from the αἰθήρ are the gate of heaven. It seems rather a harsh expression to speak of cloud-gates as 'grating on their hinges,' v. 749.

752. Translate: 'there then straight through them they held their goaded horses.'

753, 754 = A 498, 499.

755. *Cf.* vv. 368, 775.

758. ὅσσάτιόν τε καὶ οἶον: *i.e.* ὅτι τόσον τε καὶ τοῖον (*cf.* B 120).

759. ἄχος: in apposition with v. 758 (*cf.* Γ 50, 51).

761. ἀνέντες: 'at having let loose.'

762. ἦ ῥά τί μοι κεχολώσεται: 'will you then really be wroth with me at all?' This question follows naturally after the assumed affirmative answer to the question in v. 757.

763. λυγρῶς πεπληγυῖα: *cf.* with πεπληγῶς ἀεικέσσι πληγῇσιν, B 264.

765. ἄγρει μάν [ἄγε δή].

766. πελάζειν ὀδυνῇσι: *cf.* for the same idea v. 397. Athena as goddess of war is a natural rival of Ares.

768. *Cf.* v. 366.

770. ὅσσον: acc. of extent of space, and ἡεροιδές agrees with it. Translate: 'as far into the cloudy-grey (distance) as.'

772. τόσσον: *i.e.* the horses covered at each spring a distance as great as a man's eyes can penetrate into space.

774. συμβάλλετον: notice the position of the dual verb between the two singular subjects.

776. πολύν: metrical convenience may explain the employment of the acc. masc. of the adj. instead of the regular fem. form πολλήν.

778. ἰθμάθ': acc. of specification. The two goddesses are compared to pigeons 'in their gait' because of their short and rapid steps. To the hero on the other hand is applied the expression μακρὰ βιβῶντα (*cf.* Γ 22).

780. ὅθι: 'to the place where' (*cf.* Γ 145, Δ 132, 210).

781. βίην Διομήδεος: *cf.* B 387, Γ 105. — ἕστασαν: 'were standing,' for in their retreat around Diomedes the Greeks halted occasionally to fight.

782, 783. For other instances of comparison of heroes to lions and boars, see Δ 253, E 299. — οὐκ ἀλαπαδνόν: litotes.

785. Stentor is only mentioned in this one place in the Iliad, yet this mention is the origin of the familiar adjective 'stentorian.'
786. αὐδήσασκε: 'used to shout' (as often as there was occasion).
787. αἰδώς: nom. for voc. in exclamation. — κάκ' ἐλέγχεα: see on B 235. — εἶδος ἀγητοί: cf. Γ 39.
789. πυλάων Δαρδανιάων: i.e. Σκαιῶν πυλῶν (cf. Γ 145).
791. ἐπὶ νηυσί: a comparison with v. 700 shows this to be an exaggeration. The extremes between which the battle oscillated were the city gates (πύλαι, v. 789) and the ships (νῆες).
793. Τυδείδῃ ἐπόρουσε: 'hurried up to Tydeides,' not, as in Γ 379, Δ 472, with hostile intent.
795. ἔλκος ἀναψύχοντα: 'cooling off his wound,' i.e. wiping away the sweat which increased the pain. — τό μιν βάλε: see on v. 361 for double acc.
796. ἔτειρε: 'distressed.'
797. τῷ: 'by this,' i.e. by the sweat.
798. ἀνίσχων: 'lifting up,' so as to get at the wounded part beneath.
800. οἶ: here reflexive and used as in prose = *sibi*.
801. τοι: ethical dat. 'I tell you,' or 'you know.'
802. καὶ ῥ' ὅτε περ: 'and so even when.' The apodosis follows in v. 806, αὐτὰρ προκαλίζετο.
803. νόσφιν Ἀχαιῶν: 'without (i.e. unaccompanied by) Achaians.' In Δ 388 the expression is μόνος ἑών (cf. Agamemnon's account of the same scene (Δ 376-400) from which many phrases are here repeated).
- 804, 805. Cf. Δ 385, 386.
807. Cf. Δ 389.
808. This verse is a combination of Δ 390 and E 828. It is inconsistent with v. 802, and weakens the contrast plainly intended between vv. 802 and 810. Hence there is good reason for rejecting it with Aristarchus.
810. προφρονέως: join with κέλομαι.
812. ἀκήριον (ἀ priv. and κῆρ): lit. 'without heart,' 'spiritless.'
815. γιγνώσκω: in spite of her appearance in mortal form, as may be inferred from v. 835.
818. σέων ἐφετμέων: cf. vv. 127-132.
819. οὐ μ' εἶας: Diomedes replies that he is in precisely the same situation as was his father Tydeus (cf. v. 802, οὐκ εἶασκον).
- 820, 821 = vv. 131, 132.
823. ἀλήμεναι [ἀλῆναι]: 2 aor. pass. infin. from εἴλω (cf. v. 782).
824. μάχην ἀνά [ἀνὰ μάχην]: ἀνὰ and διὰ do not suffer anastrophe when they follow their object. See Sketch of Dialect, § 6.
827. τό γε: acc. of specification, lit. 'in respect to this,' 'on that account,' i.e. of the goddess's previous command in vv. 124, 130.
830. σχεδὲν: 'in hand to hand encounter.' The form is acc. fem. of an adj. (cf. ἀντιβίην, A 278).

831. τυκτὸν κακόν: lit. 'an evil worked out to full completion,' 'a consummate evil.' The character of Ares is without dignity or worth, in most unfavorable contrast to that of Athena.
832. πρῶτ' ἄγορεύων μαχήσεσθαι: 'was giving to understand by words (ἀγορεύων) that he would fight.'
836. πάλιν ἐρύσσα: 'having drawn him backward,' i.e. forth from the open part of the chariot in the rear. — ἐμπαπέως: 'instantly.'
837. Athena enters the chariot, not as combatant (παραβάτης), but as charioteer.
838. ἐμμεμαυία: cf. v. 142. — φήγιμος: see on v. 693.
839. ἄγεν: 'it bore.'
845. Ἄϊδος κυνέην: 'the helm of Hades.' This made the wearer invisible, like the fog-cap (Tarn-kappe or Nebel-kappe) of German mythology. Athena put on this cap that Ares might not recognize her; she would not have needed it to make herself invisible to men (cf. A 198).
849. ἰθύς with gen.: 'straight at,' 'straight for.'
851. ὠρέξατο: 'aimed a stroke.'
854. Were we to read ὑπέρ (with Codex Venetus) instead of ὑπ' ἐκ, the sense would be easier. As the text stands, we must translate: 'and she caught it with her hand and pushed it aside, so that it flew harmlessly under and out from (behind) the body of the chariot.'
856. ἐπ-έρισε: 'drove it home.'
857. μίτρην: acc. of the thing with ζωννύσκετο, 'was wont to bind about him (midd. voice) his body-band.' For note on μίτρη, which was worn next the skin under the ζῶμα and ζωστήρ, see on Δ 137.
858. οὐτα: see on v. 376 (cf. Δ 525). Notice the change of subject between οὐτα and διέδαψεν [διέκοψεν]. Sc. with the latter verb δόρυ.
860. ἐννέαχιλοι, δεκάχιλοι: shortened forms for ἐννέκισ χίλιοι, δεκάκισ χίλιοι. The enormous numbers make a burlesque of Ares's pain.
861. ξυνάγοντες ἔριδα: cf. B 381.
862. ὑπό: adv., cf. Γ 34, Δ 421.
- 864, 865. Translate: 'as there forms itself (lit. comes to view) from the clouds a black fog-mass, when a gusty wind rises in consequence of the burning heat.'
866. τοῖος: 'such,' i.e. 'so black;' the point of the comparison is the blackness of the two appearances.
867. Join ὁμοῦ νεφέεσσιν with ἰών: 'as he went with the clouds (in which he was wrapt).'
868. Portions of this verse are found in B 17 and E 367.
870. ἀμβροτον αἶμα: i.e. ἰχώρ (cf. vv. 339, 340).
873. τετληότες εἰμέν [τέτλαμεν]: cf. Γ 309, where πεπρωμένον ἐστὶν = πέπρωται.
875. σοί: 'against you,' because the acts of your favorite child, Athena, bring us into opposition with you.

876. ἀήσυλα: seems to be the same word as αἴσυλα, v. 403. — μέμηλε: this 2 pf. does not differ in meaning from pres. μέλει.
878. δεδμήμεσθα: pf. with sense of pres., 'are subject to' (cf. Γ 183).
879. προτιβάλλει: 'dost punish,' lit. 'castest thyself upon.'
880. ἀνιείς [ἀνίης]: as if from pres. ἀνιέω instead of ἀνίημι (see Sketch of Dialect, § 24, 1).
885. ὑπήνεικαν [ὑπήνεγκαν]. — ἦ τέ κε: cf. Γ 56.
886. ἐν νεκάδεσσιν: Ares, as immortal, could not die, but he might be severely wounded and be stretched on the battle-field (αὐτοῦ) among heaps of corpses (νεκάδεσσι).
887. ζῶς [ζώος].
- 890, 891. Cf. A 176, 177.
892. ἀάσχετον, οὐκ ἐπιεικτόν: 'uncontrollable, unyielding,' showing the opposite qualities to those suggested by v. 878.
894. τῷ: 'therefore,' because of the character ascribed to Hera in v. 892.
895. Zeus speedily relents from the feelings expressed in v. 889.
896. γένος: acc. 'by descent.' — ἐμοί: 'to me,' i.e. 'as my son.'
898. ἐνέρτερος [κατώτερος] Οὐρανίωνων: 'lower than the (rebel) sons of Uranos,' i.e. than the Titans, imprisoned in Tartaros.
- 899, 900 = 401, 402.
902. ἐπειγόμενος: lit. 'in haste,' ὁπός being personified. Certainly personification is natural of anything so rapid and mysterious in its operation as rennet or any substitute for it. — συνέπηξεν: gnomic aorist.
903. περιτρέφεται κυκλώντι: 'thickens on every side as one stirs it.'
906. Contrast this verse with v. 869 (cf. A 405).
908. These goddesses have now done enough to clear themselves of the charge of supineness which Zeus in Z 8 follg. brings against them.

BOOK SIXTH.

Ζῆτα δ' ἄρ' Ἀνδρομάχης καὶ Ἑκτορος ἔστ' ὁαριστύς.

In Zeta, Hector prophesies; prays for his son; wills sacrifice.¹

Fighting continues after the gods have left the field, but with decreasing violence (1-118). Thus room is left for quieter scenes: first, the parley of Diomedes and Glaucos (119-236), as an illustration of the power of the bond of guest-friendship; then, the meeting and parting of Hector and Andromache (370-502), as an illustration of the strength and sacredness of the marriage tie. Paris's frequent appearance on the scene reminds us how he had violated both of these bonds.

1. Τρώων καὶ Ἀχαιῶν: join with φύλοπις. — οἰώθη: i.e. χωρὶς θεῶν ἐγένετο. Ares, Apollo, Athena, Hera, and Aphrodite, who had taken part in the combat in E, have now withdrawn.

2. πεδίῳ: for gen. see on B 785. — ἴθυσσε: ἴθύνω from ἴθυσ [εὐθύς], lit. 'go straight.' Translate: (v. 2) 'and the tide of battle set in many directions over the plain, now this way, now that.'

3. ἀλλήλων: gen. of object aimed at (cf. Δ 100). As subject of ptc. supply a word meaning 'combatants.'

4. Join this verse with ἴθυσσε in v. 2. The caesura in the verse indicates that Σιμόεντος is not dependent upon ῥόων, but is governed by μεσσηγύς [μεταξύ].

6. φῶς ἔθηκεν [σωτηρίαν ἐποίησεν]: lit. 'caused a light,' i.e. 'let in a gleam of light.'

7. ἄριστος: in proportion to the valor and size (ἦν τε μέγαν τε) of Akamas was the relief which Ajax brought to his companions (φῶς ἔθηκεν) by slaying him. — τέτυκτο [ἐγένετο]: plupf. 3 sg. from τεύχω.

9-11 = Δ 459-461.

12. ἔπεφνε: redupl. 2 aor. from stem φεν-, 'kill' (see on Δ 397).

14. ἀφνειὸς βιότοιο: cf. Vergil's *dives opum*, Aen. I, 14.

¹ Chapman's couplet is not a translation, it will be observed, of the Greek hexameter which stands above it.

15. ὁδῷ ἐπὶ [ἐφ' ὁδῷ]: 'upon the road,' so that all wayfarers must pass by his dwelling.

16. Translate: 'but not one of them all (*i.e.* the many whom he had entertained, τῶνγε referring to πάντας) warded off from him (lit. 'for him,' see on A 566) sad destruction.' There is pathos in the thought of how little return he received, in the hour of need, for all his kindness to others.

17. πρόσθεν: may refer to time or to place: 'having first (prior to Axylos) faced Diomedes;' or 'having faced Diomedes in front of him (Axylos),' *i.e.* for Axylos's protection.

19. ὑφηνίλοχος: see Hom. Dict. — γαῖαν ἐδύτην: 'they went below the earth.'

21. βῆ δὲ μετ': 'and went after,' *i.e.* to overtake (see on A 222).

22. νηῖς: 'Naiad,' derived from νάω, 'flow.' — Ἀβαρβαρέη: perh. a compound of ἀ priv. and βόρβορος, 'mud.' Thus the meaning would be 'Clear-water.'

24. σκότιον δὲ ἐ γείνατο μήτηρ: 'and his mother bare him in secret.'

25. ποιμαίνων: so Paris kept his father's flocks on Mt. Ida. — φιλότητι καὶ εὐνῇ: cf. Γ 445.

27. ὑπέλυσε: 'relaxed underneath;' the preposition is used with special reference to γυῖα, which here equals γόνατα (see on Γ 34).

32. ἐνήρατο: 1 aor. midd. from ἐναίρω.

34. ἐνρρείταο: the doubling of the ρ in this word is the indication of a lost consonant. The orig. form of the root of ῥέω was σρυ-.

37. βοὴν ἀγαθός: see on B 408.

38. ἀτυζομένω πεδίω: 'fleeing bewildered over the plain.'

39. μυρικίνφ: adj. formed from μυρίκη, Lat. *myrica*, 'tamarisk,' a shrub mentioned as abundant in the Trojan plain.

40. The entanglement (βλαφθέντε) of v. 39 is the cause of the breaking (ἄξαντ[ε]) of v. 40. The horses were attached to the chariot only by means of the yoke, so that the shattering of the 'fore part of the pole' (πρώτῳ ῥυμφῷ) would set them free. Cf. Plate I in Hom. Dict. — αὐτὰ μὲν: *i.e.* the horses, in contrast with the chariot which they left behind.

41. ἧ περ οἱ ἄλλοι, κτλ.: 'by the very same road by which the others (horses and men) were fleeing bewildered.'

44. δολιχόσκιον ἔγχος: cf. Γ 346.

45. Connect γούνων with λαβών.

46. ζώγρει: 'take me alive,' *i.e.* 'spare my life.' The plea for life is based, however, on the ransom which he offers. The emphatic portion of the verse follows the caesura (cf. δέξαι ἄποινα, A 23).

47. ἐν ἀφνειοῦ πατρός: the first example in the Iliad of the ellipsis, so common in prose, of the word 'house.'

49. τῶν κέν τοι χαρίσαιο: 'of which things my father would gladly give to thee.'

50. πεπύθοιτο: redupl. 2 aor. from πυνθάνομαι. The thing learned is here something about a person, 'that I was alive' (cf. A 257).

51. ἔπειθε: 'sought to persuade' (contrast the force of the aor. in v. 61, where the counter-persuasion of Agamemnon is successful).

52. τάχ' ἐμέλλε: 'was just on the point.'

53. καταξέμεν: κατά suggests the direction 'down to the sea;' the form is 1 aor. with intermediate vowel ε instead of α (cf. Γ 105).

54. ὀμοκλήσας: implies a loud tone of reproach and reproof.

55. ὦ πέπον, ὦ Μενέλαε: the repetition of the interjection suggests haste and eagerness. — δέ [δή].

56. ἀνδρῶν: used for ἀνδρός, an exaggeration for the sake of effect. — ἦ σοι, κτλ.: ironical reminder to Menelaos of the wrongs which he had suffered from the race, one of whom he seemed about to spare.

59. κοῦρον: lit. 'a (male) youth,' here simply a designation of sex, 'a male child, etc.' — μηδ' ὅς: rel. used as demonstrative, 'let not even him.'

60. ἀκήδεστοι καὶ ἄφαντοι: both adjectives are used proleptically, translate: 'let them perish out of Ilios without burial and without leaving a trace behind' (cf. A 39, 126).

62. αἰσιμα πᾶρειπών: 'urging (upon him) what was proper' (cf. for a different meaning of the verb, A 555).

64. ἀνετράπετ': 'fell back' (cf. ὕπτιος ἔπεσεν, Δ 108).

65. λὰξ ἐν στήθεσσι βάς: 'planting his heel on his breast.'

67 = B 110.

68. ἐπιβαλλόμενος: 'throwing himself upon,' the gen. ἐνδρών depends upon the preposition in composition. G. 1132, H. 751.

70. τά: refers to ἐνδρών.

71. συλήσετε: fut. with potential force (cf. A 137, B 203, 367. The verb as a verb of depriving takes the double accusative of the person and the thing. — νεκροὺς τεθνεώτας: cf. a similar expression in King James's Version: 'In the morning they were all dead corpses.' 2 Kings, xix. 35.

73. ὑπ' Ἀχαιῶν εἰσανέβησαν: 'would have been driven (forced to go up) into Ilium by the Achaeans.' The gen. of the agent is often used after verbs which though not passive are equivalent to passives (see on A 242).

74. ἀναλκείησι: 'on account of their failure to defend themselves.'

76. Cf. A 69.

78. Τρώων καὶ Δυκίων: connect with ἔμμι [ἐμῖν].

79. ἰθύν: orig. meaning 'motion,' 'direction;' hence 'undertaking.'

80. στήτε αὐτοῦ: 'take your stand here.' — ἐρυκάκετε: 2 aor. impv. with peculiar redupl. (see Sketch of Dialect, § 15, 2). A last effort is to be made before the city gates to stay the flight of the panic-struck multitude.

81. ἐποιοχόμενοι: cf. A 31. — πρὶν αὐτε . . . πεσείν: 'before they

fall again (implying their habitual effeminacy) in flight into the arms of their wives.' — *χάρμα*: 'exultant joy' (cf. Γ 51).

84. *ἡμεῖς μὲν*: 'we,' i.e. Helenos and the other Trojan chiefs, except Aeneas and Hector. *μὲν* is correlative with *ἀπάρ* in v. 86.

86. *πόλινδε μετέρχαιο*: for *μετέρχομαι* used in somewhat different sense with acc. of direct obj., cf. E 429. — *ἡ δέ, κτλ.*: the predicate is the infin. *θεῖναι* in v. 92, which equals *θέτω*, and therefore, like any finite verb, requires its subject in the nominative case (see on A 21). Translate: 'let her collect into the temple the old women and lay,' etc. — *γεραιάς* [*γραῦς*, acc. pl.]: an adj. form occurring only in this book and corresponding exactly to the masc. *γεραιός* [*γέρων*], A 35.

88. *νηόν* [*νεών*]: acc. of limit of motion (cf. A 322, Γ 262). — *πόλει ἄκρη*: i.e. *ἀκροπόλει*.

92. *ἐπὶ γούνασι*: the mantle was to be laid 'upon the lap' of the image of Athena. The statue may be thought of as a rude wooden one. Such images were called *ξάνα*. Statues of Athena usually represented the goddess in standing posture.

94. *ἦνις* [*ἦνις*]: La Roche and Hentze both prefer the meaning 'sleek' to the old rendering 'yearling.' — *ἡκίστας*: compounded of *ἀ* privative and *κεντέω*, lit. 'that have not felt the goad,' i.e. 'unbroken.'

96. *αἶ κεν ἀπόσχη*: states more definitely what is meant by *αἶ κ' ἐλέησῃ* in v. 94. Both verbs may be brought together in translation thus: 'in case she may show pity in keeping off' (see on A 67).

97. *μήστωρα φόβοιο*: cf. Δ 328.

98. *κάρτιστον Ἀχαιῶν*: cf. E 103, where Diomedes is called *ἄριστος Ἀχαιῶν*, sharing this title with Achilles, A 244.

99. Translate: 'not even Achilles did we formerly (i.e. before his withdrawal from the Greek host in consequence of his quarrel with Agamemnon) so much fear.'

100. *δν . . . ἐξέμμεναι*: 'who, however, they say is the child of a goddess;' the gen. *θεῆς* depends upon the prep. in composition.

101. *ἰσοφαρίζειν*: differs little from v. 1. *ἀντιφερίζειν* = *ἀντιφέρεσθαι* (see on A 589).

103-106 = E 494-497.

108. *φὰν δέ*: 'for they thought' (cf. Γ 28).

110. Cf. v. 66.

113. *ἔφρ' ἂν βείω* [*ἔως ἂν βῶ*]: 'until I go,' H. 444 D. — *γέρονσι βουλευτήσι*: i.e. *δημογέρονσι*, cf. Γ 149.

115. *ἑκατόμβας*: the number of cattle sacrificed is mentioned in v. 93 as twelve. The largest number of victims mentioned in Homer as actually sacrificed is eighty-one (Odyssey, γ 8).

117. *ἀμφὶ δέ*: 'and on both sides,' i.e. 'above and below.' — *σφυρὰ καὶ αὐχένα*: definitive appositives of *μιν*, the object of *τύπτε*. Translate: 'and above and below the black ox-hide was smiting him upon neck and

ankles.' Hector carried his shield upon his back suspended by a strap which passed around his neck.

118. Translate: 'a rim, which ran round the outer edge (lit. 'as outer edge,' *πυμάτη*) of the bossy shield.' *ἄντυξ* is in partitive apposition with *δέρμα*. The outer edge of the *δέρμα* was the *ἄντυξ*.

119. Here begins the splendid episode of the meeting of Glaukos and Diomedes. A reason for introducing it may have been to give Diomedes, who had performed prodigies of valor in E, a sufficient occasion to withdraw from the field.

121 = Γ 15.

123. Diomedes's not recognizing Glaukos seems strange in the tenth year of the war, yet not so strange as Priam's inability to recognize Agamemnon and other leaders of the Greeks (cf. Γ 166 follg.). It may be added that Glaukos is not one of the most prominent of the Trojan chiefs. Diomedes is already known to Glaukos (cf. v. 145).

126. *ὅ τ' [ὅτι τε]*: see on A 244. The clause *ὅ τ' . . . ἔμεινας* explains *θάρσει*.

127. *δυστήνων παῖδες*: '(only) sons of wretched fathers,' i.e. of those doomed to lose their children. — *ἀντιώσι* [*ἀντιῶσι*]: see on A 31.

130. *οὐδὲ γὰρ οὐδέ*: 'for by no means,' negation strengthened by doubling the negative. — *Λυκόοργος* [*Λυκοῦργος*]: a Thracian king who excluded the worship of Dionysos (Lat. *Bacchus*) from his land and drove Dionysos himself into the sea. In punishment he was blinded, and soon after lost his life.

131. *δὴν ἦν*: adv. in predicate where an adj. (*δυναῖος*) seems more natural, 'was long-lived,' 'lived long' (see on A 416).

132. *μαινομένοις*: 'madly-raving.' — *τιθήνας*: lit. 'nurses,' i.e. the frenzied women (often called 'maenads,' *μαίνομαι*) who celebrated the orgies of Dionysos.

133. *Νυσήμιον*: 'Nysa' is said to have been a mountain in Thrace.

134. *θύσθλα*: this word, derived from *θύω*, 'to sacrifice,' may include all the sacrificial implements, but refers primarily to the 'Thyrsi' or staffs with ends fashioned like a pine-cone, which were borne by the priests or servants of Dionysos. — *ἀνδροφόνιοις*: epithet used on account of his attempted violence upon Dionysos and his attendants.

135. In this and the two following verses Dionysos is represented as a cowardly god, fearing an angry man.

138. *τῷ*: 'with him,' i.e. 'against him,' refers to Lykourgos.

141. *οὐδ' ἂν . . . ἐθέλοιμι*: 'and I would not (in view of the short life of all who have attempted it) wish to fight with gods.'

143. *δλέθρου πείρατα*: see Hom. Dict. under *πείρα*.

146. *τοίη δὲ καὶ ἀνδρῶν*: 'such on the other hand also is that of men.'

147. *τὰ μὲν* has for its correlative *ἄλλα δέ* instead of *τὰ δέ*. — *χέει*: 'strews.'

149. *δ' ἐπιγίγνεται*: parataxis instead of *ὅτε ἐπιγίγνεται*.
149. In this verse we have an exact parallel to the construction in v. 147: the whole, *γενεή*, is in the same case as its two parts, *ἡ μὲν* and *ἡ δέ*.
150. *δαήμεναι*: translate inf. as inv.: 'learn even this,' trifling as the matter is.
151. *πολλοὶ δὲ . . . ἴσασιν*: may be considered as an instance of parataxis.
152. *Ἔστι πόλις Ἐφύρη*: with the form of this verse, especially with its beginning, many famous descriptive passages may be compared, e.g. Vergil's *Aen. I, 5*, Dante's *Inferno*, canto V. v. 97. Ephyre is the older name of Corinth. — The phrase *μυχῷ Ἄργεος* means 'in a recess of the Peloponnesus,' for which large division of Greece *Ἄργος* is often used. See Hom. Dict. under *Ἄργος*.
153. *Σίσυφος*: proper name formed by reduplication from the adj. *σοφός*.
155. *Βελλεροφόντην*: the scholiast explains that the orig. name of Bellerophon was Hipponoos, but that, after slaying by accident a Corinthian named Belleros, he fled to Proitos to be purified from the taint of blood.
156. *ἡνωρέην ἑρατεινήν*: 'lovely manhood.'
157. The second foot of this verse is a spondee, the last syllable of *αὐτάρ* being long on account of the *σ* and *ρ* properly belonging to *οἱ*.
159. Connect *Ἀργείων*, as the punctuation indicates, with *δήμου*.
160. *τῷ*: best joined with *ἐπεμήνατο* (*μαίνομαι*), 'was madly in love with him.'
162. *πείθ(ε)*: ipf. of unsuccessful attempt, 'was trying in vain to persuade.'
163. *ψευσαμένη*: 'having devised a falsehood.'
164. *τεθναίης ἢ κάκτανε*: 'mayst thou be dead or slay,' i.e. 'I wish thee dead unless thou slay' (cf. A 18-20). The successive steps by which the form *κάκτανε* is reached are: *κατάκτανε*, (*κατκτανε*), (*κακκτανε*), *κάκτανε*.
165. *μ' [μοι]*: see on A 170.
167. *σεβάσσατο γὰρ τό γε θυμῷ*: i.e. 'his conscience forbade that;' for Bellerophon was *ξένος*, and to kill him would have been the act of an *ἀσεβής*. *σέβας* describes the reverential regard for what is proper in the sight of gods and men.
168. *σήματα λυγρά*: the art of writing was certainly little practised in the Homeric age, hence *σήματα* is to be translated 'signs' or 'characters,' not 'letters.' — *γράψας θυμοφθόρα πολλά*: 'having scratched many life-destroying symbols,' i.e. various scenes were scratched upon the inner sides of the folded tablet, all of which had murder as their subject.
170. *πενθερῷ*: i.e. Iobates, the father of Anteia.
171. *ἀμύμονι πομπῇ*: *ἀμύμονι*, usually an epithet of persons, is used

- here in a conventional sense, and the phrase means nothing more than 'safe-conduct.'
172. *Ξάνθον ῥέοντα*: differs little from *Ξάνθοιο ῥοάων*, v. 4.
174. *ἱέουσεν*: orig. meaning, 'make holy,' 'consecrate'; then 'slaughter.' — *ἐννήμαρ, ἐννέα*: nine is a favorite Homeric round number (cf. A 53). A fresh bullock was offered, and eaten, each day.
175. Cf. A 493.
176. *ῥέεινε*: it was a part of the etiquette of the Hom. times to first entertain the stranger, and then question him as to his country and purpose. — *σῆμα* (repeated in v. 178) refers to a pictured scene. We are left to make the inference that Bellerophon had told Iobates that he was the bearer of a *σῆμα* from Proitos.
177. *οἱ*: 'for him,' i.e. for Iobates. — *φέρουτο*: (midd.) 'bore with him.'
180. *πεφνέμεν [πεφνεῖν]*: redupl. 2 aor. infin. from stem *φεν*, 'slay.' — As the adj. *θείον* equals a gen. pl. *θεῶν*, the gen. *ἀνθρώπων* follows naturally (see on B 54).
181. This verse is thus translated into Latin by Lucretius, *De Rerum Natura*, V, 902: *Ante leo, postrema draco, media ipse Chimaera*.
182. *δαινόν*: join with *μένος*.
183. *θεῶν τεράεσσι πιθήσας*: cf. Δ 398.
184. *Σολύμοισι*: the Solymoi were a warlike people on the borders of Lykia.
185. *καρτίστην*: in Engl. such a pred. adj. is best translated by inserting a relative clause: 'he said that this battle with heroes (*ἀνδρῶν*) was the hardest-fought into which he had entered.'
186. *Ἀμάζονας*: cf. Γ 189.
187. *ὑφαίνει*: the subject changes from Bellerophon to Iobates (cf. Γ 212).
189. *εἶσε λόχον*: 'he set an ambush.' For the estimate in which service in an ambushade was held, cf. A 227.
191. *γίγνωσκε*: the ipf. tense suggests that the knowledge came gradually, forced upon Iobates by the successive exploits of Bellerophon, which implied divine favor and aid.
193. *ἡμισυ τιμῆς*: the royal rights thus shared were: sovereignty; claim to presents from subjects (*γέρας*); a special plot of land (*τέμενος*).
194. *καὶ μὲν [μήν]*: 'and in truth.' — *τέμενος*: cognate acc. after *τάμον*, of which it contains the root *τεμ-, ταμ-*. Thus *τέμενος* = *τόπος ἀπο-τετμημένος*.
195. *φυταλιῆς*: gen. limits *τέμενος* understood, with which *καλόν* agrees.
196. *ἡ δέ*: refers to *θυγατέρα*, v. 192.
199. *Σαρπήδονα*: thus it appears that Sarpedon and Glaukos, mentioned together B 876, were cousins.
200. *ἀλλ' ὅτε δὴ*: recurs four times in succession vv. 172, 175, 191. — *καὶ κείνος*: 'he also,' i.e. Bellerophon as well as Lykourgos, v. 140.

201. **κάπ**: apocope and assimilation. — **Ἄλγιον**: there is a play, no doubt, upon the resemblance between this word and **ἀλάτο**, from which Aristarchus considered that it was derived; others connect with **ἀ** priv. and **λήιον**, 'harvest,' and translate: 'barren waste.' Vv. 200, 202-205 interrupt the connection and may be interpolations. Cicero translates vv. 200, 201, in the Tusculan Disputations, III. 26, as follows: "*Qui miser in campis macrens errabit Aleis, Ipse suum cor edens, hominum vestigia vilans.*"

203. **Ἄρης ἄτος πολέμοιο κατέκτανε**: 'Ares, insatiate in combat, slew,' is a poetic way of saying 'they fell in war.'

205. **χρυσήνιος**: if connected with **ἡνία**, 'reins,' might refer to the 'bands' or 'sash' by which bow and quiver were suspended. See Hom. Dict. for a different explanation of the word.

207. **μάλα πολλά**: 'very earnestly' (cf. Δ 229).

208, 209. These splendid verses should be learned by heart. They were evidently in the mind of Herodotus when he wrote, vii. 53, *ἄνδρας γίνεσθαι ἀγαθοὺς καὶ μὴ καταισχύνειν τὰ πρόσθε ἐργασμένα Πέρσῃσι*.

213. **κατέπηξεν**: 'planted,' thrusting the butt, or **σαυρωτήρ**, into the ground (cf. Γ 135).

215. **ἦ ῥά νυ**: 'now then in very truth.' — **παλαιός**: 'of old time.' The passage vv. 215-236 is most interesting as a description of the relation of guest-friendship in the Homeric times.

217. **ξείνισ' ἐρύξας**: 'entertained and kept;' the aor. ptc. here designates an action not prior to, but contemporaneous with, the principal verb.

219. **Ἰωστήρα**: see on Δ 132 follg.

220. **δέπας ἀμφικύπελλον**: see on Α 585.

221. **μιν [αὐτό]**: used in ntr. gender, which happens but rarely (see on Α 237). — **ἴων**: 'as I went (to the war).'

222, 223. These verses have been thought an interpolation; they manifestly interrupt the connection. — **κάλλιπε [κατέλιπε]**: 'left behind,' i.e. in Argos when he went to take the lead of the expedition of the Seven against Thebes.

224. **φῶλος**: see on Α 20.

225. **τῶν**: i.e. **Λυκίων**, which is readily suggested by **Λυκίη**.

226. **καὶ δ' ὁμίλου**: 'even in the press of conflict,' where they could less clearly distinguish one another.

227. **ἐπίκουροι**: see on Β 130.

228. **κτείνειν**: depends on **πολλοὶ ἐμοί (εἰσιν)**.

230. **καὶ οἶδε**: 'these also,' i.e. the hosts of Trojans and Achaeans who are thought of as having paused to witness the meeting and parley of Diomedes and Glaucos.

233. **χείρας ἀλλήλων λαβέτην**: more usual would be **χειρῶν ἀλλήλους λαβέτην**. Translate the verse: 'they grasped each other's hands and plighted faith to one another.'

236. **χρύσεια χαλκείων**: this became a proverbial expression in Greek literature for an unequal exchange.

237. The episode of Diomedes and Glaucos is now ended, and the narrative is resumed from v. 118, where it was broken off.

239. **εἰρόμεναι**: **εἶρομαι [ἔρομαι]** is used here rather in the sense of **ζητέω**, 'seek for,' than in that of **ἐρωτάω**, 'question.' — **ἔτας**: from nom. sing. **ἔτης**.

240. **πόσιός**: final syllable long before caesura (cf. Α 76, Ε 485).

243. **ξεστῆς αἰθούσῃσι**: lit. 'with polished porches,' i.e. 'with porches of polished stone.' The dat. may be explained as dat. of means, the porch being a part of the palace and necessary to its completeness.

244. Cf. Aen. II, 503, *quingenta illi thalami*.

247. **κουράων**: join with **θάλαμοι** in follg. v. It is only of the married sons and daughters of Priam that the apartments are mentioned. Hector and Paris have palaces apart (cf. vv. 313, 317).

251. **ἔνθα** takes up the connection from v. 243. — **ἡπιόδωρος**: lit. 'kindly-giving,' may be compared in signification with Lat. *alma*. — **ἐναντίη ἦλθε**: *obviā iuit*.

252. Laodike was previously mentioned, Γ 124.

253. Cf. Α 513 and 361.

254. **λιπών**: the emphasis is on the ptc.

255. **δυσώνυμοι**: lit. 'not to be named,' 'accursed' (cf. Lat. *infamis*).

256. **σέ δ' ἀνήκεν**: parataxis, where, in later Greek, we might have had a clause denoting result. — **ἔνθαδε**: join with **ἐλθόντ(α)**.

257. **ἐξ ἄκρης πόλιος**: connect with **ἀνασχεῖν**. The temple of Athena was in the Acropolis.

258. **ἐνείκω [ἐνέγκω]**: translate by fut. pf. indic.

260. **ὀνήσεται**: translate independently of **ὥς** as a new statement.

261. **μέγα ἀέξει**; translate **μέγα** as adv. or as pred. adj.: 'increases mightily,' 'renders great' (cf. Β 414).

262. **ὥς . . . κέκμηκας**: suggested by **κεκμηῶτι**. The connection may be thus given: wine inspirits a wearied man, 'as thou art weary.'

264. **ἄειρε**: lit. 'raise,' i.e. 'offer to drink.'

265. **ἀπογυνώσῃς**: lit. 'take away strength of limb,' 'unnerve.' Hector's mother offers him wine with a twofold object: to restore his strength, and that he may pour out an oblation to the gods. He refuses for two reasons: he fears that it will unman him, and it is not fit to make oblations with unwashed hands. This last sentiment may remind one of David's words, 1 Chron. xxii. 8.

269. **ἀγγελίης**: see on Δ 128.

270. **θύεσσι [θυσίαις]**: 'with burnt-offerings.' The form implies a nom. sing. **θύος**.

272. **τοὶ αὐτῇ [σαντῇ]**.

271-278 = 90-97.

280. μετελεύσομαι: μετὰ in composition has here the same meaning as μετὰ used alone with acc. (see on A 222).

281. εἰπόντος: sc. ἐμοῦ, and translate 'hear my voice.' ὥς (accent because of following enclitic) is here a particle of wishing [εἴθε]. κε is not elsewhere found with opt. of desire (cf. Δ 182). — αὐθι [αὐτόθι]: i.e. 'on this very spot and at this very moment.'

283. τοῖό τε παῖσιν: cf. Δ 28.

284. κείνόν γε: 'him at least,' i.e. 'him, though no one else.' — Ἄϊδος εἶσω: see on Γ 322, where δύμον, which is governed by εἶσω, is expressed.

285. φαίην κε: 'I should say' (cf. B 37). It can hardly be decided whether φρένα is to be taken as the subject of ἐκλελαθέσθαι, or as acc. of specification.

286. ποτὶ μέγαρ(α): i.e. 'into the apartments within,' for hitherto she has been in the court.

290. Σιδονίων: Sidon was an older city than Tyre, which is not mentioned in Homer. Paris is said by Herodotus (ii. 116) to have been driven by storms, first to Egypt and then to Phoenicia, on his return with Helen from Sparta to Troy.

292. ἀνήγαγεν: the same word is employed as in Γ 48.

294. ποικίλμασι: ποικίλματα refers to patterns worked in colors like the scene in Γ 126.

295. νεάτος: probably an old superlative of νέος. Cf., in meaning, Lat. novissimus in the sense of 'last.' Here 'lowermost,' lying at the bottom of the chest as the most valuable.

298. Θεανώ: previously mentioned, E 70.

303. Cf. v. 92.

304. εὐχομένη: the ptc. as joined with ἤρᾱτο may be translated 'prayed with a vow' (cf. A 450).

307-309. Cf. the nearly identical vv. 93-95.

311. ἀνένειεν: see on A 514.

313. δώματα: used in different meaning from δῶμα, v. 316. The former designates the entire palace; the latter the men's apartment, or μέγαρον.

314. σὺν ἀνδράσι: 'with the aid of men.'

316. αὐλήν: the αὐλή, 'enclosed yard' or 'court,' is reckoned as a part of the palace, the parts of which are named in this verse.

317. Πριάμοιό τε καὶ Ἑκτορος: abridged expression for δωμάτων Πριάμοιο, κτλ.

320. περί: 'round about,' i.e. about the junction of shaft and bronze spear-point.

321. ἐν θαλάμῳ: 'in the women's apartment,' as in Γ 391. — ἔποντα: ἔπω and ἔπομαι, 'to be busy with' and 'to follow,' are act. and midd. voices of the same verb, and from the same root as Lat. sequor.

322. ἀφώντα: 'handling,' to test and see if fit for battle.

324. περικλυτὰ ἔργα: 'famous handiwork,' i.e. woven fabrics. — κέλευε: used with acc. of the thing and dat. of person, like ἐπίτασσε or ἐπιτέλλον. See on B 50.

326. δαίμονι: see on A 561. — χόλον: 'resentment.' Hector thought that Paris had retired from the combat on account of resentment against the Trojans for being willing to surrender him according to the compact of Γ.

229. Cf., for meaning of ἀμφιδέδης, B 93; for meaning of μαχέσαιο, E 875.

330. μεθιέντα πολέμοιο: cf. Δ 240.

331. ἀνα [ἀνίστηθι]: anastrophe takes place when a preposition stands for the preposition in composition with a verb. The verb may be other than εἰμί. — πυρός: for gen. see on B 415.

332, 333 = Γ 58, 59.

335. Τρώων: obj. gen. after χόλῳ and νεμέσσι, 'out of resentment and indignation against the Trojans.' — τόσσον implies a correlative ὅσον, which might have been expressed in the following verse thus: ὅσον ἐθέλων, where, instead, we have ἐθέλον δέ.

336. ἀχεῖ: dat. after προτραπέσθαι, 'devote myself to grief,' i.e. at his defeat by Menelaos.

338-340. These verses describe the same feeble, vacillating character which is portrayed in Γ 448 follg. Cf. especially the sentiment νίκη δ' ἐπαμβέβηται ἀνδρας with Γ 440.

340. δύω: subj. of exhortation, or subj. with meaning of fut.

342. Hector's haste to enter the combat prevents any reply.

344. Helen's expressions of self-aborrence in this verse are similar to those in Γ 173.

345. ἡματι τῷ ὅτε: cf. B 743, Γ 189.

346. οἴχεσθαι προφέρουσα: 'to have borne away.' Cf. for similar force of οἴχεσθαι, best translated by an adv., B 71; cf. also ἔβαν φέροντες, A 391.

348. ἀν is omitted with ἀπό(φ)ερσε.

349. τεκμήραντο: 'appointed,' 'decreed.'

350. ἔπειτα: 'then,' i.e. 'in that case,' as a kind of compensation.

351. Translate: 'who had a sense for reproof and the many taunts of men.'

352. τούτῳ: used contemptuously as in v. 363. — ἔμπεδοι: lit. 'firm,' i.e. 'discreet' (cf. πυκνός, B 55).

353. ἐπαυρήσεσθαι: i.e. 'will reap the fruit of his doings' (cf. A 410).

356. Cf. Γ 100.

357. As ἐπί does not suffer anastrophe, it should be joined with θῆκε rather than with οἶσιν.

360. κάθιζε: 'seek to make me sit down.' — οὐδὲ πείσεις: possibly an example of parataxis, 'and (for) you shall not persuade me.'

361. ἐπέσσυται δφρ' ἐπαμύνω: the inf. would be more usual than the final clause with ὄφρα. But the latter is often used interchangeably with the inf. (see on A 133).

362. μέγα: join with ποθὴν ἔχουσιν = ποθοῦσιν.

368. δαμόωσιν: assimilated form instead of the contracted fut. δαμῶσιν.

369 = v. 116.

370. εὖ ναιετάοντας: lit. 'pleasantly dwelling,' i.e. 'pleasant to dwell in' (cf. v. 497).

373. πύργω: the 'tower' above the Scaean gate (cf. Γ 145, 154).

374. ἐνδον: 'within (the house).'

375. ἔστη ἐπ' οὐδὸν ἰών: 'he went to the threshold (of the women's apartment) and stood.' — δμῶσιν: dat. after the verb μετέειπεν, 'spoke to the maid-servants.'

378. The genitives in this and the following v. are explained as in v. 47. — εἰνατέρων: 'wives of husband's brothers,' a remoter relationship than that of γαλόων, 'husband's sisters.'

385. ἰλάσκονται: conative present, 'are trying to propitiate.'

387. μέγα κράτος εἶναι [μέγα κρατεῖν]: 'to be far superior.'

388. ἡ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει: 'see (δὴ), she is just arriving in haste at the wall.'

389. μαινομένη εἰκυῖα: 'like a mad woman.' This phrase defines more closely ἐπειγομένη.

391. κατ': has here its proper force, 'down along,' i.e. from the Acropolis to the gate.

392. εὔτε: no conjunction is coupled with εὔτε as so often with ὅτε, ὡς, or ἐπεὶ, e.g. ἀλλ' ὅτε δὴ (cf. vv. 296, 242, 191, 178, 175, 172).

393. διεξιμέναι [διεξιέναι].

394. πολὺδωρος: 'richly dowered,' either with gifts from husband or from father.

396. Ἡετίων: should naturally be gen. in apposition with Ἡετίωνος of the preceding verse, but it is attracted into the case of the follg. rel. by what is called inverse attraction. Plakos is thought of as a spur, or offshoot, of Mt. Ida.

397. Κιλίκισσι: the Κίλικες here mentioned are entirely different from the people of the same name near Syria.

398. Notice the play on the similarity of the words ἔχετο Ἑκτορι, 'was held, as wife, by Hector (lit. 'Holder,' 'Keeper')'. Examples of the dat. of agent with a passive verb are not infrequent; see on Γ 301.

400. νήπιον αὐτως: 'a mere infant,' see on Γ 220.

401. ἀλγικιον: ἐναλγικιον is more common (cf. E 5).

402. Σκαμάνδριον: similarly, in Δ 474, we had Σιμοείσιον, a proper name formed from the river Simoïs.

403. Ἀστυνάκτα: 'the prince of the city.' The name was given to the babe as signifying what his father was above all others.

404. σιωπῇ: join with ἰδών, 'looking in silence upon his child.'

406 = 253.

407. Δαιμόνι: see on B 190.

409. σεῦ: gen. of separation after χήρη, which is properly an adj. (cf. B 289; cf. also v. 432).

410. πάντες: 'in a body.'

411. ἀφαμαρτούση: 'lacking,' 'deprived of;' the ordinary meaning is: 'to fail in a spear-stroke.' — δύνει [δύναι].

412. θαλπώρη: 'cheer,' lit. 'warmth.' Sc., with ἔσται, μοί. — σύ γε: there is the strongest possible emphasis on σύ (cf. below, for a similar emphasis, vv. 429, 430).

417. τό γε σεβάσσατο: cf. v. 167. Achilles here showed a scruple which he did not show in his treatment of the body of Hector.

419. ἐπὶ σῆμα ἔχεεν [σῆμα ἐπέχει]: 'raised over him a mound of earth.' χέω means 'strew,' 'scatter,' as well as 'pour.' σῆμα is acc. of effect. Andromache dwells on the circumstances of her father's death and burial, thus keeping before us her loss.

421. οἱ δέ μοι, κτλ.: for a similar arrangement of relative and antecedent clause, cf. Γ 132.

422. ἰὼ [ένι]: cf. Δ 437, where the accent is paroxytone.

424. ἐπ' . . . ὀϊέσσι: cf. v. 25.

425. βασίλευεν: 'was queen.'

426. ἡγαγε: 'brought (as slave).' — ἀμ' ἄλλοισι κτεάτεσσι: women were reckoned, as slaves, among 'possessions.'

427. Cf. A 20.

428. πατρός: i.e. Andromache's grandfather, in whose house her mother, after being ransomed, died a sudden death (βάλ' Ἀρτεμις ἰοχέαιρα).

429. Ἑκτορ: the vocative is brought, for the sake of emphasis, before the conjunction (cf. v. 86).

430. θαλερός: lit. 'blooming;' here, perhaps, 'stalwart.'

432. θήης [θῆς]: 2 aor. subj. from τίθημι (see Sketch of Dialect, § 24, 3).

433. ἐρίνειον: the great 'wild fig-tree' (ἐρίνεος) stood near the Scaean gates, and was one of the landmarks of the Trojan plain.

434. ἀμβατος [ἀνάβατος]: 'easily scaled.' — ἐπιδρομον ἔπλετο τείχος: 'the wall was made open to attack.' There was a legend that Aiaikos, the grandfather of Achilles, had labored with Poseidon and Hephaistos upon the walls of Troy, and that the part made by him was not impregnable.

435. ἐπειρήσανθ': 'have tried (an assault).'

438. θεοπροπίων: ntr. pl. of adj. θεοπρόπιος. That they were guided by some 'intimation from the gods' (θεοπρόπιον) is inferred because they chose this point for assault.

439. ἐποτρύνει καὶ ἀνώγει: the present tenses suggest that still another attack is expected.

443. Connect πολέμοιο with νόσφι: 'remote from the combat.'
444. οὐδὲ . . . ἀνώγειν: *i.e.* 'my heart forbids.'
446. ἀρνύμενος: see on A 159. *Cf.* with ἐμὸν αὐτοῦ, *meum ipsius* in Latin, and see on B 54.
- 447-449 = Δ 163-165.
450. Τρώων ἄλγος: 'the woe of the Trojans.' — ὀπίσσω: 'in time to come.'
453. ὑπ' ἀνδράσι: dat. denotes the agent, and is to be translated like ὑπό with gen. (see on A 242).
454. σεῦ: subjective gen. limiting ἄλγος.
455. ἀγεται: lit. 'carry with one's self,' 'carry off' (*cf.* Γ 93).
456. πρὸς ἄλλης: 'at the bidding of another,' *i.e.* not at her own free will as in Γ 125.
457. Carrying water was a large part of the occupation of slaves; *cf.* the Old Testament phrase, 'hewers of wood and drawers of water.' One living in our times and with our surroundings does not realize what a labor it is to draw the water from the single or few springs of an Eastern town. Drawing water and washing garments are the chief visible occupations of women in the East to-day.
458. κρατερὴ δ' ἐπικείσεται ἀνάγκη: an instance of parataxis, 'for hard necessity shall rest upon (thee).'
460. ἦδε: with a gesture, 'there is the wife of Hector.'
463. ἀμύνειν: infin. of purpose depending upon τοιοῦδε, 'competent to ward off.'
464. χυτὴ γαῖα: *i.e.* σῆμα (*cf.* v. 419).
465. πρὶν γέ τι πυνέσθαι: 'before I in any wise learn of.'
468. ἐκλίνθη πρὸς κόλπον: 'shrank back upon the breast.' Notice how each of the successive participles ἀτυχθεῖς, παρβήσας, νοήσας explains, by giving the cause, the participle which precedes it.
470. δεινόν: adverbial, as in Γ 337.
473. παμφανόωσαν: 'gleaming,' for it was made of bronze.
474. πῆλε: (1 aor. 3 sing. from πάλλω): 'tossed,' 'dandled.'
477. Τρώεσσιν: for dat. see on B 483.
478. ὦδε: refers back to ὡς καὶ ἐγὼ περ. — ἀνάσσειν: should be ἀνάσσοντα, in order to exactly correspond with ἀγαθόν.
480. ἀνιόντα: agrees with an αὐτόν to be supplied as object of εἶποι, which has a peculiar meaning with its personal object: 'may some one hereafter say of him as he returns from the conflict.'
483. κηώδεϊ: 'fragrant,' from the odorous substances which were placed in the boxes in which garments were kept. In Γ 382 the same epithet is applied to θάλαμος.
484. δακρυόεν γελάσασα: 'laughing through her tears.' — ἐλήσσε: 'was seized by compassion,' aor. marks the entrance into a state.
486. μοί: 'I pray,' ethical dat.

487. προιάψαι: see on A 3.
489. οὐδὲ μὲν [μήν]: 'nor yet in truth.' — τὰ πρῶτα: 'once for all.'
490. τὰ σ' αὐτῆς [σαντῆς] ἔργα: *i.e.* weaving and spinning, for the preparing and serving of food was done by the men. With this verse, Plutarch tells us, Brutus sought to turn aside the anxious inquiries of Portia as to what he had upon his mind, just before the assassination of Caesar.
492. ἔργον ἐποίχεσθαι: 'to ply their task' (see on A 31).
493. τοὶ [οἱ] Ἰλίῳ ἐγγεγάασιν: supply antecedent, '(of those) who are born in Ilium.'
494. εἶλετο: 'seized (and put upon his head).'
496. ἐντροπαλιζομένη has frequentative force, 'turning frequently about,' and 'bursting into tears' (θαλερόν . . . χέουσα). — θαλερόν is adj., *cf.* τερὲν κατὰ δάκρυ χέουσα, Γ 142.
499. γόον ἐνῶρσεν: 'she aroused a lament,' *i.e.* by her appearance (κατὰ δάκρυ χέουσα, v. 496).
500. γόον [ἐγόνων]: unusual form of ipf. from γοάω.
501. ἔφαντο: see on Γ 28.
504. ποικίλα χαλκῷ: see on Δ 226.
505. σέυατ': 1 aor. without tense-sign, after the analogy of liquid verbs (Sketch of Dialect, § 20, 3), not different in meaning from more freq. plupf. or 2 aor. ἔσσυτο. The points of similarity between Paris and the stallion are the exuberance of spirits which comes from youth, beauty, high feeding, and the utter lack of sober sense.
507. θείη [θέη]: pres. subj. from θέω.
508. ἐϋρρέϊος [ἐϋρρέους]: irregular contraction from ἐϋρρέος (nom. ἐϋρρέης). — ποταμοῦ: for gen. see on E 6.
509. κυδιών: *cf.* κύδει γαίων, A 405.
510. ὁ δέ: the pron. lacks a verb, an abrupt change of construction (anacoluthon) commencing in the next verse. Perhaps the break in the construction may suggest the sudden starts and rapid movements of the horse at large. *Cf.* a similar anacoluthon in E 136.
512. κατὰ: 'down from' (*cf.* A 44).
514. καρχαλόων: 'loudly exulting.' Paris's mien as he goes into battle is like that of the Trojans with which the ἴσαν σιγῇ μένεα πνέοντες Ἀχαιοί, Γ 9, is in contrast.
515. ἥ δάριζε γυναικί: 'was holding fond discourse with his wife.' The poss. pron. is here, as frequently, separated by an intervening word from its noun (*cf.* A 72, 333).
518. Paris supposes that Hector had stopped only because delayed by him, and would apologize. After ἐσσύμενον, which is concessive, we might have had περ.
519. ἐνάσιμον: adv., 'at the proper time.'
520. Hector sees from the affectionate word of address, ἠθεῖε, that

Paris has felt the taunts uttered v. 326 follg., and purposes to play the hero, and his answer contains recognition of his courage, with blame for his indecision and complaint at the abuse which his conduct has occasioned and which he (Hector) has been obliged to hear.

521. δαιμόνιε: 'strange man.' — ἐναίσιμος [ἐπιεικής, μέτριος]: 'fair-minded.'

522. ἔργον ἀτιμήσειε μάχης: 'would disparage your exploits in battle.'

523. μεθιείς [μεθίης]. — οὐκ ἐθέλεις: 'art undecided.' — τό: probably adv. acc., 'therefore,' rather than article with κῆρ.

524. ὑπὲρ σθένος: differs little in meaning from εἴνεκα σείω in the next verse.

526. ἀρεσσόμεθα: 'we will make up these things (τά) hereafter' (cf. Δ 362).

527. θεοῖς: dat. of advantage with στήσασθαι, 'set apart for the gods.'

528. κρητήρα ἐλεύθερον: abridged expression meaning 'a bowl of thanksgiving for freedom.'

529. ἐλάσαντας: agrees with ὑμᾶς which is easily supplied as subj. of στήσασθαι.

APPENDIX.

A.

ILIAD I.-VI. ARRANGED FOR RAPID READING.

THE following scheme from Retzlaff's *Vorschule zu Homer* exhibits the contents of Books I.-VI., so disposed that the more difficult passages and those of special interest are longest dwelt upon. While it is not supposed that teachers will care to make this particular table an inflexible rule for their own practice, it is yet believed that they will find it suggestive and useful. An excellent way of developing in scholars facility in translation is to devote a few minutes at the close of the recitation to reading "at sight" a part of the lesson for the next day; the length of which lesson may be subsequently fixed according to the amount passed over in class. The danger which must be carefully guarded against in all such experiments is lest the pupil fail subsequently to bestow the proper labor upon what he has skimmed over in class.

It is mortifying to a teacher to make the discovery, after a class has read "at sight" a page or more of text, and has accomplished it with apparent pleasure and interest, that the average boy is unable to translate the whole connectedly. This fact, which is a matter of experience, reveals the difficulty of keeping the attention of each scholar intently fixed throughout the exercise on the passages which others than himself are called upon to translate. It also discloses the truth that such an exercise adds little to the pupil's knowledge, and is valuable only as increasing his facility in combining and using *knowledge which he already possesses*. Here as elsewhere the principle holds good that what is lightly and easily acquired is little valued and quickly lost; and all exercises in extemporaneous translation must be regarded chiefly as an entertainment, and should not be confounded with serious work.

SLOWLY.	MORE RAPIDLY.	VERY RAPIDLY.
A 1-427. Pestilence in the host. Quarrel between Achilles and Agamemnon.	A 428-492. Chryseis restored. End of pestilence.	
493-530. Zeus grants The- tis's prayer in behalf of Achil- les.	531-611. Banquet of the gods.	
B 1-141. Agamemnon's Dream. His speech before chiefs and peo- ple.	B 143-283. Odysseus recalls the Achaians hurrying to the ships. Thersi- tes.	B 494-877. Catalogue of ships and he- roes [may be read at sight].
284-332. Speech of Ody- seus. Call to a new struggle.	333-454. Nestor's coun- sel.	
455-493. Similes.		
Γ 146-244. Helen at the wall.	Γ 1-145. Preparations for the duel be- tween Paris and Menelaos.	Γ 245-275. Priam betakes himself to the camp.
	276-461. Compact con- cluded. The duel.	
Δ 85-191. The shot of Pan- daros.	Δ 1-84. The gods in council.	Δ 192-222. Healing of Men- elaos.
422-456. Disposition of forces. Com- mencement of conflict.	223-421. Agamemnon ex- horts to com- bat.	457-544. Single combats.
E 311-430. The wounding of Aphrodite.	E 166-310. Death of Pan- daros.	E 1-165. Single combats. Prowess of Di- omedes.
711-909. The wounding of Ares by Dio- mede.	431-527. Rescue of Aene- as by Apollo.	528-626. Sally of Hector.
	627-710. Sarpedon.	
Z 119-236. Episode of Glau- kos and Dio- mede (Friend- ship).	Z 77-118. Counsel of Hele- nos.	Z 1-76. Onset of the Achaians.
369-529. Episode of Hec- tor and Andro- mache (Love).	237-368. Hector's inter- view with Hec- uba and Helen.	
Total, 1533 verses.	Total, 1523 verses.	Total, 874 verses.

In the Essay on Scanning, § 6, two passages have been noted as specially worthy of being committed to memory. Of course, the list of such passages may be indefinitely extended. Add the following verses: A 528-530; B 204; Γ 108-110; Δ 43, 320, 321, 405; Z 146-149, 208, 236, 261, 448, 449.

B.

EXPLANATION OF THE *FACSIMILE*.

THE forms of the letters, as a rule, are very regular and easy to decipher. The forms of β (see ἔβαιν', v. 311), λ (see ἄλλοι, v. 308), ν (see ἔφην, v. 302), are somewhat peculiar. σ has the same form, whether in the middle or at the end of a word. There are frequent examples of *ligatures*,—i. e. of two or more letters united closely together, as we join letters in writing; but this union of letters does not involve the loss of any part of any letter, and the ligatures do not become mere arbitrary signs, difficult to decipher, such as we find in later and less valuable manuscripts.

The text and most of the *scholia* show the same hand-writing; only the very brief *scholia*, written irregularly close to the Greek text, appear to be by another and later hand.

Two at least of the critical marks of the Alexandrian grammarians appear in the *facsimile*. They are the διπλῇ, also called διπλῇ καθαρὰ, —a character which resembles a capital Υ lying horizontally, with what is ordinarily its upper part turned to the left, — and the διπλῇ περιστιγμένη, or 'dotted Diplé.' These two marks are found opposite vv. 305 and 325.

The forms of the breathings will attract attention. The first half of capital Η (eta) indicates the rough breathing; the other half, the smooth. See G. 4, N. 2.

The ι subscript does not occur, but the ι is always, as in ὀπποτέρωι, v. 309, written after the first vowel of the improper diphthong.

There is a curious mark, in form like a diaeresis, written over initial ι in vv. 305, 313, 326. In vv. 305, 326 it seems to take the place of the breathing.

On the next two pages a number of the *scholia* of this *facsimile* are given, printed in ordinary Greek type. They will easily be identified on comparison with the *facsimile*, as their position in reference to the Greek text is the same.

ΙΛΙΑΔΟΣ Γ' 302-326.

ὣς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
ἦ τοι ἐγὼν εἴμι προτὶ Ἴλιον ἠνεμόεσσαν ^{ὁ θηλυκῶς ἀεὶ τὴν Ἴλιον λέγει.}
ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὄρασθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἡ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς,
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἠνία τείνειν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄσπορροι προτὶ Ἴλιον ἀπονέοντο·

Ἐκτωρ δὲ Πριάμοιο παῖς καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἠρήσαντο, ^{ἠνέοντο} θεοῖσι δὲ χεῖρας ἀνέσχον·
ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.

<sup>ἀντὶ τοῦ ἰδῆς με-
δέων</sup> Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀἴδος εἶσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

ὣς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ
ἄψ ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
<sup>τὸ ἡμιχῶ-
ρις τοῦ ἰδῆ-
ος</sup> οἱ μὲν ἔπειθ' ἕζοντο κατὰ στίχας, ἥχι ἐκάστω
^ἰ ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
^σ τάρχος

δύναται καὶ
οὕτως ἠρή-
σαντο θεοῖς
ἰδὲ χεῖρας
ἀνέσχον καὶ
ὁ ἰδὲ ἀντὶ
τοῦ καί.

ἐὰν στίζωμεν
πρὸ τοῦτου
τοῦ στίχου
ἐπὶ τὸ εἶσω,
ἐλλείπει τὸ
ῥῆμα εὐκτι-
κὸν τὸ εἶη,
ἐὰν δὲ δια-
στέλλωμεν,
κοινὸν ἔσται
τὸ δός.

Ἄρισ. κατὰ
γενικὴν ἐκά-
στου.

ἦ ῥα καὶ ἐς δίφρον· τὰ γὰρ ἐν ὄρκοις σφαζόμενα οἱ μὲν
ἐγχώριοι ἔκρυπτον τῇ γῇ, οἱ δὲ ξένοι θαλάσση· ἦ δείξων
ἀποφέρει τοῖς ἐν ἄστει πιστωσόμενος κἀκείνοις ἦ ὥς ἀγνοοῦντας
διδάξων· τὰ γὰρ θεοῖς ἀπλῶς θυόμενα ἦσθιον. ἡγοῦντο γὰρ
ὥσπερ συσσιτεῖσθαι τοῖς θεοῖς.

Ἀσπορροι· διατί χωρίζεται ὁ Πρίαμος; καὶ οἱ μὲν φασὶν ὅτι
ἵνα ἀφ' ὕψους κρεῖσσον θεωρήσῃ ἀπὸ τῆς πόλεως τὴν μονο-
μαχίαν· οἱ δὲ ἵνα φυλάξῃ τὰ τείχη· ἄλλοι δὲ τὴν Ὀμη-
ρικὴν λύσιν προΐσχονται τὸ οὐπὼ τλήσομ' ὀφθαλμοῖσιν ὄρασθαι·
ὅπερ ἄμεινον.

Πριάμοιο παῖς· Πορφύριος ἐν τοῖς παραλελειμένοις φησὶν ὅτι
τὸν Ἐκτορα Ἀπόλλωνος υἱὸν παραδίδωσιν Ἰβυκος, Ἀλέξανδρος,
Εὐφορίων, Λυκόφρων.

χῶρον μὲν πρῶτον· ἀναγκαίως διεμέτρουσαν πᾶν τὸ χωρίον ἐν
ᾧ ἡμελλον μονομαχήσειν ὥστε μὴ μόνον τὸν διὰ τῶν ὅπλων
νικηθέντα νενικῆσθαι, ἀλλὰ καὶ τὸν ἀπολείποντα τὸ ἀποδεδειγ-
μένον χωρίον, ὥσπερ καὶ ἐπὶ τῶν ἀθλητῶν· ἄλλοι δὲ φασὶν
ὅτι ἵνα μὴ πρὸς τὰ ἑαυτῶν πλήθη χωρισθῶσιν, ἀλλ' ὥσπερ
ἐν εἰρκτῇ τῇ περιγραφῇ μένωσιν.

GRAMMATICAL REFERENCES

FOR

BOOK FIRST OF THE ILIAD.

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
1	Πηληιάδew	559 b	846, 3
"	'Αχιλλῆος	206 D	264
2	'Αχαιοῖς	767	1165
4	ἐλάρια	726	1077
"	κύνεσσι	216, 10	291, 18
6	τὰ πρῶτα	719 b	1060
8	μάχεσθαι	951	1532 and 1533
9	βασιλῆι	764, 2	1159 and 1160
13	λυσόμενος	969 c	1563, 4
16	δύω	290 D 2	377
18	δοῖεν	870	1507
20	λύσαι	957	1536
21	'Απόλλωνα	185	122 (d)
24	θυμῷ	783	1196
25	ἐπὶ ἔτελλεν	786	1222, 2
26	κιχείω	866, 1	1344
28	τοι	764, 2	1159 and 1160
"	χραίσμη	887	1378 and 1364
30	πάτρης	757	1148 and 1149
31	ἀντιόωσαν	409 D	784, 2
32	νέηαι	882	1367
33	ὥς	120	138, 3
35	πολλά	719 b	1060
36	'Απόλλωνι	186	217
"	Δητῷ	197	245
37	μεν	742	1102
38	Τενέδοιο	741	1109
40	τοι	767	1165
42	τίσειαν	870	1507
"	βέλεισσι	776	1181
44	κατὰ καρήνων	800, 1 a	1211, 1
"	κῆρ	718 a	1058
45	ὅμοισιν	783	1196
47	νυκτί	773	1175

GRAMMATICAL REFERENCES.

309

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
49	βιοῖο	750	1130
50	οὐρήας	712 c	1047
51	αὐτοῖσι	775	1179
52	νεκύων	729 f	1084, and 1085, 4.
54	δεκάτη	782	1192
55	τῷ	767	1165
"	φρεσί	775	1179
56	Δαναῶν	742	1102
58	τοῖσι	767	1167
60	φύγοιμεν	900 b	
61	δαμῶ		665, 2
62	ἐρείομεν	866, 1	1344
64	κ' εἴποι	872	1327, 1328
65	εὐχολῆς	744	1126
66	κνίσσης	739	1099
"	αἶ κεν βούλεται	907	1420
67	ἡμῖν	767 a	1168
69	ὅχ (a)	719 b	1060
70	έόντα	856	1288
71	νῆεσσι	767	1165
72	ἦν	269 a, 690	408
76	μοι	763	1158
77	ἔπεισι	776	1181
78	χολωσέμεν	940	895, 1 and 2
"	μέγα	719 b	1065
79	'Αργείων	741	1120
"	οἱ	1005	1040
80	χώσεται	914 B a	1393, 1 and 2
"	ἀνδρί	764, 2	1159 and 1160.
81	καταπέψη	894 b	1406
82	τελέσση	921 a and R.	1365
84	τόν	712	1049
85	θαροήσας	841 and a	1260
"	εἰπέ	387 b	131, 2
86	'Απόλλωνα	723	1066, 1067
"	ᾧτε	1041	1024 (a)
"	Κάλχαν	170	221
89	χείρας	216, 20	291, 36
90	εἰπης	898	1403
91	ἄριστος	940	927
94	ἠτίμησε	428 and 33.	635

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
97	Δαναοῖσι	767 a	1168
98	δόμηναι	955 and 924 a	1470 and 1471, 1
100	πεπύθοιμεν	872	1327 and 1328
101	τοῖσι	767	1167
103	μένεος	743	1113
104	οἱ	767	1170
"	πυρί	773	1175
105	κάκ'	107 and 716 b	120 and 1054
107	τὰ κακά	604	894
111	κούρης	728	1084
113	οἴκοι	102 b	113
115	τι ἔργα	718 c and 719	1058 and 1060
118	έτοιμάσατ'	851 a and b	1272, 1
119	ἔω	881	1365
120	δ	1049, 1	1478, 2
124	κείμενα	965	1559
125	πολλῶν	748	1117
127	θεῶ	767	1165
129	δῶσι	444 D	788, 2
131	ἑών	969 e	1563, 6
132	νόφ	783 or 776	1196 or 1181
135	εἰ δώσουσι	1060	1416
137	δέ <i>in apodosis</i>	1046 c	1422
"	ἔλωμαι	868	1305, 2 and 1355
139	κεχολώσεται	850	1266 and 1303
"	δν	722	1065
141	ἐρύσσομεν	866, 1	1344
143	ἄν	84 D	53
147	ἡμῖν	767	1165
149	ἀναιδείην	724 a	1069 and 1239
150	πέιθηται	866, 3	1358
151	ὁδόν	715 b	1057
153	μοι	771	1172
157	σκιόεντα, ἡχῆεσσα	567	854
160	τῶν	744	1126
161	μοι	767	1165
163	σοι	773	1175
164	ἐκπέρσωσι	914 B a	1393, 1
166	ἵκηται	894 B 1	1393, 1
168	κάμω	912, 913	1426 and 1428, 1
170	ἵμεν	949	1517 and 1542

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
170	σ (οι)	767	1165
171	ἄτιμος	940	895, 2 and 927
173	ἐπέστυται	355 D a	514
175	κὲ τιμήσουσι	845	1303
176	μοι	771	1172
180	Μυρμιδόνεσσι	767	1164
"	σέθεν	742	1102
182	ἔμε, Χρυσήίδα	724	1069
184	κ' ἄγω	868	1305, 2
188	Πηλεῶνι	768	1173
"	οἱ	767	1170
191	ἀναστήσειε	932, 2, and 866, 3	1490 and 1358
194	δ' (ἦλθε δ')	1046 c	1422
195	οὐρανόθεν	217	292
197	κόμης	738	1100
199	θάμβησεν	841	1260
200	οἱ	767 or 768	1170
"	δσσε	215 D a	291, 25
203	ἴδη	881	1365
"	τελέεσθαι	423	665, 1
205	ὑπεροπλήησι	776	1181
"	ὀλέσση	868	1355 and 1305, 2
207	παύσουσα	969 c	1563, 4
"	πίθηται	907	1420
209	θυμῶ	783	1196
210	ἔριδος	748	1117
216	σφωίτερον	269 D	407
217	κεχολωμένον	969 e	1573
218	ἐπιπείθηται	914 B	1431, 1
"	ἐκλυον	840	1292
"	αὐτοῦ	742	1102
219	σχέθε	494	779
224	χόλοιο	748	1117
225	κυνός	216, 10	291, 18
226	λαῶ	773	1175
228	κήρ	940	927
230	σέθεν	757	1148 and 1149
231	βασιλεύς	707	1045
"	οὐτιδανοῖσιν	767	1164
232	λωβήσαιο	872	1327, 1328
"	ὄρκον	715 b	1051

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
234	σκήπτρον	723	1066
236	ἰ	724	1069
237	φύλλα	724	1069
238	θέμιστας	216, 7	291, 14
239	εἰρύαται	538 D 6	777, 3
240	Ἀχιλλῆος	729 c	1085, 3
"	υἱας	722	1065
241	τοῖς	764, 2	1159 and 1160
243	πίπτωσι	916	1434
244	δ	1049, 1	1478, 2
246	πεπαρμένον	459 and 460	699
247	τοῖσι	767	1167
249	ῥέεν	411	495, 1
250	τῷ	771	1166
251	οἱ	773	1175
252	μετὰ τριτάτοισιν	801, 2	1212, 2
255	κεν γηθήσαι	872	1408
256	κεχαροῖατο	376 D e	777, 3
257	σφῶϊν	728	1084
258	Δαναῶν	749	1120
260	ἀρείοσιν	772	1175
262	ἰδωμαι	868	1355
266	τράφεν	473 D	777, 9
272	μαχείοιτο	872	1327, 1328
273	μεν	729 a	1130, 1
275	τόνδε	724	1069
278	τιμῆς	739	1099
281	πλεόνεσσι	767	1164
283	Ἀχιλλῆι	767	1165
284	πολέμοιο	729 c	1085, 3
286	γέρον	170	221, 1
289	ἃ	716 b	1054
294	ὑπεῖξομαι	901 b	1421, 1
"	εἵπης	916	1429
295	ταῦτα	716 b	1054
299	τῷ	277	416, 1
300	τῶν ἄλλων	729 e	1088
301	ἂν φέροις	872	1327, 1328
307	Μενοιτιάδῃ	559 a	846, 2
311	ἄρχος	624 b	911
312	κέλευθα	715 b	1057

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
317	οὐρανόν	722	1065
"	καπνῷ	783	1196
318	πά	716 b	1054
319	τήν	716 a	1052
321	οἱ	768	1173
323	ἀγέμεν	957	1536
324	δῶησι	898	1403
"	ἐγὼ δέ	1046, 1 c	1422
"	κεν ἔλωμαι	898 a	1355 and 1356
330	ιδῶν	969 b	1563, 2
331	βασίλῃα	712 b	1049
332	τι	716 b	1054
335	μοι	771	1172
337	Πατρόκλεις	194	231
341	ἐμείο	729 c	1085, 3
"	γένηται	898 b	1406
342	τοῖς ἄλλοις	767 a	1168
344	οἱ	771	1165
348	γυνή	216, 4	291, 8
349	ἐτάρων	757 a	1148 and 1149
350	ὀρόων	409 D a	784, 2
353	δφελλεν	518 D 12	598
359	ἰλός	748	1117
360	αὐτοῖο	757	1148 and 1149
362	φρένας	625 c	911
363	εἶδομεν	881	1365
388	μῦθον	716 a	1052
393	παιδός	742	1102
396	σίο	742	1130, 1
397	Κρονίωνι	767 a	1168
401	δεσμῶν	748	1117
403	Βριάρεων	726	1077
404	βίῃ	780	1182
405	κύδει	776	1181
407	τῶν	742	1106
408	αἶ κεν ἐθέλῃσι	907	1420
410	βασίλῃος	740	1102
415	ἀδάκρυτος	940	927
418	ἔπλεο	840	1292
418	αἴσῃ	767	1165
420	αἶ κε πίθηται	907	1420

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
422	Ἀχαιοῖσιν	764, 2	1159 and 1160
424	χθιζός	619	926
425	τοι	770	1171
427	μιν	712 b	1049
428	ἀπεβήσето	428 D b	777, 8
429	γυναικός	744	1126
430	άέκοντος	728 or 970	1084 or 1152
432	λιμένος	757	1148 and 1149
434	ιστοδόκη	772	1175
"	προτόνοισιν	776	1181
437	ἔβαινον	829	1250
443	άγέμεν	951	1532 and 1533
444	ίλασόμεσθα	881	1365
450	τοῖσιν	767	1165
453	έμεῦ	742	1130, 1
456	Δαναοῖσιν	767 a	1168
460	κνίσση	776	1181
466	περιφραδέως	257	365
467	πόνου	748	1117
"	τετύκοντο	436 D	534
468	δαιτός	743	1112
469	πόσιος	729 c	1085, 3
470	ποτοῖο	743	1113
471	δεπάεσσιν	783 or 767	1196 or 1165
474	φρένα	718 a	1058
479	τοῖσιν	767	1165
482	στεῖρη	783	1196
488	νηυσί	775	1179
490	πωλέσκετο	493	778
491	φθινύθεσκε	494 and 493	779
"	κῆρ	718 a	1058
495	έφετμένων	742	1102
497	Οὐλυμπον	722	1065
498	άλλων	757 a	1220
499	κορυφή	783	1196
500	αὐτοῖο	757	1148 and 1149
"	γούνων	738	1099
505	άλλων	755 b	1154
510	τίσωσιν	921	1465
510	τιμῇ	776	1181
512	γούνων	738	1099

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
515	τοι	768 or 775	1173 or 1179
515	ἐπι	109 b	116 <i>ad finem</i>
519	ἐρέθησιν	916	1428, 1
522	νόηση	881	1365
523	μελήσεται	845	1303
527	κατανέωσω	916	1431
528	δφρυσι	776	1181
530	κράτός	216 D 8	291, 16
534	πατρός	757	1148 and 1149
542	κρυπτάδια	716 b	1054
543	δtti	47 D	428, 1
"	νόησης	914 B a	1431
549	έθέλωμι	914 B	1431
552	ποιον	670	971
553	είρομαι	826	1258
555	παρείπη	887	1378
559	τιμήσης	881	1365
564	μέλλει εἶναι	846	1254
566	χραίσμωσιν	887	1365
567	έφείω	916	1429
575	δαιτός	729 c	1085, 3
577	μητρί	775	1179
579	νεικείησι	881	1365
"	ήμῖν	767	1165
582	καθάπτεσθαι	957	1536
585	μητρί	767	1170
586	τέτλαθι	454 and 490 ff.	804
587	ἴδωμαι	881	1365
589	ἀντιφέρεσθαι	951	1526
591	ποδός	738	1099
596	χειρί	767 a	1168 and 1169
597	θεοῖς	767	1165
600	ποιπνύοντα	574	1582
602	δαιτός	743	1112
610	ικάνοι	914 B	1431

NOTE. — The above references, in connection with the passage set for translation, may indicate a useful addition to, or substitute for, the usual daily lesson in the grammar. The references have not been carried beyond Book I., lest the pupil should be in danger of becoming dependent upon such help, and of ceasing to consult the grammar for himself.

GENERAL INDEX.

THE printing of a reference in full-faced type indicates that in that place the subject referred to is most fully treated.

The references are to be understood as illustrative only, not as exhaustive, upon the various heads cited.

ABSOLUTE comparative, B 440, Δ 64.
Accusative, of limit of motion, without preposition, A 240, 317, 322, 497, E 291.
Accusative, of thing, retained in passive, A 149.
Acephalous verse, Γ 357, Δ 135.
Adjective, equivalent to poss. gen., B 20, 54, Z 180, 446.
Adjective, of two endings instead of three, A 3, E 269, 776.
Adjective, translated adverbially, A 39, 52, 77, 424, 543, B 2, 148, Γ 7, Δ 124, E 19, Z 249.
Adverb, in predicate instead of adjective, A 416, B 323, Γ 95, Δ 466, Z 131.
Aegis, B 448, E 738 follg.
Aethiopians, A 423.
Alliteration, A 99.
Ambuscade, service in, honorable, A 227.
Anacoluthon, B 353, E 135, Z 478, 510.
Anapaestic rhythm, Δ 204, E 745.
Anastrophe, A 162, B 91, Z 331.
Anastrophe, forborne when word intervenes, Δ 505.
Anastrophe, forborne when vowel of prep. is elided, A 350, Δ 97.
Anthropomorphism, A 533, 564, Δ 48, 507, Z 135.
Aorist, formed after analogy of liquid verbs, A 40, Z 505.

Aorist, formed with tense-sign σ from liquid stem, A 136.
Aorist, of mixed formation, Γ 103, 120, 250, Z 53.
Aorist, Gnostic, A 218, Γ 4, 33, Δ 75, 143, 160, 279, 455, E 92, 139, 523, 599, 902.
Aorist, reduplicated 2d, A 100, 256, 590, Γ 86, 355, Δ 127, 293, 397, E 69, 504, Z 12, 50.
Aorist, syncopated 2d, Δ 449, 519.
Aorist, of entrance into state, A 330, 331, Γ 259, 398, E 422, Z 484.
Aorist, of single act, A 118, 199, Γ 98.
Aorist, sometimes translated by perfect, A 158, 207, Δ 246, 248.
Apocope, A 305, 593, 606, B 160, 426, 549, Δ 11, Z 201.
Apodosis omitted, A 232.
Aposiopesis, A 136, 580.
Apposition, of part(s) with whole, A 150, 362, B 171, 259, 452, Γ 35, 88, 338, Δ 350, 461, Z 117.
Apposition, of whole with part(s), Γ 211, Z 149.
Article, as demonstrative pronoun, A 9, 73, 125, 340, 382, 493.
Article, as relative pronoun, A 36, 125, 336.
Article, frequently wanting, A 53, 214.

GENERAL INDEX.

317

Assertion, with different degrees of positiveness, A 137, 175, 205, 262, B 229.
Assimilation, in verbs in -*dw*, A 31, 104, B 92, 337, Δ 1, 9, Z 201.
Assimilation, of consonants, A 593, 606, B 160, 426, 549.
Asyndeton, Γ 250, E 746.
Attraction, A 260, Γ 124.
Attraction, inverse, Z 396.
Attraction, by predicate noun, A 239, B 5, 73.
Augment, omitted, A 4, 54.

Bow, stringing of, described, Δ 112.

Chief arms himself, B 42-46, Γ 330.
Chief fights not *in*, but *near* chariot, E 108.
Chief holds two spears, Γ 18, 338, 380, E 495.
Commander-in-chief's portion of spoil, A 167.
Cloud-gates, separate *ἀήρ* and *αἰθήρ*, E 751.
Comparative, absolute. See Absolute comparative.
Comparative, from noun-stem, A 325.
Comparison, abridged, A 163, Γ 238.
Condition, general. See General condition.
Condition, posterior, A 67, 207, 408, Z 96.
Constructio praegnans, A 6, 197, Γ 113, 405, E 514.
Conventional verse, Γ 95, E 84.
Conventional word or phrase, A 202, 212, 297, B 78, Z 171.
Conventional or habitual epithet. See Epithet.
Courtesy, Z 176.

Dative of advantage after word of ruling, A 71, 180, 231.
Dative of adv. (or disadv.), instead of gen., A 67, 161, 342.

Dative limiting verb, instead of gen. limiting noun, A 188, 200, Γ 195, 348, Δ 24, 219, 331.
Dative of place without preposition, A 24, 107, 132, 482, B 210, Γ 10, Δ 302, 443, E 78.
Deformity, physical and moral associated, B 216.
Demonstrative use of article. See Article.
Demonstrative instead of relative in second of two coordinate clauses, A 79, 95, 162.
Dodona, near modern Jannina, B 750.
Dog despised, A 159, 225.

Elision, forborne because of orig. initial consonant, A 230, 275, 515, B 292, Γ 1.
Elision, permitted when impossible in prose, A 117, 283.
Elision, with loss of accent, A 210.
Elision, with recession of accent to preceding syllable, A 107.
Enallagé (change of order of words), E 554.
Epanalepsis, B 671.
Epithets, habitual or conventional, A 308, 316, B 164, E 375.
Euphemism, A 576, E 567, 574.

Fillets, what and how worn, A 14.
Final clause, instead of infinitive, A 133, Δ 465, E 690, Z 361.
Five grades of positiveness in assertion. See Assertion.
Flesh of victims, slain in ratifying oath, not eaten, Γ 310.
Fulness of expression (Parallelism), A 57, 88, 513, B 276, 352, Γ 2, 101, Δ 170, E 267, 527, 665.
Future-perfect, as more emphatic future, A 139.

General condition, of present time, A 510, B 228, 294, 475, Γ 279, E 524.

- General condition, of past time, B 188, 198, Γ 216.
 Genitive, after superlative, A 505.
 Genitive, of agent with verbs equivalent to passives, A 242, Δ 498, Z 73.
 Genitive, quasi-partitive, E 6, 222, 289, Z 2.
 Genitive, with adverbs of place, A 230, 500, Γ 341, 416, 424, E 849.
 Gnostic aorist. See aorist.
 Gods, cheered by savor of sacrifice, A 66.
 Grasshoppers, old men's voices compared with chirping of, Γ 151.
 Habitual epithets. See Epithets.
 Hendiadys. See Fulness of expression.
 Heralds, under protection of Zeus, A 334.
 Hiatus, apparent, A 4, 409, 532, B 38, 154, 164, E 4.
 Hysteron-proteron, A 251.
 Imperfect, of attempted action, Δ 378, E 318, Z 162.
 Infinitive, as imperative, A 20, 582, E 606, Z 150.
 Infinitive of purpose (with associated idea of result), A 5, 347, 443, B 107, 477, Δ 511, E 366, Z 228, 463.
 Invocation of Gods, B 412, Γ 276.
 Iterative forms, A 490, B 189, Γ 217.
 Ivory, stained a red color, Δ 141.
 King, his descent from Zeus, A 176.
 King, his divine prerogative, B 103, 205, Z 193.
 Knees, seat of strength, Γ 34, Δ 314, 421, E 176, Z 27.
 Language, of men and of gods, A 403, B 813.
 Lengthening of final short vowel, by *ictus*, A 45, 153, 226, B 39, E 371, Z 240.
 Lengthening of final short vowel, before liquid, A 233, 394, B 239.
 Lengthening of final short vowel, because of orig. initial consonant, A 51, 75, 416, 437, Γ 222, Δ 27, Z 157.
 Libations, how made, A 470-I, Γ 295.
 Litotes, A 220, 278, 536, B 166, 807, Δ 168, 498, E 18, 407, 441, Z 444.
 Long hair, of Greek warriors, B 11, Γ 43.
 Loom, A 31.
 Messages delivered *verbatim*, no *oratio obliqua*, B 60-70.
 Metathesis *quantitatis*, A 1, 138, 193, B 226, Γ 272.
 Metonymy, A 30, B 108, 381, 387, 426, Γ 75, 113, E 326, Z 152.
 Middle voice with meaning of active, A 56, 198, 203.
 Mood-sign of 1st aor., shortened in subjunctive. See Shortening.
 Muse, inspirer of epic song, not known in Homer, as one of nine sisters, A 1.
 Negation, signified by tossing up the head, A 514.
 Nominative for vocative, A 231, E 403, 785.
 Okeanos, A 423, Γ 5.
 Olympus, in Thessaly, home of the gods, A 44, 420.
 Omniscience of gods implied, A 365.
 Onomatopoeia, A 34, 49, B 209, Δ 125.
 Optative, conditional, Γ 299, Δ 542, E 311.
 Optative, in *oratio obliqua*, A 191, B 794, Γ 317.
 Optative, of desire, A 18, 42, B 260, Γ 74, 102, 256, Δ 18, Z 164, 281.
 Optative, potential, A 64, 100, B 250, Γ 52, 235, Δ 93, E 303, 456.
 Oxymoron, Δ 43.

- Palaces of the gods, Hephaistos's work, A 426, Δ 2.
 Parallelism. See Fulness of expression.
 Parasitic letter, A 491, B 130, 328.
 Parataxis, A 5, 10, 29, 228, 259, 326, 453, B 26, 197, 301, Γ 61, E 178, Z 148, 151, 256, 458.
 Paronomasia, A 406, B 325, Z 398.
 Patronymics, A 1, 111, 188, 307, Δ 488.
 Pelasgians, B 843.
 People, hard lot of, A 80.
 Perfects often translated by present, A 37, 173, 221, 278, B 15, 134, E 228, 878.
 Periphrasis, B 387, Γ 105, Δ 386, E 781.
 'Pet-' or 'Nick-name,' A 385.
 Plural, used for singular, A 14, 45, E 97.
 Polysyndeton, Γ 35, 116.
 Possessions of gods, often of gold, A 611, Γ 64, Δ 3.
 Posterior conditions. See Condition, posterior.
 Prayer, attitude in, A 450, Γ 275.
 Prayer, audibly uttered, A 450, Z 304.
 Prayers, in Hom. poems compared, E 115.
 Prepositions as adverbs (their original use), Γ 34, 115, Δ 46, Z 320.
 Present used with adv. of time where the perf. would be used in English, A 553.
 Primitive style and thought. See Simplicity.
 Prolepsis, A 536, B 409, Γ 192, E 85.
 Pygmies, Γ 6.
 Quantity, variation of, in same word, A 14, 21, B 381, Δ 441, E 31.
 Reduplicated form with intensive force, A 600, B 392.
 Rumor, *Διὸς ἄγγελος*, B 93.
 Sacrifice, ritual of, A 458-468, Γ 274, 318.
 Sailors sleep on shore, A 476.
 Shield, devices on, prototypes of modern coats-of-arms, E 182.
 Ship, how managed, A 433-436.
 Shortening of mood-sign in aor. subj. A 141, 444, Γ 409, Δ 352, E 469, 747.
 Shortening of vowel or diphthong in thesis, A 156, Δ 109.
 Simplicity and straightforwardness in Homer, A 91, Δ 405.
 Singular, in collective sense, A 382.
 Spondaic verses, A 11, 74, 157, 216.
 Spondees, effect produced by, A 388, 439.
 Subjunctive, as fut. indic., A 137, 182, Γ 417, Δ 167.
 Subjunctive, conditional, Γ 354.
 Subjunctive, deliberative, A 150, B 2, Δ 15, E 33.
 Subjunctive, final, A 32, B 195, Γ 166, Δ 486, E 233.
 Subjunctive, hortative, A 26, 62, Γ 283, Z 340.
 Sudden death, accomplished by Artemis's arrows, Z 428.
 Superlative, double, A 105, B 57, 220.
 Superlative, from noun theme, B 285.
 Suppliant gesture (touching the chin), A 501.
 Symbolical acts, Γ 274, 300.
 Synzesis, A 1, 15, 131, 277, 340, B 225.
 Three designations of Greeks, H 87.
 Tmesis, A 25, 195, 572, B 39, 160, 549, Δ 77.
 Trumpets not in use before Troy; hence voice important, B 408.
 Types of artistic representation of various deities already developed in time of Hom. Poems, B 479.

Unmixed wine used in solemn libations, B 341, Γ 270.

Veil, worn by women in presence of men, Γ 141.

Warfare, its character, A 367, Δ 162.

Washing, after plague, A 313.

Water-carrying, women's work, Z 457.

Wealth, in cattle, A 154, B 449.

Weaving in Homer. See Loom.

Weaving and spinning, women's work, Z 490.

'Winged' words, A 201.

Women reckoned as slaves, among possessions, Z 426.

Zephyros, not a gentle wind in Homer, B 147, Δ 2.

Zeugma, Γ 73, 79, 327, Δ 133, E 356, 654.

Zeus, his supremacy, Γ 308.

Zeus, dwells on mountain tops, Γ 276.

GREEK INDEX.

ἀγειν, with ἐκατόμβην, A 99, 431.

ἀγγελίης = ἄγγελος, Γ 206.

ἀλκή, Γ 45, Δ 245.

ἄμαθος and ψάμαθος, E 587.

ἀμβρόσιος, B 19.

ἀμείβομαι, with dat. or without dat. ἔπεσι, translated 'answer,' A 121.

ἀμύμων, of externals alone, A 92, E 9.

ἀμφιγυήεις, A 607.

ἀμφικύπελλον, A 584, Z 220.

ἄντυξ, E 262, 727.

ἄρα, A 46, 56, 236, 330, B 38, 419, Γ 374.

αὐτάρ (ἀτάρ), A 50, 166, Γ 118.

αὐτός, almost always emphatic, A 4, 47, 112, 270, 338, Γ 66, Δ 237, 287, E 396.

αὐτως, A 133, 520, Z 400.

βίος and βίος, A 49.

γίφουραι πολέμοιο, Δ 371.

δαιμόνιος, A 561, B 190, Δ 31, Z 326, 407, 521.

δέ, in ἀποδοσί, A 58, 137, 194, 324.

δή, A 61, 110, 266.

δφι-, A 33, 555, Γ 242.

ἐ prefixed, to facilitate pronunciation, to word orig. beginning with F, A 306, 309, B 22.

ἔειπεν, A 253.

ἔηος, A 393.

εἰ δ' ἄγε, A 302, 524.

εἴ κε, with opt., A 60.

εἶσω, A 71, Δ 460.

ἐπεὶ ἦ, two ways of pronouncing, A 156, 169.

ἔπω, ἔπομαι, A 166, Z 321.

F, words beginning with. See p. xxxiii.

ἦ, ἦ, Γ 46.

θ, verb-formation in, A 219, Γ 231, E 147.

ἱερός, A 366.

ἰον, ἰός, ἰος, Δ 94, Z 422.

καί, untranslatable in Engl., A 249, 406.

καλέονται = (nearly) εἰσέ, B 260, E 342.

κε, with subj. in final clause, A 32.

κελεύω, with dat. of person, B 50, Γ 259, Δ 428, Z 324.

κήρ and κήρ, A 228.

κράτος and κράτος, A 530.

μέλαν ὕδωρ, B 825.

μέν = μήν, A 77, 163, 267, 273, B 203.

μετά with dat. = ἐν with dat., A 252, 516, E 344.

μετά, with acc., 'after,' A 222, Δ 70, 292, E 21.

μιν = αὐτό, A 237, Z 221.

μήτηρ (also ζῶμα and ζωστήρ), Δ 137, 187, 214, E 857.

ξανθή, epithet of Demeter, E 500.

ὅ = ὅτι, 'because,' 'that,' A 120, 244, 518, E 331.

οἶος, οἶος, οἶός (ὅιος), A 486.

ὅμως, ὁμῶς, A 209.

ὅς, ἡ, ὅν, poss. adj., A 72, 205, 307, Δ 294, E 328, Z 516.

οὐ, apparently used in protasis, Γ 289, Δ 160.

οὐδὲ γὰρ οὐδέ, B 703, E 22, Z 130.

οὔτοι and οὗτοι, A 298.

πᾶς, 'all kinds of,' B 823, E 11, 52.

περ, orig. meaning, A 131, 275, 352, 508, 586, Γ 201.

πόλεμος, 'combat,' A 165.

πορφύρεος, A 482.

πρίν, adv. of time, not conjunction, A 29, 97, Δ 114.

πολίπορος, B 278.

ρα. See ἄρα.

σύν with dat. = ἐν with dat., A 170, B 74.

σφώτερον, A 216.

τε, without connecting force, A 81.

82, 86, 218, 279, B 289, Γ 12.

τις, 'many a one,' B 271, Γ 353.

ὑπό, with dat. of agent, B 714, E 313, Z 453.

-φι, orig. meaning of suffix, A 37.

φίλος, A 20, 98, 345, 447, 491, Z 224.

φρένες, A 103.

ψυχή, meaning in Homer, A 3.

ω and ῶ, A 254, B 372.

ῶς, ῶς, ῶς, A 33, 116, Γ 159.

THE END.

VOCABULARY

TO THE

FIRST SIX BOOKS OF

HOMER'S ILIAD

BY

SAMUEL THURBER

ALLYN AND BACON

Boston and Chicago

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PREFACE.

IN making a vocabulary to six books of the *Iliad* the compiler has aimed to give to young readers of Homer an amount of help that shall commend itself to teachers as judicious. The main object of reading Homer in school is to make the acquaintance of the oldest and greatest of poets in his own original form. Hence it is well to plan for a liberal amount of such reading even in the years of preparatory Greek study, and the learner may wisely be helped at once over difficulties that would otherwise waste his precious time and spoil his pleasure in the story. In the modern way of thinking about classical studies, the habit of long groping in the labyrinth of a large dictionary is no longer deemed a valuable discipline.

This vocabulary seeks to render it possible to the student, without needless difficulty and delay, to find every Homeric form. Hence every such form that differs from the Attic is given in its alphabetical place, as also are such Attic forms as might perplex a beginner. Many passages are cited to illustrate meanings, and some difficult phrases are translated.

The large German special lexicons to the Homeric poems have of course been of constant service to the

compiler. Of such standard works the one to which he owes the most is the *Seiler-Capelle Vollständiges Wörterbuch über die Gedichte des Homeros und der Homeriden*. The great *Lexicon Homericum* of Ebeling has often been appealed to and always trusted as of final authority. Indispensable of course has been the aid of Prendergast's *Concordance* and of Seber's *Index Homericus*. Other lexical helps, chiefly German, have been freely used. To the English translators of the Iliad, and especially to Mr. Walter Leaf, acknowledgment should also be made.

FEBRUARY, 1890.

VOCABULARY.

ABBREVIATIONS.

acc. . . signifies . . .	accusative	interj. . . signifies . . .	interjection
act.	active	intrans.	intransitive
adj.	adjective	masc. or m.	masculine
adv.	adverb	mid.	middle
aor.	aorist	neut. or n.	neuter
Att.	Attic	nom.	nominative
aug.	augment	opt.	optative
comparat.	comparative	part.	participle
conj.	conjunction	pass.	passive
dat.	dative	pers.	person
demonst.	demonstrative	perf.	perfect
du.	dual	plup.	pluperfect
enclit.	enclitic	plur.	plural
fem. or f.	feminine	poss.	possessive
fut.	future	prep.	preposition
gen.	genitive	pres.	present
Hom.	Homer	pron.	pronoun
imperat.	imperative	sing.	singular
imperf.	imperfect	subj.	subjunctive
indecl.	indeclinable	superl.	superlative
ind.	indicative	trans.	transitive
inf.	infinitive	voc.	vocative

The figure 2 immediately following a Greek word signifies that the word is an adjective with the two regular terminations, -ος, -ον: the figure 3 in the same situation indicates an adjective with the three terminations, -ος, -η, -ον.

"Aor. 1" and "aor. 2" signify respectively, *first* and *second aorist*. The figures 1, 2, and 3 following "sing." "dual" and "plur." denote respectively the *first*, *second*, and *third person*.

The books of the Iliad are referred to by the capital letters of the Greek alphabet. Thus, —

A . . . denotes . . .	Book I.	Δ . . . denotes . . .	Book IV.
B	" II.	E	" V.
Γ	" III.	Z	" VI.

VOCABULARY.

ἀ- A. Ἀγαμέμνων

ἀ- in composition: (1) ἀ privative, as in ἀκήδεστοι καὶ ἄφαντοι, Z 60, *uncared for and unseen*; before a vowel usually in the fuller form ἀν-, as in ἀναρχος, *leaderless*; but sometimes even then in the simple form, as in ἀεικής, *unseemly*, (2) ἀ- copulative, as in ἀτάλαντος, of *equal value with*; also in the form ἀ-, as in ἅπας, *all together*. (3) ἀ- prothetic, a mere euphonic prefix, without meaning, as in ἀμέλγω, *to milk*.

ἀ-απτος, 2: *unapproachable, resistless*.

ἀάσχετος, 2, epic form of ἄσχετος, (ἔχω, σchein): *uncontrollable, irresistible*.

Ἀβαντες: *Abantes*, dwellers in Euboea, B 536.

Ἀβαρβαρέη: *Abarbarēa*, a fountain nymph, Z 22.

Ἄβας, -αντος: *Abas*, a Trojan, slain by Diomēdes, E 148.

Ἀβληρος: *Ablērus*, a Trojan, slain by Antilochus, Z 32.

ἀβλής, -ήτος, (βάλλω): *never yet shot, new*, Δ 117.

ἄβλητος, 2, (βάλλω): *unwounded, not hit*, Δ 540.

ἄβληχρός, 3; *powerless, weak, soft*, E 337.

Ἀβυδόθεν: *from Abydos*.

Ἀβυδος: *Abydos*, a town on the Hellespont, B 836.

ἀγα- in composition is an intensive prefix, as in ἀγα-κλυτός, *very famous*.

ἄγαγε, ἀγαγόνθ', ἀγάγω; see ἄγω.

ἀγαθός, 3; *strong, great, wise, good, skilful, valiant*. βοήν ἀγαθός, *loud-voiced*; ἀγαθὰ φρονέων, Z 162, *upright in heart*.

ἀγα-κλειτός, 3: *very famous*.

ἀγα-κλυτός, 2, (κλύω): *very famous*.

ἀγαλλομαι: *exult, rejoice*. ἀγαλλόμενα πτερύγεσσιν, *exulting in their wings*.

ἄγαλμα, -ατος: *a glory, delight, boast*.

ἄγαμαι, aor. ἀγασσάμεθα, ἡγάσσατο: *wonder, wonder at*.

Ἀγαμέμνων, -ονος: *Agamemnon*, son of Atreus and grandson of Pelops; king of Mykēnae; commander-in-chief of the Greek forces at Troy.

ἄ-γαμος, 2; *unmarried*.

ἀγά-ννιφος, 2, (ἀγα-νίφω): *very snowy, snow-clad*.

ἀγανός, 3: *gentle*.

Ἀγαπήνωρ, -ορος: *Agapēnor*, leader of the Arkadians, B 609.

ἀγαπητός, 3, (ἀγαπάω): *beloved, dear*.

ἀγά-ρροος, 2, (ἀγα, ῥέω): *strongly flowing*.

Ἀγασθένης: *Agasthenes*, king in Elis, B 264.

ἀγασσάμεθα, see ἀγαμαι.

ἀγανός, 3, (ἀγαμαι): *admirable, lordly, proud*.

ἀγγελίη, (ἄγγελος): *message*.

ἀγγελίης, (ἄγγελος): *messenger, ambassador*. ἦλυθε σεῦ ἕνεκ' ἀγγελίης, Γ 206, *came as ambassador on your account*; ἀγγελίην ἐπὶ Τυδῇ στείλαν, Δ 384, *appointed Tydeus ambassador*.

ἄγγελος, m. and f.: *messenger, ambassador*.

ἄγγος, plur. ἄγγεα: *pail, vessel for milk*.

ἄγε, ἄγετε, properly imperat. sing. and plur. of ἄγω, but used as interjections: *come! come on! well!* Sometimes strengthened, ἀλλ' ἄγε, ἄγε δῆ. Often used with the imperative without regard to its number, as in ἀλλ' ἄγε μίμνετε, B 331. ἀλλ' ἄγετ' αἶ κέν πως θωρήξομεν, B 72, *so come, let us arm if we may*.

ἀγείρω, pres. imperat. ἀγειρόντων; aor. ἤγειρα and ἄγειρα, part. ἀγείρας; pluperf. mid. and pass. ἀγηγέρατο (Δ 211); aor. 2 mid.

ἀγέροντο, part. ἀγρόμενος, ἀγρομένησι, ἀγρομένοισι; aor. pass. ἀγέρθη: *assemble, collect*; in mid. *come together*. θυμός ἐνὶ στήθεσσιν ἀγέρθη, Δ 152, *his spirit was gathered in his breast*.

ἀγελείη: *collector of booty*, epithet of Minerva.

ἀγέληφι, epic dat. of ἀγέλη, herd: *in the herd*.

ἀγέμεν, see ἄγω.

ἄγεν, aor. pass. plur. 3 of ἄγνυμι.

ἀγέραςτος, 2, (γέρας): *not honored with a prize, unrewarded*.

ἀγέρθη, ἀγέροντο; see ἀγείρω.

ἀγέρωχος, 2: *proud, lordly*.

ἄγη, epic aor. pass. sing. 3 of ἄγνυμι.

ἀγηγέραθ', plup. mid. plur. 3 of ἀγείρω.

ἀγήνωρ, -ορος, (ἀγα-, ἀνῆρ): *very manly, bold*; in a bad sense, B 276, *insolent*.

Ἀγήνωρ: *Agenor*, a valiant Trojan, son of Antenor, Δ 467.

ἀγήραςος, 2, (γῆρας): *not growing old, eternal*.

ἀγητός, (ἀγαμαι): *admirable*.

Ἀγκαῖος: *Ankaios*, leader of the Arkadians, B 609.

ἀγκάς, adv.: E 371, *in her arms*.

ἀγκλίνας, aor. part. for ἀνακλίνας, from ἀνακλίνω: Δ 113, ποτὶ γαίῃ ἀγκλίνας, *resting it on the ground*.

ἀγκυλο-μήτης, -τω: *crooked-counseling*, epithet of Kronos.

ἀγκυλος, 3: *bent, curved*.

ἀγκυλό-τοφος, 2: *with curving bow*

ἀγκών, -ῶνος: *elbow*.

Ἀγλαΐη: *Aglaia*, mother of Nireus, B 692.

ἀγλαΐηφι, epic dat. of ἀγλαΐη, beauty, splendor. ἀγλαΐηφι πεποιθώς, *trusting in his beauty*.

ἀγλαός, 3, (ἀγάλλομαι): *bright, splendid, glorious*.

ἀγνοιέω, epic form of ἀγνοέω; aor. ἤγνοιῃσε: *not to know, to fail to know*.

ἄγνυμι, (stem Fay), aor. subj. ἄξῃ, imperat. ἄξον, part. dual ἄξαντε; aor. pass. sing. 3 ἄγη, plur. 3 ἄγεν: *to break*. ἄξον ἔγχος, *break the spear*; ἄγη ξίφος, *the sword broke*.

ἄ-γονος, 2: *unborn*.

ἀγοράομαι, pres. plur. 2 ἀγοράασθε, imperf. plur. 3 ἡγορόωντο, aor. sing. 3 ἀγορήσατο: *to sit in assembly, to deliberate, to speak*.

ἀγορεύω, inf. ἀγορεύειν and ἀγορευέμεν, imperf. ἀγόρευον, imperat. ἀγόρευε: *to speak, to tell, to declare, to talk, to make harangue*. ἀγορὰς ἀγόρευον, *they were holding assembly*; κετομέων ἀγορεύεις, *talkest tauntingly*; μή τι φόβουδε ἀγόρευ', *counsel me not to flight*.

ἀγορή, (ἀγείρω): *assembly of the people; counsel, deliberation; speech, harangue*.

ἀγορή-θεν, adv.: *from the assembly*.

ἀγορήν-δε, adv.: *to the assembly*.

ἀγορητής: *speaker, orator*.

ἀγός, (ἄγω): *leader, captain*.

ἄγρει, properly an imperat. from

ἀγρέω, used, like ἄγε, as an interjection; *come! quick!*

ἄγριος, 3, (ἀγρός): *wild, violent, furious*.

ἀγρόμενος, ἀγρομένησι, ἀγρομένοισι; see ἀγείρω.

ἀγρός: *field, country*.

ἀγρότερος, 3: *wild*.

ἀγυιά, (ἄγω): *street, highway*.

ἄγχε, imperf. of ἄγχω.

ἄγχι, adv.: *near*.

ἀγχιάλος, 2, (ἄγχι, ἄλς): *lying near the sea*.

Ἀγχιάλος: *Anchiālos*, a Greek, slain by Hektor, E 609.

ἀγχι-μαχητής: *fighting hand to hand*.

ἀγχι-μόλος, 2, in neut. used as adv.: *close*.

Ἀγχίστης: *Anchises*, father of Aineias by Aphrodite, B 819.

ἄγχιστα, neut. plur. of ἄγχιστος, superl. from ἄγχι: *very close, very near*.

ἀγχιστίνος, 3: *huddling together*.

ἀγχοῦ, adv.: *near*.

ἄγχω, imperf. ἄγχε: *choke, strangle*.

ᾄγω, imperf. with and without aug.

ᾄγον, ᾄγον, mid. ᾄγετο; imperat.

mid. sing. 3 ἀγέσθω; inf. act.

ἀγέμεν; fut. ἄξω; aor. 1 imperat., formed as if from fut.,

ἄξετε; aor. 2 with and without aug.

ᾄγαγον, ᾄγαγον, subj.

ἀγάγω, part. du. ἀγαγόνθ': *to lead, to lead hither, to lead*

away, to drive away (as plunder), take captive, bear, bring.

ἀ-δαήμων, 2: *unskilled*.

ἀ-δάκρυτος, 2, (δακρύω): *tearless*.

ἄδδην, adv.: *enough*. ἔδμεναι ἄδδην, *to eat their fill*.
 ἀδεῖν, aor. 2 inf. of ἀνδάνω.
 ἀδελφεός and ἀδελφεός: *brother*.
 ἀδινός, 3: *thronging, crowding*.
 Ἀδμητος: *Admētos*, king of Phera in Thessaly, husband of Alkestis, and father of Eumēlos, B 713.
 Ἀδρήστεια: *Adresteia*, a town in Asia Minor, on the Propontis.
 Ἀδρηστίνη: *daughter of Adrastos*, Aigialeia, E 412.
 Ἀδρηστος: *Adrastos*; (1) king of Argos and Sikyon, B 572; (2) an ally of the Trojans from Adrasteia, B 830; (3) a Trojan slain by Agamemnon, Z 37.
 ἄ-δυτον, (δύω): a place not to be trodden, a sanctuary.
 ἀεθλεύω: *to contend in feats of strength*.
 ἀεθλος: *battle, struggle*.
 αἰδω: *to sing*.
 ἀ-εικής, -ές, (ἀ-, εἰκός): *unseemly, shameful, loathsome*.
 αἶρω, aor. mid. part. ἀειραμένη; plup. mid. and pass. ἄωρτο: *to lift up, to raise, to bring; in mid. to rise*. τῶν ἐν ἀειραμένη, Z 293, *taking up one of these*; μάχαιρα ἄωρτο, Γ 272, *the knife hung, i. e. had been put*.
 ἀ-εκαζόμενος, 3: *reluctant*; strengthened by πολλά, Z 458.
 ἀ-έκων, -ουσα, -ον: *unwilling, reluctant*. οὐκ ἀέκοντε, E 366, *nothing loath*.
 ἄελλα, (ἄημι): *violent wind, storm*.

ἀελλής, -ές: *thick, thickly gathering*.
 ἀέντες, part. pres. of ἄημι.
 ἀέξω: *to increase*.
 ἀερσίπος, -οδος, (ἀείρω, πούς): *high-stepping*.
 Ἀξείδης: *son of Azeus*, Aktor, B 513.
 ἀ-ξηχής, -ές, the neut. used as adv.: *unceasingly*.
 ἄξομαι: *to dry up, to grow dry*.
 ἄξομαι, imperat. ἄξο: *to respect, to reverence, to stand in awe of*.
 ἄημι, part. plur. ἀέντες: *to blow*.
 ἄηρ, f.; gen. ἡέρος, dat. ἡέρι, acc. ἡέρα: *the lower air, mist, darkness*.
 ἀήσυλος, 2: *impious, iniquitous*.
 ἀθάνατος, 2 and 3: *undying, immortal, imperishable*. ἀθάνατοι, *the immortals, the gods*, Δ 394.
 ἀ-θερίζω: *to despise, to make light of*.
 ἀ-θέσ-φατος: *unspeakably great or sudden, immense*.
 Ἀθῆναι, -άων, and -έων: *Athens, capital of Attika*.
 Ἀθηναῖοι: *Athenians*.
 Ἀθήνη and Ἀθηναίη, -ης: *Athene, goddess of wisdom, daughter of Zeus, Minerva*. She represents wisdom combined with power, and she presides over enterprises that require deliberation and courage. She is the tutelary deity of cities in peace, and presides over the useful arts. She also protects cities in war against foreign enemies, and so comes to be

regarded as the goddess of war, who directs battles, and guards especially those heroes who, in war, unite discretion with valor, like Odysseus. Common epithets of Athene in Hom. are κούρη Διός, Παλλάς, γλαυκῶπις, ἐρυσίπτολις, ἀγελείη.
 ἀ-θρόος, 3: *together, in concert*.
 αἰ, conjunc. equivalent to Att. εἰ, always used in Hom. with κέ or with γάρ. αἰ κε, (equiv. to Att. ἐάν): *whether, if perchance*, as in A 207, Δ 249. αἰ γάρ with opt. expresses a wish; αἰ γάρ οὕτως εἴη, Δ 189, *may it be so*; αἰ γάρ μοι εἶεν, B 371, *would that I had*.
 αἶα: *land, country, the earth*; πατρίς αἶα, *father-land*.
 Αἶας, -αντος: *Aias, Ajax*. (1) the lesser Aias, son of Oileus, leader of the Lokrians, B 527. (2) son of Telamon, and the most valiant of the Greeks after Achilles, B 768.
 Αἰγαίον, -ωνος: *Aigaion*, a hundred-armed giant of the sea, so called by men, but by the gods, Βριάρεως, A 404.
 αἰγανή: *hunting-spear, javelin*.
 Αἰγείδης: *son of Aigeus*, Theseus.
 αἰγίος 3, (αἶξ): *made of goat-skin*.
 αἰγίρος: *poplar-tree*.
 Αἰγιάλεια: *Aigialeia*, daughter of Adrestos and wife of Diomedes, E 412.
 αἰγιαλός: *beach, sea-shore*.
 Αἰγιαλός: *Aigialos*; (1) ancient name of Achaia, B 575; (2) a

town of the Enēti in Paphlagonia, B 855.
 Αἰγίλιψ, -ιπος: *Aigilips*, a place in Ithaka, B 633.
 Αἰγίνα: *Aigina*, an island in the Saronic Gulf, B 562.
 Αἰγιον: *Aigion*, a town in Achaia, B 574.
 αἰγίοχος, (ἔχω): *aegis-bearing*, epithet of Zeus.
 αἰγίς, -ίδος: *aegis*, the shield of Zeus, emblem of divine protection. Borne by Athene, B 446. Described, B 446 and E 738.
 αἰγλή: *splendor, gleam*.
 αἰγλήεις, -εσσα, -εν: *glittering, shining*.
 αἰδέομαι and αἰδομαι, aor. pass. part. αἰδεσθείς, pres. mid. part. dual αἰδομένω: *to stand in awe of, to be abashed before, to respect, to honor, to reverence*. Used absolutely E 531, αἰδομένων ἀνδρῶν, *of men that shun dishonor*.
 ἀ-ἰδηλος, 2, (ἀ-, ἴδω): *making unseen, destructive, ruinous*.
 Ἀΐδης, gen. Ἀΐδᾶο Ἀΐδεω Ἀΐδος, dat. Ἀΐδι and (from nom. Ἀΐδωνεύς) Ἀΐδωνῆι, (ἀ-, ἴδω): *Hades*, the unseen one, Pluto, son of Kronos and Rhea, brother of Zeus, ruler of the dead in the lower world. The gen. is used with ellipsis of δῶμα or δόμος, as Ἀΐδος εἴσω, *within the house of Hades*.
 αἰδοῖος, 3, (αἰδώς): *reverend, honorable, chaste*.

αἶδομαι; see αἰδέομαι.

Ἄιδος, Ἄιδι; see Ἄιδης.

ἄ-ιδρις, -ιος, -εῖ, (ἄ-, Fid): ignorant, without understanding.

Ἄιδωνεύς, dat. -ῆι; see Ἄιδης.

αἰδώς, -οὖς, -οῖ, -ῶ: the feeling of shame, sense of honor; a shame.

Αἰδὼς Ἀργεῖοι, *fie upon you, Argives!* B 262, *pudenda*.

αἰεῖ, αἰέν, (αἰεῖ): always, eternally.

θεοὶ αἰέν ἐόντες, *the eternal gods*.

αἰεὶ-γενέτης, -αο, (γίγνομαι): eternal.

αἰέν; see αἰεῖ.

οἰζυρός: strong, vigorous; as subs. in plur., *men, youth*, with the special idea of strength and energy.

αἰθαλόεις, -ισσα, -εν: smoky, sooty.

αἰθε, epic for εἴθε, a particle expressing a wish: *O that, would that*. Used with opt., as in αἰθε τελέσει Ἀγαμέμνων, Δ 178, *O that Agamemnon may fulfil*; and with ὄφελον (ὄφελον), -ες, -ε, followed by an infin., as in αἰθ' ὄφελος ἦσθαι, A 415, *would thou wert sitting*.

αἰθήρ, -ίπος: the upper air, breathed by the gods; and hence, *heaven*. αἰθέρι ναίων, *dwelling in heaven*.

Αἰθῆκες, dat. Αἰθῆκεσσι: the Aithēkes, a people in Thessaly, B 744.

Αἰθίοπες, -ων, acc. Αἰθιοπῆας, as if from nom. Αἰθιοπεύς, (αἰθω): the Ethiopians, remotest of men, pious favorites of the gods. It is impossible to assign them a geographical location.

αἰθόμενος, 3. part of αἰθω: *blazing*.

αἰθουσα, (αἰθω): colonnade.

αἰθοψ, -οπος: bright, gleaming, flashing.

Αἰθρη: Aithre, wife of Aigeus, mother of Theseus, Γ 144.

αἰθων, -ωνος: of metal, gleaming; of horses, spirited, fierce, or perhaps referring to color, sorrel.

αἶμα, -ατος: blood, race.

αἱματόεις, -ισσα, -εν, (αἶμα): bloody.

Αἱμονίδης: Haimon's son, Maion, Δ 394.

αἵμων, ονος: skilled in.

Αἵμων, -ονος: Haimon, a Greek from Pylos, Δ 296.

Αἰνείας, -αο and -είω: Aineias, son of Anchises and Aphrodite, a descendant of Tros. He takes but little part in the fighting, although, next to Hektor, the most valiant of the Trojans.

Αἰνόθεν: from Ainos, a city in Thrace, Δ 520.

αἰνός, 3, equivalent to δεινός: dreadful, dread, fearful; neut. plur. as adv., αἰνὰ τεκοῦσα, A 414, *having brought thee forth to woe*.

αἰνότατος, superl. of αἰνός: most dread.

αἰνυμαι, imperf. sing. 3 αἰνυτο: to take away.

αἰνῶς, adv. (αἰνός): dreadfully, sorely. αἰνῶς αἰδέομαι, *I am dreadfully ashamed*.

αἶξ, αἰγός: goat, ibex. τόξον αἰγός, *a bow of goat's horn*.

αἶξας, αἶξασα, αἶξαντε, aor. part. of αἶσσω.

Αἰολίδης: son of Aiolos, Sisyphos.

αἰολο-θώρηξ, -κος: with gleaming corselet.

αἰολο-μίτρης, -αο: with gleaming tassets, E 707.

αἰολό-πῳλος, 2: having fleet steeds.

αἰόλος, 3: changeful of hue, glancing.

αἰπ-εινός, 3: steep, lofty.

αἰπόλιον: herd of goats.

αἰπόλος: goat-herd.

Αἰπύ: Aipy, a town under Nestor's government, B 592.

αἰπύς, -εία, -ύ: lofty, steep; sheer, utter; αἰπὺν ὄλεθρον, *utter destruction*.

Αἰπύτιος, adj.: of Aipytos.

αἰρέω, imperf. ἤρει; aor. 2 act. ind.

ἔλον, ἔλε εἶλε(ν), ἐλέτην, εἶλομεν, ἔλον, subj. ἔλωμεν, ἔλωσι, opt. ἔλοις ἔλοι, inf. ἐλεῖν, part. ἐλὼν, -οῦσα, -όντος, etc.; aor. 2 mid. ind. ἐλόμην, ἔλετο εἶλετο, ἐλοντο, subj. ἔλωμαι, opt. ἐλοιτο, ἐλοίμεθα, imperat. ἔλεσθε, inf. ἐλέσθαι: to take, to seize, (κόμης, by the hair), to take away, to capture, to overpower, to slay; mid. to take for one's self, to enjoy, to attain.

αἶσα: lot, share, allotted lifetime, fate, what is reasonable and proper; ὑπὲρ αἶσαν, Z 487, *against my fate*; κατ' αἶσαν οὐδ' ὑπὲρ αἶσαν, *in measure and not beyond measure*.

Αἰσηπος: Aisēpos; (1) a river in Mysia, Δ 91; (2) a Trojan, Z 21.

αἰσιμος, 2: right, just, fitting; αἶσιμα παρειπών, *giving sound advice*.

αἶσσω, aor. ἤϊξεν, part. αἶξασα, αἶξαντε; aor. pass. ἤϊχθη, inf. αἶχθῆναι. (Middle and passive forms have the same meaning as the active): to move quickly, to leap, to rush, to dart. βῆ αἶξασα, *she went darting down*; αἶχθῆναι ἐτώσιον, E 854, *to spend itself in vain*; χαῖται αἰσσοῦνται, Z 510, *his mane floats*.

Αἰσυήτης: Aisyētes, B 793.

αἰσυλος, 2, (αἶσα): impious; αἰσυλα ῥέζων, *practising impiety*.

αἰσχιστος, superl. of αἰσχυρός: ugliest.

αἰσχος: taunt, insult, reviling, expression of scorn.

αἰσχυρός, 3, superl. αἰσχιστος: ugly, ill-favored; shameful; scornful, abusive.

αἰσχύνω, (αἰσχος), inf. αἰσχυνέμεν: to put to shame, to dishonor.

αἰτέω, imperf. 3 ἤττει: to ask, ask for, beg.

αἴτιος, 3: guilty, blameworthy; οὔτι μοι αἴτιοί εἰσιν, *I have no cause to complain of them*.

Αἰτωλῖος: Aitolian, Δ 399.

Αἰτωλός: an Aitolian.

αἰχμάξω, fut. αἰχμάσσουσι: to wield the spear.

αἰχμή: properly, spear-point, Δ 461; generally, spear, lance.

αἰχμητά and αἰχμητής: spearman, and, generally, warrior; often as adj., warlike.

αἶψα: quickly, straightway.

αἰών, -ώνος: *life-time, life.*

Ἀκάμας, -αντος: *Akamas*, (1) leader of the Dardanians, slain by Meriones, B 823; (2) leader of the Thracians, slain by Telamonian Aias, B 844.

ἀκάματος, 2: *unwearied.*

ἀκαχίζω, imperat. mid. ἀκαχίζω; perf. mid. part. ἀκαχήμενος and ἀκηχεμένη: *to trouble*; in mid. *to grieve, to be grieved, to sorrow.*

ἀκέομαι, aor. ἡκέσατο: *to heal, to cure.*

ἀκέων, an adv., as in Δ 22; declined like an adj., A 565: *silent.*

ἀ-κήδεστος: *uncared-for.*

ἀκήν, adv.: *silent.*

ἀ-κήριος, 2, (κῆρ): *heartless, cowardly.*

ἀκηχεμένη, see ἀκαχίζω.

ἄκοιτις: *wife.*

ἀκοντίζω, (ἄκων), aor. ἀκόντισε, ἀκοντίσσαντος, *to hurl the javelin*; the name of the weapon often in the dat.

ἄ-κοσμος, 2: *disorderly, unseemly.*

ἀκοστήσας, aor. part. ἀκοστάω: *full-fed.*

ἀκουάζομαι: *to hear*; πρῶτω δαιτὸς ἀκουάζεσθον ἐμεῖο, Δ 343, *ye are the first to hear about the feast from me.*

ἀκούω, inf. ἀκούμεν; aor. ἤκουσεν and ἄκουσε: *to hear, to listen to, hearken to, obey, learn*; ἀκούετο, imperf. mid., *had not heard.*

ἀ-κράαντος, 2: *unaccomplished.*

ἄκρη: *promontory, headland.*

ἄ-κρητος, 2, (κεράννυμι): *unmixed, pure.*

ἄκριτό-μυθος, 2: *reckless of speech, prating.*

ἄ-κριτος, 2: *confused, disorderly, unceasing.*

ἄκριτό-φυλλος, 2: *thickly leaved.*

ἄκρό-κομος, 2: *having hair on the crown, wearing a top-knot.*

ἄκρό-πολος, 2: *lofty.*

ἄκρος, 3, superl. ἀκρότατος: *extreme, highest*; ἄκρην χεῖρα, *the tip of the hand*; ἐπ' ἄκρῳ (ῥυμφῷ), *on the end of the pole*; ἄκρη πόλις = ἀκρόπολις; τύμβῳ ἐπ' ἀκροτάτῳ, *on the top of the tomb.*

ἄκτῃ: *head-land.*

Ἀκτορίων, -ωνος: *of the lineage of Aktor*, B 621.

Ἀκτωρ, -ορος: *Aktor*; (1) father of Eurytos and Kteatos, B 621; (2) son of Azeus, father of Astyoche, B 513.

ἄκωκῇ: *spear-point.*

ἄκων, -οντος: *javelin*; ἔρκος ἀκόντων, *barrier against javelins.*

ἄλαδε, (ἄλς): *to the sea, into the sea.*

ἀλαλητός: *shout, clamor, cry.*

Ἀλαλκομενῆς: *the Alalkomenean*, epithet of Athene, Δ 8 and E 908.

ἀλάσμαι, imperf. ἀλάτο, part. ἀλώμενος: *to wander, to roam.*

ἀλαπαδνός, 3, comparat. -ότερος: *feeble.*

ἀλαπάζω, fut. -ξω: *to vanquish, to destroy.*

Ἀλάστωρ, -ορος: *Alastor*; (1) a Greek, Δ 295; (2) a Lykian, E 677.

ἀλγέω, aor. part. ἀλγήσας: *to suffer pain.*

ἄλγος: *woe, sorrow, pain, anguish.*

ἀλεγεινός, 3: *grievous, painful.*

ἀλεγίζω: *to take thought for, to care for.*

ἀλείνω, imperf. ἀλείνει: *to forbear, to avoid, to shun.*

Ἀλείσιον: *Aleision*, a place in Elis, B 617.

ἀλείτης: *sinner.*

Ἀλέξανδρος: *Alexander*, another name of Paris, and far the more frequent in the Iliad; said to have been given him because as shepherd he defended himself against robbers (ἀλέξω, ἄνθρωπος), Γ 16.

ἀλέξω, inf. ἀλεξέμεν(αι), fut. ἀλεξήσω: *to save, to bring succor, to give aid.*

ἀλέομαι and ἀλεύομαι, aor. mid. ἀλεύατο, ἀλευάμενος: *to avoid, to shun, to escape, to flee.*

ἀληθής, -ές, neut. plur. ἀληθέα: *true.*

Ἀλήιον πεδίων: *the Aleian plain* in Kilikia, Z 201.

ἀλήμεναι, see εἶλω.

ἄλθομαι: *to be healed.*

Ἀλῖαρτος: *Haliartos*, a town in Boiotia, B 503.

ἀ-λῖαστος, 2, (ἀ-, λιάζομαι): *incessant, without respite.*

ἀ-λίγκιος, 2: *like*, (with dat.).

Ἀλιζῶνες: *the Alizōnes*, B 856.

(1) ἄλιος, 3, (ἄλς): *belonging to the sea, dwelling in the sea.*

(2) ἄλιος, 3: *fruitless, vain, useless*; as adv. *in vain.*

Ἄλιος: *Halios*, a Lykian king slain by Odysseus, E 678.

ἄλις, adv.: (1) *in swarms*, B 90; (2) *enough*, E 349.

ἀλίσκομαι, aor. 2 part. ἀλοῦσα, ἀλόντε; serves as pass. to αἰρέω: *to be captured, to be slain.*

Ἀλκανδρος: *Alkandros*, a Lykian, E 678.

ἄλκαρ: *bulwark, defence.*

ἀλκή: *strength, might; safety, protection; courage, valor.*

Ἀλκηστις: *Alkestis*, wife of Admetos, B 715.

ἀλκί, ep. dat. to ἀλκή; ἀλκί πεποιθώς, *trusting in his strength.*

ἄλκιμος, 3: *valiant, bold; strong.*

ἀλλά: *but, yet, however.*

ἄλλη: *to another place, elsewhere.*

ἄλληκτος, 2, (ἀ-, λήγω), neut. as adv.: *unceasingly.*

ἀλλήλων, ἀλλήλοισι, ἀλλήλους: *each other.*

ἄλλοδαπός, 3: *foreign*; noun, *foreigner, stranger.*

ἄλλοθεν: *from another place*; ἄλλοθεν ἄλλος, *one from one place, another from another.*

ἄλλοῖος, 3: *of other sort.*

ἄλλομαι, aor. ἄλτο: *to leap.*

ἄλλοπρόσαλλος, 2: *fickle, a turncoat, a renegade*, applied to Ares.

ἄλλος, -η, -ο: *another*; ἄλλος μὲν, ἄλλος δέ, *the one, the other*; οἱ

ἄλλοι and ἄλλοι, *the rest*; τὰ ἄλλα (*τὰ ἄλλα*), *the rest*; οἱ ἄλλοι *ναίετε, may ye (others) dwell*; ἄλλος δ' ἄλλω ἔρεξε θεῶν, *one sacrificed to one god, another to another*; in πλησίον ἄλλον, Δ 81, the ἄλλον is pleonastic.

ἄλλοτε: *at another time, once upon a time*; ἄλλοτε . . . ἄλλοτε, *now . . . now*.

ἄλλοτριος, 3: *alien, hostile*.

ἄλλως: *otherwise*.

ἄλόντε, ἄλοῦσα; see ἄλσκομαι.

Ἄλοπη and Ἄλος: *Alōpe* and *Alos*, cities under the government of Achilles, B 682.

ἄ-λοχος, (λέχος): *wife*.

ἄλς, ἄλός, *poetical; the (salt) sea*.

ἄλσος: *grove*.

ἄλτο, see ἄλλομαι.

Ἄλύβη: *Alýbe*, a town on the Euxine, "whence is the birth-place of silver," B 857.

ἄλυσκάω: *to shrink, to retreat, to flee*.

ἄλυνω: *to be amazed, distressed*.

Ἄλφειός: *Alphēios*; (1) a river in Arkadia and Elis, B 592; (2) the god of the river, E 545.

Ἄλωεύς, -ῆος: *Alōeus*, son of Poseidon and father of Otos and Ephialtes, E 386.

ἄλωή: *threshing-floor; orchard*.

ἄλόμενος, see ἄλάομαι.

ἄμ for ἀνά before π, E 87: *along, over*.

ἄμα: (1) *adv. at the same time*. (2) *prep. with, together with*.

Ἀμαζόνες: *the Amazons*, a race of warlike women, Γ 189, Z 186.

ἄμαθος: *sand, dust*. [cible.

ἄ-μαιμάκετος, 3: *monstrous, invulnerable*; ἄμαρτάνω, aor. ἄμαρθ' (for ἄμαρτο) and ἡμβροτες: *to miss*.

ἄμαρτῇ, *adv.: at the same time*.

Ἀμαρυγκείδης: *son of Amarynkeus*, Diōres, B 622, Δ 517.

ἄμ-βάλλω, B 436; see ἀναβάλλω.

ἄμ-βατός, 2, (ἀναβαίνω): *easy to scale, that may be scaled*.

ἄμ-βροσίη: *ambrosia*, the food of the gods. E 777, the Simōeis made ambrosia spring up, as grass, for the steeds of Hera.

ἄμ-βρόσιος, 3: *pertaining to the gods, ambrosial, divine*.

ἄμ-βροτος, 2, (ἄ-, βροτός): *immortal, divine*.

ἄ-μέγαρτος, 2, (μεγαίρω): *dreadful, severe*.

ἄ-μειβω, imperf. ἄμειβε, ἡμείβετο; aor. ἄμείψατο: *act. to exchange*; Z 235, τεύχεα χρύσεια χαλκείων πρὸς Διομήδεα ἄμειβε, *made exchange with Diomedes of golden arms for bronze*; mid. *to answer, to respond*; A 604, ἄμειβόμεναι ὅπῃ καλῇ, *alternating with beautiful voice*.

ἄμείνων, -ον, gen. -ονος, comparat. of ἀγαθός: *of persons, better, more valiant*; *of things, better, preferable*.

ἄ-μέλω: *to milk*; δῖες ἀμελγόμεναι γάλα, Δ 434, *sheep yielding milk*.

ἀμνηνός, 3, (μένος): *powerless, feeble*.

ἀ-μετρο-επής, -ές: *immoderate in words, prating*.

ἄμμε, acc., and ἄμμι, dat., plur. of ἐγώ: *us, to us*.

ἄ-μορος, 2, (μέρος): *hapless, wretched*.

ἄμός, 3, epic for ἡμέτερος: *our*.

ἄμοτον, *adv.: insatiably, unceasingly*.

ἄμ-πείραντες, see ἀναπείρω.

ἄμπελόεις, -εσσα, -εν: *rich in vines*.

ἄμ-πεπαλόν, see ἀναπάλλω.

ἄμπνύνθη, aor. pass. of ἀναπνέω: *breathed again*.

Ἀμυδών, -ῶνος: *Amýdon*, a city in Paionia, B 849.

Αμύκλαι, -ῶν: *Amýklai*, a city in Lakonia, B 584.

ἄ-μύμων, -ονος: *blameless, noble*.

ἄμύνω, inf. ἀμυνέμεναι; aor. ἄμυνεν, imperat. ἄμυνον, inf. ἀμύναι: *to ward off, usually with dat. of person defended, but with gen. Δ 11; to guard, to defend, with dat. of person*.

ἄμύσσω, fut. ἀμύξω: *to gnaw*.

ἄμφεποτάτο, see ἀμφιποτάομαι.

ἄμφέχυτο, see ἀμφιχέω.

ἄμφ-ηρεφής, -ές, (ἐρέφω): *on both sides covered, well covered*.

ἀμφί, *adv. as in Δ 328, and prep. with 3 cases: around, round about, on both sides; for, on account of, about, upon, along, by*.

Ἀμφί properly signifies, at two opposite points of the enclosing space, while περί denotes continuous environment. B 305, the two are used together, — *round about*. ἀμφ' ὀβελόισιν

ἔπειραν (κρέα), A 465, *they pierced the flesh with the spits through and through, i. e. so that the spits projected on either hand*. The radical meaning of ἀμφί is less obvious in ἀμφ' ἄλα ἔλσαι Ἀχαιοῦς, A 409, *crowd the Greeks about the sea*.

ἀμφι-αχυῖα, perf. part. of ἀμφιάχω, with meaning of pres.: *screaming about (him)*.

ἀμφι-βαίνω, perf. ἀμφιβέβηκας, -ε: *to go around*; σὲ πόνος φρένας ἀμφιβέβηκεν, Z 355, *trouble hath encompassed thy heart*. ὅς Χρύσην ἀμφιβέβηκας, A 37, *who (hast gone about) protectest Chryse*.

ἀμφί-βασις, (ἀμφιβαίνω): *defence*.

ἀμφί-βροτος, 3: *encompassing the man, man-protecting*.

Ἀμφιγένεια: *Amphigeneia*, a city of Nestor's in Elis, B 593.

ἀμφιγυῖεις, (γυῖον): *strong-armed*, always epithet of Hephaistos, A 607.

ἀμφιδέδηκε, perf. of ἀμφι-δαίω: *is kindled about*.

ἀμφι-δρυφής: *lacerated on both sides, with torn face*; said of a woman who has mutilated her cheeks in grief at the death of her husband.

ἀμφι-έλισσα: *curved on both sides*, epithet of ships.

ἀμφι-έπω: *to be engaged about, to tend upon, to marshal*.

ἀμφι-καλύπτω, aor. ἀμφεκάλυψε: *to conceal, to cover, to enwrap*.

ἀμφι-κύπελλον δέπας: *a double cup*; probably double in the sense of

being a cup both above and below; perhaps, *two-handled*.
 ἀμφι-μάχομαι: *to fight about*.
 Ἀμφίμαχος: *Amphimachos*; (1) leader of the Epeians, B 620; (2) son of Nomion, slain by Achilles, B 870.
 ἀμφι-μελας, -αινα: *black all about, dark, gloomy*.
 ἀμφι-νέμομαι: *to dwell about, to inhabit*.
 Ἀμφίλος: *Amphilos*; (1) a Trojan leader, B 830; (2) a Trojan ally, E 612.
 ἀμφι-πένομαι: *to be busied about, to attend to*.
 ἀμφι-πολος, (πέλω): *handmaiden*, in rank generally distinct from δμῶς, a slave, and corresponding to the masc. θεράπων.
 ἀμφι-ποτάομαι, imperf. ἀμφεποτάτο: *to flutter about*.
 ἀμφίς, adv., and prep. with three cases; as prep. usually following its case: *about, on both sides, apart*. ὀλίγη ἦν ἀμφίς ἄρουρα, Γ 115, *there was a little ground on each side, i. e. of each single suit of armor, or between two adjacent ones*. ἀμφίς φράζεσθαι, *to plan apart, or to be divided in counsel*.
 Ἀμφιτρώων, -ωνος: *Amphitryon*, son of Alkaios, grandson of Perseus, husband of Alkmene, and father of Iphikles and foster-father of Herakles. παῖς Ἀμφιτρώωνος, Herakles.
 ἀμφι-φαλος, 2: *two-crested*.
 ἀμφι-χέομαι, aor. 2 sing. 3 ἀμφέ-

χυτο: *to pour, shed itself about*; B 41, rang in his ears.
 ἀμφότερος, 3: *both*; neut. sing. as adv.: *both*. Used in both dual and plural. ἀμφοτέρησιν, E 416, supply χερσί.
 ἀμφοτέρωθεν: *on both sides*.
 ἀμφω, nom. and acc.: *both*.
 (1) ἄν, a postpositive modal particle, in use and meaning nearly identical with κέ(ν). Ἄν and κέ show that the predicate of the sentence is not affirmed absolutely, but is conceived as dependent on conditions. Hence they cannot be used with the ind. pres. or perf. Their meaning is usually best rendered in Eng. by means of the modal auxiliaries, *may, can, might, could, should, would*; and, in connection with relatives, by the suffix, *-ever*.
 The following are typical instances of the use of ἄν:—
 (1) with the indic. imperf. and aor. in the conclusion of a condition expressed or implied, and with the fut.: ἦ τ' ἄν πολὺ κέρδιον ἦεν, E 201, *it would surely be far better*; οὐκ ἄν ὑπεξέφυγε ῥέεθρα, Θ 369, *he would not have escaped the streams*; οὐκ ἄν ἐγὼ μυθήσομαι, B 488, *I could not tell*.
 (2) with the subj.:—in condition, εἰ δ' ἄν οὐκ ἐθέλωσιν, Γ 288, *if they will not*; in principal sentence, τάχ' ἄν ποτε θυμὸν ὀλέσση, A 205, *he shall*

soon lose his life; in final clause, ὥς ἄν τιμὴν ἄρῃαι, Π 84, *that thou mayest win honor*; in general relative, ὅτ' ἄν τοι ὑπέχθωνται, Δ 53, *whenever they become hateful to thee*.
 (3) with the opt:—in condition, εἴπερ ἄν Μοῦσαι αἰδοίεν, B 597, *even if the muses were to sing*; in principal sentence, ἦ γὰρ ἄν λωβήσαιο, A 272, *else wouldst thou surely have insulted*; κείνοισι δ' ἄν οὐ τις μαχέοιτο, A 271, *with them would no one fight*.
 (2) ἄν, a shortened form of ἀνά. In Γ 268 the verb must be supplied from ὤρνυτο, *up rose*.
 ἀνά, adv., and prep. with three cases: *up, up along, upon, up to, on, thereon, through, in*. When ἀνά is shortened by dropping its final α, the ν is assimilated to the following mute, as in ἄμ πεδίον, E 87. In Z 231 ἄνα (with retracted accent) stands for an imperat., *up!*
 In composition it often means, *again, back*.
 (1) ἄνα; see ἀνά.
 (2) ἄνα, voc. of ἄναξ: *O king*. Only in Zeῦ ἄνα, *O king Zeus!*
 ἀνα-βαίνω, aor. 2 ἀνέβη, ἀναβάς: *to go up, to mount, to embark, to arise*.
 ἀνα-βάλλω, epic ἀμβάλλω: *to delay, to postpone, to put off*.
 ἀνά-βλησις, (ἀναβάλλω): *a putting off*.

ἀναγκαίη and ἀνάγκη: *necessity, constraint*. τίς τοι ἀνάγκη, *why must thou?*
 ἀνα-γνάμπω: aor. pass. ἀνεγνάμφθῃ: *to bend back*.
 ἀν-άγω, imperf. ἀνήγεσ, ἀνάγοντο; aor. 2 ἀνήγαγεν: *to conduct over the sea, to bring back*; in mid. *to set sail*.
 ἀνα-δέχομαι, aor. ἀνεδέξατο: *to receive, to catch*.
 ἀνα-δύομαι, aor. 2 act. ἀνέδν, mid. ἀνεδύσετο: *to rise from, to emerge from*.
 ἀνα-ερχομένης, see ἀνέρχομαι.
 ἀνα-θηλέω, fut. -ήσω: *to grow green again*.
 ἀν-αιδείη: *shamelessness*.
 ἀν-αιδής, -ής, (αἰδέομαι): *shameless, pitiless*.
 ἀν-αίμων, -ονος, (αἷμα): *bloodless*.
 ἀν-αιρέω, aor. 2 ἀνελών, ἀνέλοντο: *to take up, to pick up*; in mid. *to take to one's self* (the barley-meal, in sacrificing).
 ἀν-αίσσω, aor. ἀνήξα, ἀναΐξας: *to spring up, to rise up*.
 ἀνα-κλίνω, aor. part. ἀγκλίνας, inf. ἀνακλίνειν: *to rest* (the bow on the ground); *to push back, to throw open* (as doors from within).
 ἀν-ακοντίζω: *to spurt up*, E 113.
 ἀν-αλκείη, (ἀλκή): *powerlessness, weakness*. Z 74, used in plur., *overcome by their weakness*.
 ἀν-αλκίς, -ιδος, (ἀλκή): *feeble, cowardly*.
 ἀνα-νεύω: *to nod in refusal, to refuse to hear*.

ἀναξ, -ακτος, voc. ἀνα only in Ζεῦ ἀνα: *protector, ruler, lord, king*. Applied both to gods and men; especially to Agamemnon, — ἀναξ ἀνδρῶν Ἀγαμέμνων.
ἀνα-πάλλω, aor. 2 part. ἀμπεπαλόν: *to poise (for a stroke), to swing backward*.
ἀνα-πείρω, aor. part. ἀμπίρας: *to spit, to pierce with spits*.
ἀνα-πίμπλημι, aor. subj. ἀναπλήσης: *to fill up*.
ἀν-άποινον, adv.: *without ransom*.
ἀν-αρχος, 2: *leaderless*.
ἀνάσσω, (ἀναξ), inf. ἀνασσέμεν: *to be king, lord, ruler over*; with gen. A 38, dat. A 231, absolutely A 252.
ἀναστάς, aor. 2 part. and ἀναστήσειεν, aor. 1 opt. of ἀνίστημι.
ἀνασχέιν, ἀνάσχειο, ἀνασχέσθαι, ἀνασχόμενος, ἀνασχών, aor. 2 forms of ἀνέχω.
ἀνα-τέλλω, aor. ἀνέτειλε: *to cause to spring up*, E 777.
ἀνα-τρέπω, aor. 2 ἀνείραπετο: in mid. *to fall over, to fall backwards*.
ἀνα-φαίνω: *to cause to appear, to declare*.
ἀνα-χάζομαι: *to shrink back, to give ground*.
ἀνα-χωρέω, imperat. 3d pers. ἀναχωρείτω: *to draw back, to retreat*.
ἀνα-ψύχω: *to cool (a wound)*.
ἀνδάνω, imperf. ἤνδανε, aor. 2 ἀδεῖν: *to please*.
Ἀνδραίμων, -ονος: *Andraimon*, father of Thoas, B 638.

ἀνδρεΐφόντης, (ἀνὴρ, φόνος): *man-slaying*.
ἀνδρεσσι, dat. plur. of ἀνὴρ.
ἀνδρο-κτασίη, (κτείνω): *the slaying of men*.
Ἀνδρομάχη: *Andromache*, daughter of Eetion and wife of Hector, Z 395; one of the noblest women and a most faithful wife, Z 414.
ἀνδρο-φόνος, 2: *man-slaying*.
ἀνέβη, aor. 2 of ἀναβαίνω.
ἀνεγνάμθη, aor. pass. of ἀναγνάνπτω.
ἀνεδέξατο, aor. of ἀναδέχομαι.
ἀνέδυ and ἀνεδύσετο, aorist forms of ἀναδύομαι.
ἀν-είργω: *to restrain, to check*.
ἀνέηκεν, aor. of ἀνίημι.
ἀν-ειμι, (εἶμι), part. ἀνιών: *to come back*.
ἀν-είρομαι: *to ask, to question*; with two accusatives, Γ 177, — *about which thou askest me*.
ἀν-εκτός, 2, (ἀνέχω): *bearable, to be borne*.
ἀνέλοντο, ἀνελών, aor. forms of ἀναιρέω.
ἄνεμος: *wind*. ἀνέμοιο θύελλα, *a storm of wind, or a storm-wind*. Homer mentions four winds, — Euros, Notos, Zephyros, and Boreas.
ἀνεμώλιος, 2: *empty (as wind), vain, idle, worthless*.
Ἀνεμώιρα: *Anemoeira*, a city in Phokis, near Delphi, B 521.
ἀνέντες, aor. 2 part. of ἀνίημι.
ἀνέξομαι, fut. mid. of ἀνέχω.
ἀνέρες ἀνέρας; see ἀνὴρ.

ἀν-έρχομαι, Δ 392 without elision of α: *to go back again*.
ἀνέστην, ἀνέστη, aor. 2 forms of ἀνίστημι.
ἀνέσχον, ἀνέσχετο, aor. 2 forms of ἀνέχω.
ἀνέτειλε, aor. 1 of ἀνατέλλω.
ἀνείραπετο, aor. 2 mid. of ἀνατρέπω.
ἀνευθ(ε): adv., *afar, far off*; as prep., *far from, without the help of*.
ἀν-έχω, fut. ἀνέξομαι and ἀνσχέσθαι; aor. 2 ἀνέσχον ἀνασχέιν ἀνασχών, mid. ἀνάσχειο ἀνασχέσθαι ἀνασχόμενος: *to lift up, to stretch forth (hands in prayer, weapon or shield in fight); to endure, to bear, (with noun, or noun and part., in acc.) οὐκ ἀνέξομαι σε ἄλγε' ἔχοντα. I shall not suffer thee to have woes; to persevere, to hold out, to endure*.
ἀνεω and ἀνεφ, nom. plur. of an adj. found in no other form, (ἀνεως): *speechless, still, dumb*.
ἀνήγαγεν, aor. 2 of ἀνάγω.
ἀνήη, aor. 2 subj. of ἀνίημι.
ἀνήξα, aor. of ἀναίσσω.
ἀνήκε, aor. of ἀνίημι.
ἀν-ήκεστος, 2, (ἀκέομαι): *incurable, intolerable*.
ἀνὴρ, ἀνέρος ἀνδρός, ἀνέρι ἀνδρί, ἀνέρα ἄνδρα, ἄνερ; ἀνέρε ἄνδρε; ἀνέρες ἄνδρες, ἀνδρῶν, ἀνδράσι ἄνδρεσσι, ἀνέρας ἀνδρας: *man*, with reference to sex, as opposed to woman; with reference to age, as opposed to

youth; with reference to the special qualities of a man, — ἀνέρες ἔστε, *be ye men*; with reference to rank, profession, or nationality, with a determining noun, as βασιλεὺς ἀνὴρ, τέκτων ἀνὴρ (here ἀνὴρ can hardly be translated): *husband; man*, as human being, equivalent to ἄνθρωπος.
ἀνήσει, fut. of ἀνίημι.
Ἀνθεμίδης: *Anthemides*, son of Anthemion, Δ 488.
Ἀνθεμίων, -ωνος: *Anthemion*, father of Simoeisios, a Trojan, Δ 473.
ἀνθεμός (used as fem. B 695), -εσσα, -εν: *flowery*.
ἀνθερών, -ωνος: *the chin*; ἀνθερώνος ἐλεῖν, *to take hold of the chin*, in token of supplication.
Ἀνθηδών, -όνος: *Anthedon*, a city on the coast of Boeotia, B 508.
ἄνθος, -εος: *flower*.
ἄνθρωπος: *human being, man*, as distinguished from gods and brutes.
ἀνιθεῖς, -έντος, aor. pass. part. of ἀνιάω: *disheartened*.
ἀν-ίημι, pres. ind. sing. 2 ἀνιείς, part. fem. ἀνιείσα; fut. ἀνήσει; aor. 1 ἀνῆκεν and ἀνέκεν; aor. 2, subj. ἀνήη, part. ἀνέντες: *to urge, to instigate, to set on; to let go, to leave*.
ἄ-νιπτος, (νίπτω): *unwashed*.
ἀν-ίστημι, fut. inf. mid. ἀνστήσθαι; aor. 1, opt. ἀναστήσειε; aor. 2, dual 3, ἀνστήτην, plur. 3, ἀνέστην, part. ἀναστάς, ἀνστάντες.

All mid. and aor. 2 act. forms are intransitive, other forms transitive. Trans. forms: *to cause to rise, to thrust aside*; intrans. forms: *to rise, to rise again, to stand up*.

ἀνιών, -όντος, part. of ἀνέμι.

ὀν-ορούω, aor. ἀνόρουσε: *to rise, to start up*.

ἀν-ούτατος, 2, (οὐτάω): *unwounded*.

ἀνστήντες, ἀνστήσεσθαι, ἀνστήτην, forms of ἀνίστημι.

ἀνσχήσεσθαι, fut. inf. of ἀνέχω.

ἄντα, prep. with gen.: *opposite, over against*.

ἄντ-ἄξιος, 2: *equal in value*.

ἀντάω, aor. ἤντησε: *to meet*.

Ἄντεια: *Anteia*, wife of Proitos, Z 160.

ἀντετόρησε, aor. of ἀντιτορέω.

ἄντην, adv.: *openly, to my face*.

Ἄντηνορίδης: *son of Antenor*, Helikaon, Γ 123.

Ἀντήνωρ, -οπος: *Antenor*, one of the wisest elders of the Trojans, who entertained Menelaus and Odysseus as guests when they came to demand the surrender of Helen, and who afterwards counselled such surrender, Γ 148, 203, 262.

ἀντία, adv., properly neut. plur. of adj. ἀντίος: *before, in front of*.

ἀντι-άνειρα, (ἀνήρ), only fem.: *equal to men*.

ἀντιάω, pres. ind. plur. 3 ἀντιώσιν, pres. part. fem. ἀντιώσαν, aor. part. ἀντιάσας: *to go to meet, to come to meet*; with gen. A 67,

to accept; with dat., Z 127, *to face, to encounter*; with acc., A 31, *to come to, to approach*.

ἀντι-βίην, adv.: *face to face, in hostile encounter*.

ἀντί-βιος, 3, (βίη): *hostile, violent*; acc. neut. ἀντίβιον, and fem. ἀντιβίην, as adverbs: *face to face, man to man, in fight*.

ἀντι-βολέω, (βολή), aor. inf. ἀντι-βολῆσαι: *to face, to encounter*, (with gen.).

ἀντί-θεος, 3: *godlike, equal to gods*.

ἀντι-κρύ, adv.: *face to face; straight on, quite through, through and through*.

Ἄντιλοχος: *Antilochos*, eldest son of Nestor; a distinguished warrior, Δ 457, E 565.

ἀντίος, 3: *opposite, against*; with verbs of motion it agrees with the subject, but may be translated, *to meet, to face*; ἀντίου ἔσταν, Γ 535, *rose to meet*; ἀντίος ἦλθε θέων, Z 54, *came running to meet*; ὅστις τοῦ γ' ἀντίος ἔλθοι, E 301, *whoever should come to face him*. Neut. sing. and plur. ἀντίον and ἀντία, used as adverbs: *face to face, to meet, in reply, in opposition*.

ἀντι-πέραια, neut. plur., (πέρας): *the opposite coasts*.

ἀντι-τορέω, aor. ἀντετόρησεν: *to pierce*.

ἀντι-φέρομαι: *to face, to resist, to hold one's ground*.

Ἄντιφος: *Antiphos*; (1) Priam's son, Δ 489; (2) an ally of the Trojans; (3) leader of

the Greeks from Nisýros, B 678.

ἄντομαι, imperf. ἦντετο: *to meet*.

Ἀντρών, -ῶνος: *Antron*, a city on the coast of Thessaly, B 697.

ἄντυξ, -ῦγος: *the rim of a shield; the rail, round the front of a chariot, to which the reins were sometimes fastened*, E 262, 322; mentioned as double, E 728.

ἄννσις: *fulfilment*.

ἀνύω: *to accomplish*; οὐκ ἀνύω φθονέουσα, Δ 56, *I accomplish nothing by being jealous*.

ἄνωγα, an old perf. with pres. meaning: *to command, to bid*.

Pluperfect forms have an imperf. or aor. meaning. Perf. forms (with pres. meaning) are ἄνωγας Z 382, ἄνωγεν Z 444, ἀνώγετον (ye bid) Δ 287, ἀνώγη subj. Δ 263; plup. forms without augment (with imperf. or aor. meaning) are ἀνώγει, B 280, Δ 301, E 509, Z 240, — ἀνώγειν (with appended ν) E 899, and, with aug., ἠνώγει Z 170. Besides these perf. and plup. forms, ἀνώγει Z 439 is a 3d sing. pres., as if from a pres. ἀνώγω, from which come also the unaugmented imperf. forms, ἄνωγεν A 313 and ἄνωγον E 805.

ἄξαντε, aor. part. dual. of ἄγνυμι.

ἄξει, ἄξετε fut. forms of ἄγω.

ἄξιος, 3: *worthy*.

Ἀξίος: *Axios*, a river of Macedonia, B 849.

Ἀξύλος: *Axýlos*, an ally of the

Trojans, slain by Diomedes, Z 12.

ἄξων, -ονος: *axle*.

ᾠοιδή: *song, singing*.

ᾠοιδίμος, 2: *celebrated in song, infamous*; ὥς ᾠοιδιοὶ πελώμεθ', *that we may be a song*.

ᾠ-ολλής, -ές: *in close array*.

ᾠ-ολλίζω, aor. ᾠόλισσαν, part. ᾠόλισσασα: *to collect, to gather together*.

Ἄπαισός: *Apaisos*, a city in Mysia, B 828.

ᾠ-πάλαμνος, 2: *shiftless, helpless*.

ᾠ-αλοιάω, aor. ᾠηλοῖσεν: *to crush*.

ᾠπαλός, 3: *soft*.

ᾠ-αμείβομαι: *to answer*; used both absolutely, as A 85, and with object accus. as A 121.

ᾠ-άνευθε(ν): adv., *afar, far off*; as prep. with gen., *far from, aloof from, without the coöperation of*.

ᾠπας, ᾠπασα, ᾠπαν, (ᾠ cop., πᾱς). *all, all together*.

ᾠ-ᾠτερθε(ν): adv., *apart from others*; as prep. with gen., *apart from*.

ᾠπάτη: *deceit, trick, fraud*.

ᾠπατηλός, 2: *deceitful, false*.

ᾠπέβη, ᾠπέβησεν, see ᾠποβαίνω.

ᾠπεδέξατο, see ᾠποδέχομαι.

ᾠπέδυσε, see ᾠποδύω.

ᾠπέδωκε, ᾠπέδωχ', see ᾠποδίδωμι.

ᾠπειλέω, aor. ᾠπειλησαν and ᾠπέλησε(ν): *to threaten*.

ᾠ-ειμι, (ᾠπό, εἰμί): *to be absent*; part. ᾠπεών, -όντος *being absent*.

ᾠ-εἶπον, aor. 2 to pres. ᾠπόφημι;

imperat. A 515, ἀπείπ': *to refuse, to deny*.
 ἀ-πείρων, -ονος, (ἀ-, πείρας): *boundless, immense*.
 ἀπέκτανε, see ἀποκτείνω.
 ἀ-πέλεθρος, 2: *immeasurable, immense*.
 ἀπενάσσατο, see ἀποναίω.
 ἀπεόντος, see ἄπειμι.
 ἀ-περείσιος, 3: *untold, beyond telling, boundless*.
 ἀ-ερύκω: *to ward off, to keep away*.
 ἀπεσσύμενον, ἀπέσσυτο, see ἀποσεύομαι.
 ἀπίστη, see ἀφίστημι.
 ἀπέτισαν, see ἀποτίνω.
 ἀπ-εχθαίρω, aor. subj. ἀπεχθήρω: *to hate*.
 ἀπ-εχθάνομαι, aor. 2 ἀπήχθετο, subj. ἀπέχθωνται; *to become hated, to be hated or hateful*.
 ἀπ-έχω, aor. 2 subj. ἀπόσχη: *to hold back, to restrain*.
 ἀπηλόησαν, see ἀπαλοιάω.
 ἀ-πήμων, -ονος, (πήμα): *unharmed, unwronged*.
 ἀπηνής, -ής: *harsh, cruel*.
 ἀπηύρα, ἀπηύρων, see ἀπούρας.
 ἀπήχθετο, see ἀπεχθάνομαι.
 ἀ-πιθέω, (ἀ, πείθω), aor. ἀπίθησε: *to disobey, to disregard*.
 ἄπιος, 3: *distant, remote, far*.
 ἄπιστος, 2: *faithless*.
 ἀπό, adv., as in A 67 and B 183: *off, away*; this adv. may be limited by a gen., as in E 416: *wiped the ichor off from the hand*. Prep. with gen.: *from, off from, away from*; ἀπὸ θυμοῦ

μᾶλλον ἐμοὶ ἔσσει, A 562, *thou shalt be further from my mind*.
 Ἄπο, with retracted accent, is written for ἀπό following its noun, as B 91, 208, 464.
 ἀποαιρεῖσθαι, ἀποαίρεο, see ἀφαιρέω.
 ἀπο-βαίνω, fut. ἀποβήσομαι; aor. 2 ἀπέβη, part. ἀποβάντες; mixed aor. ἀπεβήσετο: *to go away, to depart, to dismount*.
 ἀπόβλητος, 2, (βάλλω): *fit to be cast away, contemptible, worthless*.
 ἀπο-γυῖω, (γυῖον): *to cripple, to weaken*.
 ἀπο-δέχομαι, aor. ἀπεδέξατο: *to accept*.
 ἀπο-δίδωμι, aor. 1 ἀπέδωκε ἀπέδωχ'; aor. 2 inf. ἀποδοῦναι: *to give back, to repay*.
 ἀπο-δίωμαι: *to drive away, to chase away*.
 ἀπο-δύω, aor. ἀπέδυσε: *to take off, to strip off, as garments or arms*.
 ἀπο-εἰκω: *to depart from, to renounce*.
 ἀπείπ', see ἀπείπον.
 ἀπόερε, aor. (no other tense found): *to sweep away*. In Z 348 supply ἄν, — *might have swept me away*.
 ἀποθέσθαι, see ἀποτίθημι.
 ἀπο-θρόσκω: *to leap from*.
 ἄ-ποινα, τά, neut. plur.: *ransom, redemption-money*.
 ἀποίστεον, see ἀποφέρω.
 ἀπο-κρίνω, aor. pass. part. dual ἀποκρινθέντε: *to separate one's self from*.

ἀποκτάμεν, ἀποκταμένοιο, see ἀποκτείνω.
 ἀπο-κτείνω, aor. 2 sing. 3 ἀπέκτανε; epic aor. 2 inf. ἀποκτάμεν; aor. 2 mid. part. with passive meaning, ἀποκτάμενος, -οιο: *to kill, to slay*.
 ἀπο-λάμπω: *to shine*.
 ἀπολέσθαι, ἀπόλεισαν, see ἀπόλλυμι.
 ἀπο-λήγω: *to cease, to pass away*.
 ἀπο-όλλυμι, aor. 1 act. ἀπόλεσε(ν) and ἀπόλεσαν; aor. 2 mid. ἀπόλετο ἀπόλοντο, ἀπόλοιτο, ἀπολέσθαι: active, *to destroy*; middle, *to perish, to die, to pass away*.
 Ἀπόλλων, -ωνος, voc. Ἄπολλον: *Apollo, son of Zeus (Διὶ φίλος) and Leto, born, with his twin sister Artēmis, at the foot of Mt. Kynthos in Delos. He is the god of light and the sun (Φοῖβος, λυκηγενής), and hence the Pure one, who protects law and order and promotes whatever is good and beautiful. As the Far-darter (ἐκάεργος, ἔκατος, ἐκατηβόλος, ἐκατηβελέτης) he arrests the wrong-doer with the swift arrows of his silver bow (ἀργυρότοξος). Thus he is the destroyer (οὐλῖος), who sends pestilence to the Greeks. Yet he dispenses blessings and wards off disaster, and especially protects herds. As the revealer of the will of Zeus, he presides over prophecy, and is the god of seers and singers,*

and is also himself a singer and poet.
 ἀπόλοιτο, ἀπόλοντο, see ἀπόλλυμι.
 ἀπο-λυμαίνομαι: *to purify one's self, to cleanse one's self; to perform the ceremony of ablution*.
 ἀπο-λύω, aor. ἀπέλυσε: *to set free, to release*.
 ἀπο-μηνίω, aor. part. ἀπομηνίσας: *to be very angry, in great wrath*.
 ἀπο-μόργνυμι, imperf. ἀπομόργνυ, aor. ἀπομόργατο: *to wipe away*.
 ἀπο-ναίω, aor. mid. ἀπενάσσατο: *to change one's habitation, to migrate*, Δουλίχιόνδε, *to Dulichion*.
 ἀπο-νέομαι, inf. ἀπονέεσθαι, imperf. ἀπονέοντο: *to return, to go back again*.
 ἀπο-νοστήω: *to return home*.
 ἀπο-νόσφι(ν), adv.: *apart, aloof*.
 ἀπο-παύω, imperat. mid. ἀποπαύεο; fut. inf. ἀποπαύσεσθαι: *to desist from, to cease*.
 ἀπο-πέτομαι, aor. part. ἀποπτάμενος: *to fly away*; ὥχεται ἀποπτάμενος, *was gone flying off*.
 ἀπο-πνέω: *to breathe out*; as the Chimaira breathes out fire, and as a man in dying breathes out his spirit.
 ἀποπτάμενος, see ἀποπέτομαι.
 ἀπο-πτύω: *to spew forth*.
 ἀπ-όρνυμι, part. ἀπορνύμενος: *to depart from*.
 ἀπ-ορούω, aor. ἀπόρουσε: *to start off, to spring away, to leap forth*.

- ἀπο-ρρήγνυμι, aor. part. ἀπορρήξας: *to break.*
 ἀπο-ρρώξ, -ώγος, (ρήγνυμι): *branch, off-shoot.*
 ἀπο-σείναι, aor. 2 mid. 3d sing. ἀπέσσυτο, part. ἀπεσσύμενος: *to hasten from, to depart quickly.*
 ἀπο-στείχω, aor. 2 imperat. ἀπόστιχε: *to go back, to return.*
 ἀπο-σφάλω, aor. 1 opt. ἀποσφήλει: *to cause to fail of (with gen.), to cheat out of.*
 ἀπόσχη, see ἀπέχω.
 ἀπο-τίθημι, aor. 2 mid. inf. ἀποθέσθαι: *to lay down, to put aside from one's self, to put off.*
 ἀπο-τίνω, inf. pres. ἀποτινέμεν, fut. ind. 1st plur. ἀποτίσομεν, aor. ind. 3d plur. ἀπέτισαν: *to pay back, to make amends.*
 ἀπούρας, aor. part.: *having taken away.* As if from a pres. ἀπαυράω are formed aor. sing. 1 and 3 ἀπηύρω and ἀπηύρα: *I took away, he took away.*
 ἀπο-φέρω, fut. 3d dual, ἀποίσετον: *to bear back, to bring back.*
 ἀποφθίμενον, see ἀποφθίνω.
 ἀπο-φθινύω: *to perish.*
 ἀπο-φθίνω, aor. mid. part. ἀποφθίμενον: *to die.*
 ἀ-πρηκτος, 2, (πρήσσω): *vain, fruitless.*
 ἀ-πριάτην, (πρίαμαι), adv.: *without ransom.*
 ἀ-πτόλεμος, 2: *unwarlike, cowardly.*
 ἀπτω, imperf. mid. ἀπτει', aor. mid. ἤψατο: *to seize, to lay hold of.*
 ἀπώλει(ν), ἀπώλετο, see ἀπόλλυμι.
 ἀπ-ωθέω, fut. ἀπώσει: *to remove from.*
 ἄρα, ἄρ, ῥά enclitic; all the forms are used before consonants, ἄρ. ῥ' enclitic, before vowels. A particle which serves to indicate a close connection and agreement between two ideas, such as is expressed in Eng. by *then, therefore, thereupon, accordingly.* The force of the Greek particle is, however, usually too delicate to bear translation by any corresponding Eng. word.
 ἀραβέω: *to clang, to rattle;* spoken of the arms of a falling warrior.
 Ἄραιθυρή: *Araithyrēa*, a district in Argolis, B 571.
 ἀραιός, 3: *delicate, tender.*
 ἀράομαι, imperf. ἡρᾶτο ἡρᾶθ', aor. ἡρήσατο, -αντο, inf. ἀρήσασθαι: *to pray.*
 ἀραρίσκω, aor. 1 part. ἄρσαντες; aor. 2 sing. 3 ἡραρε; perf. part. ἀρηρότος, -ότι, ἀραρνῖαν, -ας; plur. perf. ἀρήρει. The forms of the two aorists are transitive; those of the perf. and plur. intransitive. Trans. forms: *to suit, to fit, to join together.* Intrans. forms: *to be well fitted, clasped, fastened, firm, bedecked.*
 ἀργαλῆος, 3: *difficult, hard;* ἀργαλῆος ἀντιφέρεσθαι A 589, *hard to resist;* ἔργον ἐτύχθη ἀργαλῆον, Δ 471, *the work grew hot.*
 Ἄργεϊος, 3: as adj., *Argive;* as noun, *an Argive.* Primarily

- an inhabitant of the city of Argos, as Δ 8 and B 161, and then a Greek generally, as B 352. In the latter sense the name is equivalent to Ἀχαιοί and Δαναοί. Homer applies these three names indifferently to the Greeks at large. His Ἕλληνες are the inhabitants of a very small Ἑλλάς in Thessaly.
 ἀργεῖφόντης, of disputed derivation: either *the swiftly appearing, or the slayer of Argos.*
 ἀργεννός, 3, (ἀργός): *shining, white.*
 ἀργής, -ήτος: *white-gleaming.*
 ἀργινόεις, -εσσα, -εν: *chalky.*
 Ἄργισσα: *Argissa*, a town in Thessaly.
 Ἄργος, -εος: *Argos;* (1) the chief city of Argolis, on the Inachus, at the time of the Trojan war the capital of the kingdom of Diomedes, B 559; (2) the kingdom ruled over by Agamemnon, who had his capital at Mykenai, A 30; (3) the Pelasgic Argos, probably the Thessalian plain on the Peneios, B 681.
 ἀργός, 3: *fleet, swift.*
 Ἄργος-δε: *to Argos*, B 348.
 ἀργύρεος, 3: *made of silver, silver.*
 ἀργυρο-δίνης, -ον, (δίνη): *silver-eddy.*
 ἀργυρό-ηλος, (ήλος): *silver-studded.*
 ἀργυρό-πεζα: *silver-footed*, epithet of Thetis.
 ἄργυρος: *silver.*
 ἀργυρό-τοξος: *with silver bow*, epithet of Apollo; also a noun, as A 37, *god of the silver bow.*
 ἄρειον, Δ 407, may be either another form of ἀρήιον: *martial, warlike*, — or the neut. of ἀρείων: *better, stronger.*
 ἀρείων, ἄρειον, compar. of ἀγαθός: *better, stronger, braver.*
 ἀρέσκομαι, fut. ἀρεσσόμεθα: *to settle, to arrange, to make good.*
 Ἄρετάων: *Aretāon*, a Trojan, slain by Teukros, Z 31.
 ἀρήγω, fut. inf. ἀρήξειν, aor. opt. ἀρήξαι: *to aid, to give help.*
 ἀρηγών, -όνος: *helper.*
 ἀρήιος, 2, (Ἄρης): *pertaining to the god Ares, or to war; martial, warlike, valiant.*
 ἀρηι-φίλος, 2: *dear to Ares, warlike.*
 (ἀρήν), m. and f., (nom. not found) acc. sing. ἄρνα; dual ἄρνε; plur. ἄρνες, ἀρνῶν, ἄρνεσι, ἄρνας; Γ 103, ἄρν' for ἄρνε: *ram, ewe, sheep, lamb.*
 Ἄρήνη: *Arēne*, a city in Elis, F 591.
 ἀρήξειν, ἀρήξαι; see ἀρήγω.
 ἀρήρει, ἀρηρότος, -ι; see ἀραρίσκω.
 Ἄρης, Ἄρεος Ἄρηος, Ἄρει Ἄρεϊ Ἄρηι, Ἄρην Ἄρηα, Ἄρες Ἄρες: *Ares*, son of Zeus and Here, the god of carnage and wild battle-turmoil, fond of strife and war, E 889. Insatiable in war (ἄτος πολέμοιο) and stained with slaughter (μυιαιφόνος, βροτολοιγός), the swiftly moving god (θοός, θούρος) storms without purpose from one side to the

other (ἄλλοπρόσαλλος), accompanied by his sister Eris and his sons Deimos and Phobos. He is hated by his father Zeus, and is ever at strife with his sister Athene, the goddess of deliberate and high-souled valor, to whom he always has to yield. By personification the name Ἄρης often stands for *war, strife, carnage, slaughter*.

ἀρήσασθαι, see ἀράομαι.

ἀρητήρ, -ήρος, (ἀράομαι): *a priest*.

ἀρι-, an inseparable particle, serving to strengthen the meaning of the word to which it is prefixed: *very*.

ἀρί-ζηλος, 3: *very clear, very significant*.

ἀριθμέω, aor. pass. inf. ἀριθμηθῆμεναι: *to count*.

Ἄριμοις, B 783, a dat. plur. after εἰν, may come either from nom. Ἄριμοι, so that εἰν Ἄριμοις will mean *among the Arimi*, a people of Kilikia; or from Ἄριμα, neut. plur., when the phrase will mean *in Arima*, a district, or *in the Arima*, a mountain-chain, of Kilikia.

ἀρι-πρεπής, -ές, (πρέπω): *very eminent*.

Ἄρισβη: *Arisbe*, a city in Troas, B 836.

Ἄρισβηθεν: *from Arisbe*.

ἀριστερός, 3: *left*; ἐπ' ἀριστερά (neut. plur.) *on the left* (μάχης, of the battle).

ἀριστεύς, -ής, (ἄριστος): *prince, chief*.

ἀριστεύω, iterative imperf. ἀριστεύεσκε: *to be the foremost, to be the chief*.

ἄριστος, 3, superl. of ἀγαθός: *best, mightiest, most valiant, highest in rank*; as noun, *chief*.

Ἄρκαδία: *Arcadia*, a district in Peloponnēsos, B 603.

Ἄρκάς, -άδος: *an Arcadian*.

Ἄρκεσίλαος: *Arkesilāos*, leader of the Boeotians, B 495.

ἀρκέω, aor. ἤρκεσε: *to ward off*.

ἄρκιος, 3: *sure, safe*; οὐ οἱ ἄρκιον ἐσσεῖται φυγείν, B 393, *to him fleeing shall not be safe*, i.e. *he surely shall not escape*.

ἄρμα, -τος: *chariot*. The chariot is an important feature in the Homeric contests. It is a light, two-wheeled vehicle, usually drawn by two horses, and carrying, besides the warrior himself (παραιβάτης), a charioteer or driver (ἡνίοχος). In their chariots the leaders ranged over the battle-field, seeking personal encounters with the chiefs of the enemy, and they fought, sometimes from the chariot itself, and sometimes after dismounting from it, while the driver awaited the issue of the combat. — The plur. is often used with sing. meaning, as E 192.

Ἄρμα, -ατος: *Harma*, a place in Boeotia, where Amphiarāus with his chariot was swallowed up by the earth, B 499.

ἀρματο-πηγός, (πήγνυμι): *chariot-building*; with ἀνὴρ, *a chariot-builder*.

ἀρμόζω, aor. ἤρμοσε: *to fit upon*, with dat.

Ἄρμονίδης: son of Harmon, a Trojan artificer, E 60.

ἄρν', ἄρνας, ἄρνε, ἄρνων; see ἀρήν.

ἄρνειός, (ἀρήν): *a ram*.

Ἄρνη: *Arne*, a town in Boeotia, B 507.

ἄρνυμαι, pres. part. ἀρνύμενος, aor.

1 ἤρατο, aor. 2 opt. ἄροιο ἄροιτο ἀροίμεθα: *to win, to earn, to get*. The forms of the present often have the meaning of *striving to win*.

ἄρξειαν, ἄρξωσι, see ἄρχω.

ἀροίμεθα, ἄροιο, ἄροιτο, see ἄρνυμαι.

ἄρουρα, (ἀρόω): *plough-land, tilth, land in general, earth*.

ἀρπάζω, aor. part. ἀρπάξας: *to snatch, to rob, to carry off*.

ἄρρηκτος, 2, (ῥήγνυμι): *unbroken, unvaried*.

ἄρτας, -ντος, see ἀρυρίσκω.

ἄρτεμής, -ές: *sound, uninjured*.

Ἄρτεμις, -ιδος: *Artēmis* (Diana), daughter of Zeus and Leto, sister of Apollo. As Apollo is the god, so she is goddess, of light. With her arrows she sends a natural death to women, Z 205, 428, as Apollo does to men (ιοχέαipa). She is goddess of the chase, and roams the forests and fields as a virgin huntress of youthful grace and beauty.

ἄρτιος, 3: *fitting, suiting, agree-*

ing; οἱ ἄρτια ἦδη, E 326, *kneio things agreeing with him*, i.e. *was like-minded with him*.

ἀρτύνω: imperf. mid. ἡρτύνετο: *to plan, to devise*; ἡρτύνετο βούλην, *framed counsel*.

ἀρχέ-κακος, 2: *originating evil*.

Ἄρχελοχος: *Archelōchos*, a Trojan, slain by Aias, B 823.

ἀρχεύω, imperat. ἀρχεῦ: *to lead, to command*.

ἀρχή: *a beginning*; Γ 100, *the first crime*.

ἀρχός: *leader*.

ἄρχω, imperf. ἤρχον ἤρχε ἀρχε: *to lead the way, to begin, to be the first to*. ἐγὼ ἤρχον χαλεπαίνων, B 378, *I was the first to be angry*.

ἀρωγή: *help, protection*.

ἀρωγός: *helper*; — ἐπὶ ψευδέσσι, *a helper of liars*.

ἄσαι, see ἄω.

ἄσβεστος, 2, (σβέννυμι): *inextinguishable*.

ἀσθμαίνω: *to gasp*.

Ἄσινη: *Asīne*, a city in Argōlis, under the rule of Diomedes, B 650.

(1) Ἄσιος: *Asios*, son of Dymas and brother of Hekābe, B 837.

(2) Ἄσιος, adj.: *Asian*.

Ἀσκάλαφος: *Askalāphos*, son of Ares, an Argonaut, and a hero on the side of the Greeks at Troy, B 512.

Ἀσκανία: *Askania*, a district in Phrygia, B 863.

Ἀσκάnios: *Askānios*, an ally of the Trojans, B 862.

ἀσκέω, imperf. sing. 3 ἤσκειν (for ἤσκεεν), aor. part. ἀσκήσας: *to work skilfully, to elaborate; ἤσκειν εἴρια*, Γ 388, *used to work wool*. Δ 100, ἀσκήσας, — having worked skilfully, — may be translated, *with great skill*.

Ἀσκληπιάδης: *son of Asklepios, Machaon*.

Ἀσκληπιός: *Aesculapius*, an excellent physician, father of Podaleirios and Machaon, ruler of Trikke and Ithome in Thessaly, B 731.

ἀσκός: *a leather bottle*.

ἀσπαίρω: *to gasp*.

ἀσπερχές, adv.: *vehemently, furiously*.

ἄσπετος, 2: *unspeakable, infinite*.

ἀσπιδιώτης: *shield-bearing*.

ἀσπίς, -ίδος: *a shield*; (1) the great oval shield which protected the man from chin to ankles, — called ἀμφιβρότη, B 389; (2) the smaller, circular shield, — described as εὔκυκλος, E 797, and as παντός εἴση, Γ 347.

ἀσπιστής, gen. plur. ἀσπιστῶν: *shield-bearing*.

Ἀσπληδών, -όνος: *Asplēdon*, a city in Boeotia, B 511.

ἄσσα, epic for ἅτινα, neut. plur. of ὅστις: *whatever*.

ἄσσον, comp. of ἄγχι: *nearer*.

ἄσταχυς, -υος, dat. plur. ἀσταχύεσσιν: *ear of grain*.

ἄστεα, see ἄστυ.

ἀστεμφής, -ές: *steadfast*; neut. as adv.: *immovably*.

Ἀστέριον: *Asterion*, a city in Magnesia, B 735.

ἀστερόεις, -εντος: *starry*.

ἀστεροπητής: *hurler of lightning*, epithet of Zeus.

ἀστήρ, -έρος, dat. plur. ἀστράσι: *a star*.

ἀστράπτω: *to lighten*.

ἄστυ, -εος, -εῖ, plur. ἄστυα: *a city*, regarded as a fortified place; sometimes with the name of the city in the gen. as in Δ 103.

Ἀστιάλος: *Astyalos*, a Trojan, slain by Polypoites, Z 29.

Ἀστυάναξ, -ακτος: *Astyānax*, another name of Skamandrios, son of Hektor, given him by the Trojans, Z 103.

Ἀστύνοος: *Astynoos*, a leader of the Trojans, slain by Diomedes, E 144.

Ἀστυόχεια: *Astyocheia*, mother of Tlepolēmos by Herakles, B 658.

Ἀστυόχη: *Astyōche*, mother of Askalāphos by Ares, B 513.

ἀσχαλάω, pres. sing. 3 ἀσχαλάει. inf. ἀσχαλάειν: *to fret, to be impatient*.

Ἀσωπός: *the Asōpos*, a river in Boeotia, Δ 383.

ἀτάλαντος, 2: *equal to, a peer of, like*.

ἀταλάφρων, -ονος: *tender*.

ἀτάρ, a conjunc., always the first word in its clause, serving sometimes to mark a contrast more or less emphatic, as in A 506, Γ 268, 270, and some-

times to connect ideas not contrasted, but having the same general purport, as in B 214: *but, yet, however, and*.

ἀτάρβητος, 2, (ταρβέω): *undaunted*.

ἀταρτηρός, 3: *bitter, harsh*.

ἀτασθαλίη, found only in plur.: *iniquities*.

ἀ-τερής, -ές: *hard, stern*.

ἀ-τέλεστος, 2, (τελέω): *unfulfilled, void*.

ἀ-τελεύτητος, 2, (τελευτάω): *unfinished, unfulfilled*.

ἄτερ, prep. with gen.: *without, apart from*.

ἀ-τερπος, 2: *joyless, sad*.

ἄτη, (ἄάω): *calamity; folly, infatuation; wickedness, sin*.

ἀ-τιμάζω, aor. ἡτίμασε, and ἀτιμάω, aor. ἡτίμησε; opt. ἀτιμήσειε: *to dishonor, to wrong; Z 522, to make light of*.

ἀ-τιμος, 2, (τιμή); superl. ἀτιμότατος, 3: *unhonored, dishonored*.

ἀπιτάλλω: *to feed, to raise*, said of animals.

ἄτος, 2, (ἄατος): *insatiate*, with gen. Ἀτρείδης and Ἀτρεΐδης, -ας and -εω: *son of Atreus*, applied to both Agamemnon and Menelaos. A 16 in dual, Ἀτρεΐδα, and often in the plur., Ἀτρεΐδαι.

Ἀτρείων, -ωνος = Ἀτρεΐδης: *son of Atreus*.

ἀ-τρεκέως, adv.: *exactly, truly*.

ἀ-τρεκής, -ές; neut. as adv.: *surely, truly*.

ἀ-τρέμας, adv.: *motionless, still*.

Ἀτρεύς, -έος: *Atreus*, son of Pelops and Hippodameia, king

in Mykenai, father of Agamemnon and Menelaus, B 106.

ἄ-τρομος, 2, (τρέμω): *undaunted, unterrified*.

ἀ-τρύγετος, 2: *restless, ever tossing; according to others, unharvested, barren*.

Ἀτρυτώνη: *the unwearied one*, epithet of Athene, B 157.

ἀτύχομαι, aor. pass. part. ἀτυχθείς: *to flee in terror; in pass. to be dismayed at*, with acc.

Ἀτυμνιάδης, *son of Atymnios*, Mydon, E 581.

αὖ, adv.: *again, anew*, A 540; *on the other hand, but, now*, to indicate an antithesis, Δ 417. Often used with δέ, and sometimes alone apparently with the force of δέ, B 493.

Αὐγειαί: *Augeiai*; (1) a town in Lakonia, B 583; (2) a town in Lokris, B 532.

αὐγή: *light, gleam*.

Αὐγηιάδης: *son of Augeias*, Agasthēnes, B 624.

αὐδάω, imperf. ηὔδα, iterative αὐδήσασχ' for αὐδήσασκε: *to cry, to shout*, E 786; *to speak*, — ἀντίον. *in reply*. In E 170 used with two accusatives, *spoke a word to him*.

αὐδή, (αὔω): *speech, voice*.

αὐ-ερύω, aor. αὐέρυσαν: *to draw back the heads*, of the victims, in sacrificing.

αὐθ' = αὐτε, with elision before a rough breathing, B 540.

αὐθι, adv.: *there, here, in this or that very place*.

αὐλή: *the fence* enclosing the courtyard of a dwelling or a fold for animals, E 138; *the fold, yard* or corral itself, Δ 433; *the courtyard* before a dwelling, Z 316.

Αὐλῖς, -ίδος: *Aulis*, a village in Boeotia, opposite Chalkis, where the united fleet of the Greeks assembled to set sail for Troy, B 303, 496.

αὐλώπις, -ιδος: *having a tube to hold the crest, crested*; epithet of the helmet.

αὔσε(ν), αὔσας, αὐσάντων, see αὖω.

αὐτάρ, (αὐτ' ἄρ), a conjunc., always, like ἀτάρ, the first word in its clause, serving either to mark a contrast more emphatically than δέ, as A 118, or to indicate a transition or progress to something new, as in A 488: *but, on the other hand, however*.

αὐτε, αὐτ', αὐθ', (αὖ, τέ), adv. and conjunc.: *again, anew*, A 578; *but, on the other hand*, Z 234.

αὐτή: *shout, battle-cry*.

αὐτ-ῆμαρ, adv.: *on the same day, for the day*.

αὐτίκα, αὐτίκ', αὐτίχ', (αὐτός), adv.: *forthwith, at once, instantly*.

αὐτις, adv.: *again, once more, anew; at another time, in the future, hereafter*.

αὐτό-θι, αὐτόθ', adv.: *there, right there*.

αὐτο-κασίγνητος: *own brother*.

αὐτό-ματος, 3: *self-moved; of one's own accord, unbidden*.

αὐτός, -ή, -ό: (1) *self*; used with all three persons, A 137, Γ 51, A 356; in B 263 the pron. of the 2d pers. has to be inferred from the context, — *thyself*. Αὐτός often serves to mark a contrast or distinction, as in A 4, *the men themselves*, i. e. their bodies, as distinguished from their souls; similarly in B 317, 762, and elsewhere frequently. Z 451, αὐτῆς Ἑκάβης, *even Hekābe's*. B 433, ἦντ' αὐτὸς κατίσχει: *whom thou mayst keep all to thyself*. Αὐτός in the gen. strengthens a possessive, and may be translated *own*, as in Z 490, τὰ σ' αὐτῆς ἔργα (where σ' stands for possessive σά): *thine own tasks*.

(2) ὁ αὐτός, (by crasis αὐτός): *the same*, Z 391, E 396.

(3) In the oblique cases αὐτός serves as a personal pronoun, and is equivalent to the same cases of ὁ, ἡ, τό and οὗ, οἰ, ἑ and, in acc., to μιν, as in A 461, Γ 362, E 92.

αὐτοῦ, adv.: *there, here, in the same place*.

Αὐτοφόνος: *Autophōnos*, a Theban, Δ 395.

αὐτως, adv.: *so, even so, even thus*, A 133, B 138; A 520, *even as it is*; Γ 220, ἄφρονά τ' αὐτως: *a blockhead, even so, or, a blockhead downright*; Γ 339, ὥς δ' αὐτως, *and so likewise*; E 255, καὶ αὐτως: *even as I am*; Z 400, νήπιον αὐτως, *a mere child*. In

B 342 αὐτως may be translated *vainly*.

αὐχὴν, -ένος: *the neck*, of men and animals.

αὔω, aor. ἤνυσε and αὔσε(ν), part. αὔσας, αὐσάντων: *to shout, to cry aloud*.

ἄφ' = ἀπό with elision before a rough vowel.

ἀφ-αἰρέω, mid. pres. inf. ἀποαἰρεῖσθαι, imperat. ἀποαἶρεο; fut. inf. ἀφαιρήσεσθαι; aor. 2 ind. ἀφέλεσθε, ἀφέλονται, inf. ἀφελέσθαι: *to take away, to strip from, to seize*.

ἀφ-αμαρτάνω, aor. 2 part. ἀφαμαρτούση: *to miss, to lose, to be bereft of*.

ἀφαμαρτο-επής, -ής: *random in speech*.

ἄ-φαντος, (φαίνω): *unseen, forgotten*.

ἄφαρ, adv.: *at once, forthwith*.

ἀφάω, pres. part. acc. masc. ἀφάωντα: *to handle, to feel*.

ἀφείη, see ἀφίημι.

ἀφέλεσθε, ἀφέλονται, ἀφελέσθαι; see ἀφαιρέω.

ἄφενος: *riches, abundance*.

ἀφέστατε, see ἀφίστημι.

ἀφήσω, see ἀφίημι.

ἀφίει, ἀφίεις; see ἀφίημι.

ἄ-φθιτος, 2: *imperishable*.

ἀφ-ίημι, pres. part. ἀφίεις, fut. ἀφήσω, imperf. ἀφίει, aor. 2 opt. ἀφείη: *to send away; to hurl, to cast* (as a missile weapon).

ἀφ-ικάνω: *to have come, to have arrived*.

ἀφ-ίστημι, aor. 2, sing. 3 ἀπέστη; perf. 2, plur. 2 ἀφέστατε: *to start back, to stand apart*.

ἀφνειός, 2: *wealthy*.

ἀφ-ορμάομαι, aor. pass. opt. plur. 3 ἀφορμηθεῖεν: *to sally forth*.

ἀφάωντα, see ἀφάω.

ἀ-φραδέως, (φράζομαι), adv.: *recklessly*.

ἀ-φραδίη: *lack of skill in* (with gen.); *folly, imprudence*.

ἀ-φραίνω: *to be foolish, to rave*.

Ἀφροδίτη: *Aphrodite*, daughter of Zeus and Dione, and wife of Hephaistos. She is the goddess of beauty and grace, and is the giver of these gifts to mortals. She presides over love and marriage. Unwarlike and timid, she is scorned by Athene and Hera, and even Helen upbraids her, Γ 100. In trying to rescue her son Aeneias, she is wounded by Diomedes, E 330. She takes the part of the Trojans in the struggle, for it was she who was the prime cause of the war, E 349. Common epithets of Aphrodite are χρυσεῖη, *golden*, and φιλομειδής, *laughter-loving*.

ἄφρονα, see ἄφρων.

ἄφρός: *foam*.

ἄ-φρων, -ονος, (φρήν): *foolish, a blockhead; mad, reckless, raging*.

ἄ-φυλλος, 2, (φύλλον): *leafless*.

ἀφύσσω, fut. inf. ἀφύξειν: *to draw, to dip*, as a liquid from a larger vessel to a smaller, A 598, Γ 295;

metaphorically, A 171, *to heap up*, as riches, for another.

Ἀχαιῆς, -ᾶδος: *an Achaian woman*.

Ἀχαιῆς, -ῖδος, with γαῖα, A 254, and alone, Γ 75: *the Achaian land, Achaia*. Also, as a noun, *an Achaian woman*, used contemptuously, B 235, Ἀχαιίδες, οὐκέτ' Ἀχαιοί.

Ἀχαιοί, -ῶν, (nom. sing. Ἀχαιός): *the Achaians*, at the time of the Trojan war the most powerful people of Greece, dwelling in Thessaly, but also in Argos, Lakonia, and Messenia. In Homer this name, like Ἀργεῖοι and Δαναοί, is often applied to all the Greeks.

ἄχε', ἄχει, see ἄχος.

ἄχεύω and ἄχέω: *to grieve, to be sad, to sorrow*.

ἄχθομαι: *to be tormented, to feel painfully*, (as a wound).

Ἀχιλεὺς and Ἀχιλλεύς, -ῆος, -ῆι and -εῖ, -ῆα, -εῦ: *Achilles*, son of Peleus and Thetis, king of the Myrmidons and Hellēnes in Thessaly, the hero of the Iliad. Achilles is the most valiant and the most beautiful of the Greeks before Troy. He is distinguished for bodily strength and violent passions, but also for his feeling heart and high-minded courtesy. The long enmity and the final reconciliation of Achilles and Agamemnon, the friendship of Achilles and Patroklos, the rivalry be-

tween Achilles and Hektor, are the chief motives of the Iliad.

ἄχλὺς, -ύος: *mist, darkness*.

ἄχνη: (1) in plur., *chaff*; (2) *foam*.

ἄχνημαι, (ἄχος): *to be displeased, to be grieved, to sorrow*.

ἄχος, -τος: *grief, sorrow*; ἐμοὶ ἄχος σέθεν ἔσσεται, Δ 169, *I shall have sorrow for thee*.

ἄχρειον, (χρεῖος), adv.; ἄχρειον ἰδὼν, B 269: *helplessly, or foolishly, looking*.

ἄχρη(s): *utterly*.

ἄχυρμητή: *a chaff-heap*.

ἄψ, adv.: (1) *back, backward*; (2) *again*.

ἀψίς, -ῖδος: *a mesh*.

ἄψορρος, 2: *going back*, usually to be translated by the adv. *back*, with the predicate; neut. as adv.: *again*.

ἄω, aor. inf. ἄσαι: *to glut, to sate*.

ἄωρτο, see αἶρω.

B

βάζω: *to speak, to talk*.

βαθύς, -εῖα -έη, -ύ: *deep*; in E 142 the sheep-fold is *deep* with respect to its high fence; in B 560 the gulf, and in B 92 the beach, are *deep* in the sense of extending far.

βαθύ-σχοινος, 2: *deeply grown over with rushes*, epithet of the Asōpos, Δ 383.

βαίνω, imperf. ἔβαινε(ν), -ον, βαῖνε(ν), -ον; fut. βήσεται; aor. 1 sing. 3 βῆσε, subj. plur. 1 βήσομεν (Δ

144); aor. 2 ἔβη βῆ, ἐβήτην βάτην, ἔβαν βάν, subj. βείω, part. βάς βάντες; mixed aor. (ἐ)βήσето; perf. 2 plur. 3 βεβάασι; plup. βεβήκει: *to go, to come, to mount, to descend, to alight*, the direction of the motion being usually determined by phrases with prepositions; with ἀμφί, E 299, *to bestride*, in order to protect (compare A 37); often in aor. 2 with inf. of another verb of motion, B 183, Δ 199, E 167, *to start to run, to go one's way*; with part. B 665, *went fleeing, or as a fugitive*, and B 302, *went carrying, or carried off*. B 134, βεβάασι, *have passed away*; the pluperf. A 221, Z 313, 495, marks the suddenness of departure, — *was gone*.

Used transitively Γ 262, *mounted the chariot*; and causatively, in aor. 1 act., A 144, 310, *to cause to go, to place*, and E 164, *to force, to thrust*.

βάλλω, imperf. A 52 βάλλ'; imperat. mid. βάλλεο; aor. 2 act. βάλον ἔβαλον, βάλ' βάλε(ν), ἔβαλ' ἔβαλε(ν), βαλέτην, βάλον ἔβαλον, subj. βάλωμεν, part. βαλών; aor. 2 mid. βάλετο βάλετ'; syncope aor. 2 mid. with pass. meaning, βλήτο, inf. βλήσθαι, part. βλήμενος; perf. mid. βέβληται βέβληται; plup. act. βεβλήκει: *to throw, to hurl; to put, to place, to put on* (as wheels on a chariot); *to hit*,

to strike, to wound. In mid., *to put on one's self* (as armor); *to weigh, to consider*; σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι, *do thou lay to thy heart*.

βάν, βάντες; see βαίνω.

βαρβαρό-φωνος, 2: *harsh in speech, or uncouth in speech*. Except as an element of this compound, and in this one instance, the word βάρβαρος nowhere occurs in Homer. Nor does it here have its later meaning of non-Greek. The national consciousness of the Greek-speaking race as distinct from all other peoples had not yet developed.

βαρύνω, imperf. βάρυνε: *to burden*.

βαρύς, εἶα, -ύ: *heavy, powerful, grievous, bitter*.

βαρυ-στενάχων: *heavily-moaning*.

βάς, see βαίνω.

βασιλεύς, -ῆος: *king, ruler*, whether as sovereign prince, like Agamemnon, Menelaos, and Odysseus, or as army-commander of inferior rank. Joined, like an adj., with ἀνὴρ in the phrase, ἀνὴρ βασιλεύς.

βασιλεύω: *to be king or queen, to reign, to rule*.

βασιληῖς, -ῖδος, fem. adj. to βασιλεύς: *royal*.

βάσκει, imperat. of an iterative form of βαίνω: *go*; used only in the combination βάσκει ἴθι: *go now, go quickly*.

βάτην, see βαίνω.

Βατία: *Batieia*, an isolated hill

near Troy, before the Skaian gates, B 813.

βεβάσι, βεβήκειν; see βαίνω.

βέβληαι, βέβληται, βεβλήκει; see βάλλω.

βεβρώθεις, epic opt. with perf. form but pres. meaning, from stem βρωθ: *to devour, to eat*.

βείω, see βαίνω.

Βελλεροφόντης: *Bellerophon*, a famous Corinthian and Lykian hero; see Z 153-197.

βέλος, -εος, -εῖ; βέλεα βέλη, βελέων, βελέεσσι βέλεσσι, (βάλλω): *a missile weapon, a javelin, an arrow*; ἔλκε δ' ὑπ' ἐκ βελέων, Δ 465, *dragged him from beneath the darts, or out of the range of the darts*.

βένθος, -εος, (βαθύς): *depth*.

βῆ, see βαίνω.

βηλός, (βαίνω): *threshold*.

βῆσε, βήσετο, βήσεται; see βαίνω.

Βῆσσα: *Bessa*, a city of the Lokrians, B 532.

βῆσσα, (βαθύς): *a glen, a glade*.

Βίας, -αντος: *Bias*, a commander under Nestor, Δ 296.

βιβάω, (βαίνω): *to stride, to stalk*; μακρὰ βιβῶντα, Γ 22, *with long strides*.

βίη, epic dat. βίηφιν: *force, strength, might, valor*; with gen. of a proper name, Γ 105, E 781, or with proper adj. agreeing with it, Δ 386, B 666, it may be translated by an adj., *mighty* or *valiant*; thus *the Heraklean might = the mighty Herakles*. In A 430, τὴν ῥα βίη ἀέκοντος

ἀπηύρων, connect ἀέκοντος with βίη, — *whom they took away in spite of him (unwilling)*. In E 521 βίη is used in plur. in a more concrete sense, — *violent deeds*.

βιός: *a bove*.

βίος, (βίος): *life*; the means of living, *wealth, substance*, — ἀφνειὸς βιότιο, *abounding in wealth*.

βλάπτω, aor. pass. part. dual βλαφθέντε: *to obstruct, impede, entangle*.

βλήμενος, βλήσθαι, βλήτο; see βάλλω.

βλώσκω, (for μλώσκω, stem μολ), aor. 2 part. fem. μολούσα: *to go*.

Βοάγριος: *the Boagrius*, a river in Lokris, B 533.

βοάω, part. pres. βοῶν βοῶντα βοῶντες: *to shout, to cry*; μακρὰ βοῶν, *shouting loud*.

βόειος, 3, (βοῦς): *relating to cattle, made of ox-hide or ox-sinew*; as a noun, βοεῖη: *shield*, E 452, because the shield was made of ox-hide.

βοή: *a cry, a shout, a battle-cry*; frequent in the phrase βοὴν ἀγαθός, *good in the battle-cry, or valiant in battle*, used as an epithet of many heroes, especially of Diomedes and Menelaos. In Z 465: *cry of woe, wailing, lamentation*.

Βοίβη: *Boibe*, a city in Thessaly, B 712.

Βοιβής, -ίδος, adj. fem. with λίμνη: *the Boibeian Lake*, B 711.

Βοιωτός: *a Boeotian*, an inhabitant of Boeotia, B 494.

βοῶντα, βοῶντες; see βοάω.

βορέης, -αο and -έω: *the north-wind*.

βόσκω, pres. mid. part. gen. plur. βοσκομενάων: *to feed, to graze*.

βοτρυδόν, adv. (βότρυς): *swarming, clustering*.

βουβών, -ώνος: *the groin*.

βουκολέω, (βουκόλος), pres. part. dat. βουκολέοντι: *to tend cattle*.

Βουκολίων, -ωνος: *Boukolion*, eldest son of Laomedon, Z 22.

βουλευτής: *a counsellor*.

βουλεύω: *to take counsel, to deliberate; to devise, to plan*; εἰ ἐς μίαν βουλεύσομεν, B 379, *if we are ever at one in counsel*.

βουλή, Ionic gen. plur. βουλέων: *counsel, advice*, A 273, B 55, 273, 282; *decision, resolution, will*, A 5, B 340, 344; *the council*, the deliberative body, comprising the elders and chiefs of highest rank, in which public matters were debated, — B 53, 194.

βουληφόρος, (φέρω): *counsel-giving*; as a noun: *counsellor*; βουληφόρος ἀνὴρ, *a man who is a counsellor*.

βούλομαι, subj. pres. sing. 3, A 67, βούλεται: *to wish, to be willing, to prefer*; πολὺ βούλομαι: *I much prefer*.

βου-πλήξ, -ήγος, (βοῦς, πλήσσω): *ox-goad, whip*.

Βουπράσιον: *Bouprasion*, a city in Elis, B 615.

βοῦς, βοός, βοῦν: plur. dat. βοῦσι, acc. βόας; m. and f.: *an animal of the bovine genus, a neat, a bull, ox, or cow*; in plur. *cattle*.

βοῶν, see βοάω.

βο-ὤπις, -ιδος, fem., (βοῦς, ὤψ): *ox-eyed*, frequent epithet of Hera, and, Γ 144, of Klymēne.

βράχω, found only in aor. 2, ἔβραχε: *to ring, to clang*, of armor on a warrior; *to creak*, of a chariot-axle; *to roar, to bellow*, of wounded Ares.

βρέμω, act. and mid.: *to roar, to resound*.

βρεχμός: *the front part of the head*.

Βριάρεως: *Briarēos*, the gods' name for Αἰγαίων, A 403.

βρίξω: *to sleep, to be inactive*.

βριθοσύνη: *weight, burden*.

βριθύς, -εία, ὕ: *heavy*.

Βρισεύς, -ῆος: *Briseus*, a priest in Lyrnessos, A 392.

Βρισηίς, -ίδος: *Brisēis*, daughter of Briseus, slave of Achilles. Agamemnon took her from him, A 184, but sent her back to him, T 246.

βροτούς, -εσσα, -εν, (βρότος): *blood-stained*.

βροτο-λοιγός, 2: *man-destroying*, epithet of Ares.

βροτός, 3, (μορ-τος, mortalís): *mortal*; often as a noun: *a mortal, a man*.

Βρυσηῖαι: *Bryseiai*, an ancient city in Lakonia, B 583.

βωμός, (βαίνω): *altar*.

Bōpos: *Boros*, a Maonian, father of Phaistos, E 44.

βωτι-άνειρα, (βόσκω, ἀνὴρ): *man-nourishing, nurse of heroes*, epithet of Phthia, A 155.

Γ

γαῖα, γαίης. γαίη, γαῖαν, poetical for γῆ, which also appears in Homer: *the earth*; a part of the earth, — *country, land*, A 254, B 140; *earth, soil, ground*, B 699, Z 464. Πατρὶς γαῖα: *fatherland*. As proper name, Γ 104: *Gaia, Earth*.

γαίω, (γαν, gaudeo): *to glory, to rejoice*; only in expression κούδει γαίων, applied to Briareos, Ares, Zeus.

γάλα, -ακτος: *milk*.

γαλῶς, dat -όφ, gen. plur. -όων: *a husband's sister, a sister-in-law*.

γαμβρός: any male relative by marriage; hence (1) *a son-in-law*, Z 249; (2) *a sister's husband, a brother-in-law*, E 474.

γάμος: *marriage, wedlock*.

Γανυμήδης, -εος: *Ganymēdes*, son of Tros, king of Troy, great-grandson of Dardānos, the most beautiful youth of his time, was carried off by the gods to Olympos, to serve Zeus as cup-bearer, E 266.

γάρ, (γέ, ᾄρα), a postpositive particle, whose main use is to introduce a proof or an explanation

of some proposition either expressed or implied. It may generally be translated: *for, since*.

It often marks an idea as true beyond dispute, — as a matter of course; σφῶι μὲν — οὐ γάρ ἔοικ' ὀτρυνέμεν — οὐ τι κελεύω, Δ 286, *to you two, — of course it is unseemly to urge you, — I give no charge at all*; πῶς γάρ τοι δώσουσι γέρας Ἀχαιοί; A 123, *how shall the Achaeans give thee a reward? — of course they cannot*.

Γάρ is combined with other particles, — ἀλλὰ — γάρ, γάρ δέ, γάρ ῥα, καὶ γάρ: *for surely, for really*.

The vowel of γάρ, naturally short, is sometimes lengthened in the arsis, as in B 39.

γαστήρ, -έρος, and -τρος, f.: *the belly, the womb*, Z 58.

γέ, an enclitic particle, giving emphasis to the word or clause after which it stands. Sometimes its force is so marked that it may be translated *even* or *at least*, according as it amplifies or limits the meaning of the word which it follows; καὶ οὐποτέ μ' οἱ γ' ἀθέριζον, A 261, *and never did even they make light of me*; εἴπερ γάρ τε χόλον γε καταπέψῃ, A 81, *for even if he digest his anger at least for the day*. Usually, however, it cannot be translated by an Eng. word, though its force may some-

times be expressed by emphasis of the voice. It is often attached to personal and demonstrative pronouns, apparently, sometimes, for only metric reasons.

γεγάσι, γεγαῶτας; see γίγνομαι.

γείνομαι, aor. ἐγείναο, γείνατο: *to bear, as a child; to beget*.

γελᾶω, aor. ἐγέλασσε, γέλασσαν, part. γελάσασα: *to laugh, to smile*; ἐπ' αὐτῷ, *at him*; δακρύνειν, *tearfully*.

γελοί-ιος, 3: *laughable, a subject of laughter*.

γέλως, m.: *laughter*.

γενεή, (γένος): *a generation, — φύλλον of leaves, ἀνθρώπων of men*; age, B 707, Z 24; lineage, race, Z 151, 211; race, breed (of horses), E 265, 268.

γένεθ', see γίγνομαι.

γενέθλη: *birthplace, source*, B 857; race, stock, E 270.

γένει, see γένος.

γενέσθαι, γενέσθην, γένετ', γένητο, γένειν, γένησθε, γένηται; see γίγνομαι.

γενναῖος, 3: *inborn, natural*; οὐ μοι γενναῖον, *it is not in my nature*.

γενοῖατο, γένοιτο, γένοντο: see γίγνομαι.

γένος, -εος: *lineage*, Δ 58, E 544, Z 209; *descendant, offspring*, E 896, Z 180; age, Γ 215; *breed*, B 852.

γέωνται, see γίγνομαι.

γέρα, see γέρας.

γεραιός, 3, (γέρας = γῆρας): *old*,

aged; in Homer always used as a noun, — *aged man, aged woman*.

γέρανος, f.: *a crane*.

γεραρός, 3, comp. γεραρότερος: *stately, majestic*.

γέρας, -ας, plur. γέρα: *reward of honor, prize; gift, offering, — to the gods*, Δ 49; *office, prerogative*, Δ 323.

Γερήνιος: *the Gerenian*, epithet of Nestor, from the city or district of Gerenia in Lakonia, where Nestor was born, or to which he fled when Heracles destroyed Pylos, B 336.

γερούσιος, 3: *relating to the elders (γέροντες)*; οἶνος γερούσιος, *wine of the elders*, i. e. the specially large portion of wine by which, at the king's table, the elders were honored, Δ 259.

γέρων, -οντος, voc. γέρον: *an old man*, as in A 26, 358; in plur. οἱ γέροντες, *the elders of the people, the counsellors of the king*, who formed the βουλή, B 53, Δ 344.

γέφυρα: *causeway, dike*, E 88, 89; πολέμοιο γεφύρας, Δ 371, *the lanes, or highways of battle*, i. e. the space between the two armies where the fighting took place.

γῆ, Γ 104, = γαῖα: *the earth*.

γηθέω, aor. γήθησεν, opt. γηθήσαι: *to rejoice*; γήθησεν ἰδὼν, *rejoiced to see*.

γηθόσυνος, 3, (γηθέω): *glad*; γηθόσυνος κῆρ, *glad at heart*

γῆρας, -ας, -αῖ: *old age*.

γηράσκω: *to grow old*.

γῆρυς, f.: *a voice, a call*.

γίγνομαι, (γεν), aor. 2 γένεν (for ἐγένου), γένετο (γένεθ'), γενέσθην, ἐγένεσθε, (ε)γένοντο, subj. γένηται, γένησθε, γένωνται, opt. γένοιτο, plur. 3 γενοίαιτο, inf. γενέσθαι; perf. plur. 3 γεγάασι, part. acc. plur. masc. γεγαῶτας: *to come into existence, to be born, hence, in perf., to be; — ὀπλότεροι γεγάασι, are younger; to come into being, to happen, to take place, to result, — of things and events, as A 49, B 468, Γ 176; to become, B 453, Z 82; ἐν πυρὶ βουλαὶ γενοίαιτο, B 340, let counsels be cast into the fire; πρὸ ὁδοῦ ἐγένοντο, Δ 382, had got well on their way.*

γιγνώσκω, imperf. γίγνωσκε; fut. sing. 2 γνώσεται and γνώση; aor. 2, ind. 1st pers. ἔγνω, 3d pers. ἔγνω and γνώ, subj. sing. 3 γνώῃ, plur. 3 γνώωσι and γνώσιν, opt. γνοίην, γνοίης, inf. γνώμεναι: *to become acquainted with, to perceive, to see; to know, to understand; to recognize*. Construed, like αἰσθάνομαι, with gen., Δ 357, γνώ χωομένοιο, *perceived that he was angry*.

γλάγος, -εος: *milk*.

Γλαῦκος: *Glaucos*; (1) son of Sisyphos and father of Bellerophon, Z 154; (2) son of Hippolochos and grandson of Bellerophon; leader of the Lykians, B 876.

γλαυκ-ᾠπις, -ιδος, (γλαυκός, ᾠψ): *bright-eyed*, epithet of Athene.

Γλαφύραι: *Glaphyræ*, a city in Thessaly, B 712.

γλαφυρός, 3: *hollow*, usually an epithet of ships; of a rock, B 88.

Γλίσας, -αντος: *Glisas*, a city in Boeotia, near Thebes, B 504.

γλουτός: *buttock*.

γλυκύς, -εία, -ύ, comp. γλυκίων: *sweet*.

γλυφίς, -ίδος, f. (γλύφω): in plur. *the notches* on the end of the arrow to fit it to the bowstring.

γλώσσα: *the tongue*, B 489, E 74, 292; *language, speech, tongue*, B 804, Δ 438.

γνοίην, -ς; see γιγνώσκω.

γνύξ, (γόνυ), adv.: *with knees bent*; always with verb ἐριπεῖν. *to fall on one's knees*.

γνώ, γνώ, γνώσεται, γνώση, γνώσιν, γνώμεναι; see γιγνώσκω.

γνωτός, 3, (γιγνώσκω): *known*; plur. Γ 174, *kinsfolk, relatives*.

γνώωσι, see γιγνώσκω.

γοάω, (γῶος), part. pres. fem. γοῶσα; aor. 2, plur. 3, γόον, Z 500: *to wail, to bewail, to lament*.

Γονόεσσα: *Gonoessa*, a fortified town on the Sikyonian border in Achaia, B 573.

γόνος, (γεν): *offspring, progeny, a descendant*.

γόνυ, γούνατος, plur. γούνατα and γούνα, γούνων, γούνασι: *the knee*. The ancients regarded the knee as the chief seat of the vital

energy: hence γούνατά τινος λύειν, *to loosen one's knees*, means, *to slay him*, as in E 176. In humble supplication it was customary to embrace the knees of the one to whom the prayer was addressed, as in A 407, 500, 512.

γόνυ, see γοάω.

γῶος, -οιο: *lamentation, wailing*.

Γόργειος, 3, (Γοργώ): *belonging to Gorgo*; Γοργεῖη κεφαλὴ, *the Gorgon's head*, E 741.

Γόρτυς, -υος: *Gortys* or *Gortyna*, an important city of Crete, B 646.

γούνα, see γόνυ.

γουνάξομαι, (γόνυ), fut. γουνάσομαι: *to implore on one's knees*.

γούνατα, γούνασι; see γόνυ.

Γουνεύς: *Gouneus*, leader of the Eniēnes and the Peraibians at Troy, B 748.

γούνων, see γόνυ.

Γραία: *Graia*, an ancient city in Boeotia, B 498.

γράφω, aor. part. γράψας: *to scratch, to engrave*; γράψας ἐν πίνακι θυμοφθόρα πολλά, Z 169, *having engraved on a tablet many death-bringing signs*.

γρηῦς, dat. γρηί: *an old woman*.

γύαλον: *a curved or hollow plate*, — two such plates forming the front of the cuirass (θώρηξ).

Γυγαίη: *Gygaia*, the nymph of the Gygaian lake, B 865.

γυῖον: only in plur. *the limbs; the knees*, Δ 469.

γυναι-μανής, voc. -ές, (μαίνομαι): *woman-mad*.

γυνή, γυναικός, -ί, γυναῖκα, γύναι, plur. γυναῖκες, -κῶν, -ξί, γυναῖκας: *woman, wife*.

Γυρτώνη: *Gyrtōne*, a city in Pelasgiotis, B 738.

γύψ, γυπός, m.: *a vulture*.

Δ

δαήμεναι, aor. 2 pass. inf. from stem δα; indic. sing. 1 ἐδάην, subj. plur. 1 δαῶμεν: *to learn*.

δάηρ, -έρος, voc. δάερ: *husband's brother, brother-in-law*.

δαιδάλεος, 3: *skilfully made, beautifully wrought*.

δαιδαλον: *artistic work*.

δαίε(ν), see δαίω.

δαίζω, aor. inf. δαῖξαι: *to tear, to rend*.

δαίθ', Δ 259, dat. sing. of δαῖς with elision before an aspirate.

δαιμόνιος, 3, (δαίμων); influenced or possessed by a deity. Used by Homer only in voc., sometimes as a term of endearment or respect, as Z 486, and sometimes as a term of reproach, as B 200: *dear one, poor wife; strange one, good sir*.

δαίμων, -ονος: (1) *god, goddess*, A 222, Γ 420, Z 115; (2) *a deity*, conceived generally as possessing divine attributes, without reference to any particular divine person, E 438.

δαίνυμι, imperf. mid. plur. 3 δαίνυντ'; inf. δαίνυσθαι: in act. to divide, to give to each his portion (said of the host); in mid. to eat, to feast (said of the guests).

δαίωμα, aor. plur. 3 δάσαντο; perf. sing. 3 δέδασται: to divide, to distribute.

δαίς, -τός, f.: feast.

δαιτὸν, (δαίωμα): an allotted portion.

δαίφρων, -ονος: wise, experienced.

δαίω, imperf. δαίει(ν); pluperf. δεδήει: with trans. meaning, as in imperf., to kindle; with intrans. meaning, as in plup.: to be ablaze, as in B 93.

δάκνω, aor. 2 sing. 3 δάκε: to bite, to sting, to wound; δάκε φρένας Ἑκτορι μῦθος, E 493, the words stung Hektor to the heart.

δάκρυ and δάκρυον, plur. δάκρυα, dat. δάκρυσι: a tear.

δακρύεις, -εσσα, -εν: shedding tears, weeping; causing tears, dire.

δακρυ-χέων, -ουσα, (χέω): shedding tears.

δακρύω, aor. part. δακρύσας: to weep.

δαμῶ, see δάμνημι.

δάμαρ, -ατος: wife.

δάμασσον, -εν, -ατο, -η, δαμείη, δαμείς, -έντι, -έντα, -έντε, -έντες; see δάμνημι.

δάμνημι and δαμνάω, pres. sing. 3 δάμνησι; imperf. sing. 3 ἐδάμνα; fut. sing. 3 δαμῶ, plur. 3 δαμόωσιν; aor. 1 ind. sing. 3 δάμασεν, subj. sing. 3 δαμάσση, im-

perat. δάμασσον; aor. 1 mid. sing. 3 δαμάσσαστο; aor. 1 pass. part. acc. masc. δμηθέντα; aor. 2 pass. ind. sing. 3 ἐδάμη, subj. sing. 2 δαμήης, opt. sing. 3 δαμείη, part. δαμείς, -έντι, -έντα, -έντε, -έντες; perf. mid. or pass. plur. 1 δεδμήμεσθα; plup. plur. 3 δεδμήατο: to subdue, to conquer, to overpower, to make subject; in perf. and plup. mid. or pass., Γ 183, E 878, to be subject.

δαμόωσιν, see δάμνημι.

Δαναοί: the Danaans, in Homer the inhabitants of the kingdom of Argos, and hence, usually, like Ἀργεῖοι and Ἀχαιοί, Greeks in general, A 42.

δάπεδον: floor.

δάπτω, aor. ἔδαψε: to tear, to rend.

Δαρδανίδης, -αο: son or descendant of Dardanos, as Priam.

Δαρδάνιος: Dardanian, pertaining to Dardanos, or named from him, E 789.

Δάρδανος: (1) Dardānos, son of Zeus and Elektra, ancestor of the Trojans; (2) a Dardanian, an inhabitant of the city Dardanie, ruled over by Aineias; usually in plur., Dardanians, B 701, Γ 456.

Δάρης, -ητος: Dares, a priest of Hephaistos in Troy, E 9.

δασμός, (δαίωμα): a division, an apportioning.

δάσαντο, see δαίωμα.

δατέομαι, imperf. δατέοντο: to divide.

Δαυλῖς, -ῖδος: Daulis, a city in Phokis, near Delphi, B 520.

δαφινός, adj.: blood-red.

δαῶμεν, see δαήμεναι.

δέ, a conj. having both adversative and conjunctive force. In the former case it corresponds usually, but not always, with a preceding μέν, and may be translated: but, on the other hand. In the latter case it may be rendered and, or, more frequently, need not be translated at all. Δέ is always the second or third word of its clause.

-δε, an enclitic particle, usually inseparable, appended to the acc. case of nouns to indicate motion or direction whither: to, towards; ἄλαδε, to or into the sea.

δέγμενος, see δέχομαι.

δέδασται, see δαίωμα.

δεδεγμένος, δέδεξο, δεδέξομαι; see δέχομαι.

δέδετο, see δέω.

δεδήει, see δαίω.

δεδμήατο, δεδμήμεσθα; see δάμνημι.

δ δαημένοι, see δέμω.

δέδοται, see δίδωμι.

δέδουκεν, see δύω.

δειδέχατ', see δεικνυμι.

δειδήμων, -ονος: cowardly.

δειδιθι, δειδιότα; see δειδω.

δειδίσσομαι, (δειδω), imperat. δειδίσσεο, inf. δειδίσσεσθαι: to frighten, Δ 184; to be frightened, B 190.

δείδοικα, see δειδω.

δείδω, aor. 1 sing. 3 ἔδεισεν δείσε,

part. δείσας, -αντε, -αντας; perf. 1 δειδοικα; perf. 2 imperat. δείδιθι, part. δειδιότα, -ότες; plup. plur. 1 ἐδειδιμεν, 3 ἐδειδισαν, (root δFi): to be afraid, as A 33, E 233, 863, Z 137; to fear lest, — with μή and the subj. or opt., as A 555; to fear, to stand in awe of, with obj. acc., as Γ 37, E 623, 790, 827, Z 99.

The perf. forms have intensive present meaning. In augmented forms of aor. 1 the ε is made long in quantity by the two consonants, δ and the original digamma, of the root.

δείκνυμι, aor. sing. 3 δείξεν, inf. δείξαι; plup. mid. plur. 3, with intensive imperf. meaning, δειδέχατο: to show, to point out; to pledge one another, Δ 4.

δειλός, 3, (δειδω): cowardly, A 293; poor, pitiful, hapless, E 574.

δείμα, -ατος, (δειδω): terror.

Δεῖμος: Deimos, the Terror, in the Iliad a personified mythical being, an attendant and charioteer of Ares, like Phobos, Δ 440.

δεινός, 3, (δFi): fearful, terrible, dreadful; reverend, awe-inspiring. In neut. as adv.: terribly.

δείξαι, δείξεν; see δεικνυμι.

δείπνον: dinner, the chief meal of the day, taken usually at noon, or shortly after. The other meals were the ἄριστον, breakfast, and the δόρπον, supper.

δειρή: neck.

δεῖσε, δείσας; see δέιδω.

δέκα: *ten*. In B 489 and Δ 347 used for an indefinitely large number.

δεκάς, -άδος, f.: *a ten, a decade*.

δέκατος, 3: *the tenth*. In A 54 supply the dat. of ἡμέρη to account for the gender of τῇ δεκάτῃ. But Homer's usual word for *day* is ἡμαρ, neut.

δεκα-χίλιοι: *ten thousand*.

δέκτο, see δέχομαι.

δέμας, n., (δέμω), found only in acc.; *stature, figure, form*.

δέμω, perf. pass. part. δεδμημένος: *to build*.

δένδρεον: *a tree*.

δέξαι, δέξατο, δέξασθαι; see δέχομαι.

δεξιή, fem. of δεξιός, used as a noun: *the right hand*, as a token of greeting or of a promise, B 341, Δ 159.

δεξιός, 3: *right*, as opposed to left; *propitious, favorable*, because to the Greek augurs, who looked towards the north, the signs of good omen came from the east.

δεξιτερός, 3: *right*; δεξιτερή: *the right hand*.

δέος, n.: *fear, cause of fear*; οὗτοι ἔπι δέος, A 515, *thou hast no cause for fear*.

δέπας, n., dat. plur. δεπάεσσι: *a cup*.

δέρκομαι: *to look, to gaze*; δεινὸν δερκόμενοι, *with fierce looks*.

δέρμα, -ατος, (δέρω): *hide, leather*.

δέρω, aor. plur. 3 ἔδριπν: *to take off the skin, to flay*.

δεσμός, (δέω): *a fetter, fetters, confinement*, E 386, 391; *a tether, a halter*, Z 507.

δευοῖατο, δευόμενος, δεύονθ'; see (2) δεύω.

δεῦρο, δεύρω, adv.: *hither*; δεῦρ' ἴθι, *come hither*.

δεύτερος, 3: *second, next*; as adv. δεύτερον: *next, in the second place, a second time*.

(1) δεύω: *to wet, to moisten*; ὅτε γάλατος ἄγγεα δεύει, B 471, *when milk overflows the pails*.

(2) δεύω, usually in mid.; imperf. plur. 3 δεύονθ' (for δεύοντο); opt. pres. plur. 3 δευοῖατο: *to lack, to be destitute of, to be deprived or bereft of*; δευόμενος, A 134, *destitute*.

δέχθαι, see δέχομαι.

δέχομαι, aor. 1 ind. sing. 3 (ἐ)δέξατο, imperat. δέξαι, inf. δέξασθαι, aor. 2 sing. 3 δέκτο, inf. δέχθαι, part. δέγμενος; perf. imperat. δέδεξο, part. δεδεγμένος; fut. perf. sing. 1 δεδέξομαι; *to take, to receive; to receive one on his return, to welcome*, E 158; *to receive the assault of, to withstand*, E 228, 238; *to await, to expect*, B 794, Δ 107.

δέω, aor. 1 act. sing. 3 δῆσε, plur. 3 ἔδησαν δῆσαν, part. δήσας; aor. mid. sing. 3 ἐδήσατο; plup. pass. sing. 3 δέδετο: *to bind, to fetter*; in mid. *to bind on one's self, to put on*, B 44; δέδετο, E 387, *lay bound*.

δή, a particle, sometimes distinctly used with a temporal meaning.

but oftener serving to define or emphasize the idea expressed by the word which it follows: *already, now, only, just*. Its force is frequently too slight for translation by any Eng. word, and may often be sufficiently rendered by an emphasis of the voice. ἐξ οὗ δή, A 6, *from just the time when*, (but the word "just" exaggerates the value of δή in this instance); νῦν δή, B 284, *now finally*; κάρτιστοι δή, A 266, *the very mightiest*.

Δή is never the first word of its clause, except sometimes before τότε and γάρ, as in A 476. Synizesis takes place between δή and αὐτε or αὖ, A 340, 540, B 225.

δηθά, adv.: *long, for a long time*.

δηθύνω: *to linger*.

Δηϊκόων, -ωντος: *Deikōon*, a Trojan, E 534.

δήιος, 3, (δαίω): *consuming, burning*, B 415, Z 331; *destructive*, Δ 281, E 117; *hostile*, Z 481; often as a noun: *an enemy*, B 544, Δ 373.

δηϊότης, -ήτος, f.: *battle, combat, fighting*.

δηϊόω and δηόω, (δήιος), imperf. plur. 3 δῆουν; aor. act. subj. plur. 3 δηώσωσιν; aor. pass. part. gen. plur. δηωθέντων: *to destroy, to hew to pieces, to slay*.

Δηϊπύλος: *Deiphýlos*, a Greek, E 325.

δηλέομαι, aor. ind. plur. 3 (ἐ)δηλή-

σαντο, subj. sing. 3 δηλήσεται, inf. δηλήσασθαι: *to lay waste, to destroy; to do violence, to transgress*.

Δημήτηρ, gen. Δήμητρος: *Demeter*, (Ceres), daughter of Kronos and Gaia, mother of Persephone by Zeus, female symbol of the fertility of nature, B 496, E 500.

δημο-βόρος: *people-devouring*, A 231.

δημο-γέρων, -οντος: *an elder of the people*.

Δημοκόων, -ωντος: *Demokōon*, a son of Priam, Δ 499.

δήμος: *a land, a country; the people, the commonalty*, as distinguished from the rulers and nobles; δήμου ἀνὴρ, B 198, *a man of the people, a common man*.

δὴν, adv.: *long, for a long time*; οὐδὲ δὴν ἦν, Z 131, *he lived not long*. A short vowel before δὴν is always lengthened by reason of an original digamma, as in A 416.

δηναιός: *long-lived*.

δῆνος, -εος, found only in plur. δῆνεα: *purposes, designs*; ἦπια δῆνεα, Δ 361, *gentle thoughts*.

δηόω, see δηϊόω.

δηρόν, adv.: *long, a long time*.

δήσε, δῆσαν, δήσας, see δέω.

δηωθέντων, δηώσωσιν, see δηόω.

Δία, see Ζεύς.

δια, see διος.

διά, (1) adv.: *through, into and out again, in parts*, E 99, 858; δια

κτήσιν δατέοντο, E 158, *they divided his possessions among themselves*; διὰ τρία κοσμηθέντες, B 655, *ordered in three divisions*. (2) prep. with gen. and acc.; with gen.: *through, along through, among*; with acc.: *through, during, by means of, in consequence of*.

Διά is compounded with πρό, — διαπρό, — as in E 66, 538. In composition it adds to other words the meanings *through, very, quite, apart, asunder, from one another, with each other, in rivalry*.

δια-θρύπτω, aor. pass. part. neut. διατρυφέν: *to break*.

δια-κλάω, aor. part. διακλάσας: *to break*.

δια-κοσμέω, imperf. plur. 3 διεκόσμεον; aor. pass. opt. plur. 1 διακοσμηθείμεν; *to arrange in divisions, to divide*.

δια-κρίνω, fut. sing. 3 διακρινέει; aor. pass. ind. plur. 3 διέκριθεν, opt. plur. 2 διακρινθείτε, inf. διακρινθήμεναι: *to separate, to part, to divide*; of combatants, *to part, to cease fighting, to become reconciled*.

διάκτορος, (διάγω): *a guide, a messenger*, epithet of Hermes.

δια-μάω, aor. διάμησε: *to cut through, to rend*.

δια-μετρέω, imperf. διεμέτρεον: *to measure off*.

δια-μετρητός: *measured off*.

δι-αμπερές, adv.: *through and through, quite through*.

δι-άνδιχα, adv.: *in two ways, hither and thither*; διάνδιχα μερμήριξεν, *was divided in mind*.

δια-πέρθω, aor. 1 inf. διαπέρσαι; aor. 2 ind. plur. 1 διεπράθομεν: *to destroy utterly, to sack, to lay waste*. The inf., Δ 53, has the force of the imperat.

δια-πορθέω, aor. part. διαπορθήσας: *to lay waste*.

δια-πρήσσω: *to accomplish*, A 483; with gen. local or partitive: *to go, to advance*; διέπρησσον πεδίοιο, *they advanced over the plain*.

δια-πρό, (in some texts printed as separate words): *quite through*; with gen., Δ 138, E 281.

δια-ρραίω, aor. inf. διαρραΐσαι: *to tear to pieces*.

δια-σεύομαι, found only in aor. 2 sing. 3 διέσσυτο: *to pass quickly through, to rush through*.

δια-σκίδνημι, pres. plur. 3 διασκιδνάσιν: *to scatter, to disperse*.

διαστήτην, see διόστημι.

δια-τμήγω, aor. 2 pass. plur. 3 διέτμαγεν: *to separate from each other, to part*.

δια-τρίβω: *to hinder, to thwart*.

διά-τριχα, adv.: *in three divisions*.

διατρυφέν, see διαθρύπτω.

διδάσκω, aor. ἐδίδαξε: *to teach*.

δίδωμεν, δίδου, διδοῦσιν; see δίδωμι.

διδυμάτων, -ονος: *twins*.

δίδωμι, pres. ind. plur. 1 δίδομεν, 3 διδοῦσι; imperf. sing. 3 δίδου; fut. δώσει, δώσουσι, inf. δώσειν;

aor. 1 sing. δῶκα, ἔδωκας, ἔδωκεν δῶκε(ν) δῶκ' δῶχ'; aor. 2 ind. plur. 3 δόσαν, subj. sing. 3 δώησιν δῶσι δῶη, plur. 3 δώωσιν, opt. plur. 3 δοίεν, imperat. δός, δότε, δότω, inf. δόμεναι δόμεν, part. δόντες; perf. pass. ind. sing. 3 δέδοται: *to give, to offer, to grant, to give over, to consign, to give in marriage*; τὸν δὸς δῶναι δόμον Ἅιδος εἶσω, Γ 322, *grant that he may enter the house of Hades*; ἀλγ' ἔδωκεν Ἐκηβόλος, A 96, *the Far-darter has brought woes upon us*; ὀδύνησι ἔδωκεν, E 397, *gave him ower to woes*.

δίε, see δίω.

δι-είρομαι, imperat. sing. 2 διείρεο: *to ask about*.

διεκόσμεον, see διακοσμέω.

διέκριθεν, see διακρίνω.

διεμέτρεον, see διαμετρέω.

δι-έξειμι, inf. διεξιμέναι: *to go out through*.

διεπράθομεν, see διαπέρθω.

διέπρησσον, see διαπρήσσω.

δι-έπω, imperf. sing. 3 διέπε: *to achieve, to effect*, A 116; *to range through, to marshal*, B 207.

δι-έρχομαι: *to go through, to pass through*, Z 393; *to stalk through, to range*, Γ 198.

διέσσυτο, see διασεύω.

διέσχε, see διέχω.

διέτμαγεν, see διατμήγω.

δι-έχω, aor. 2 sing. 3 διέσχε: *to pass on, to pass through*.

δίξημαι: *to seek for*.

δι-ζυξ, -υγος, (ζεύγνυμι): *in pairs, paired*; παρ' ἐκάστῳ (δίφρῳ) ἐστᾶσι δίζυγες ἵπποι, E 195, *by each chariot stands its pair of horses*.

Δί, see Ζεύς.

δι-ίστημι, aor. 2 dual 3 διαστήτην: *to part, to go asunder*; διαστήτην ἐρίσαντε, A 6, *quarrelled and parted*.

δι-φίλος: *dear to Zeus, beloved of Zeus*.

δικάζω, inf. δικαζέμεν: *to give judgment, to pronounce sentence*.

δικασ-πόλος: *a judge*.

δινεύω: *to wander about, to roam*.

δινήεις, -εσσα, -εν: *eddying*.

δινωτός, 3: *well-turned (on the lathe), beautifully made*.

διο-γενής, -έος: *sprung from Zeus, Zeus-descended*: a common epithet of kings and heroes, as being under the special care of Zeus.

Διοκλής, -ήος: *Diokles*, king at Phere in Messenia, E 542.

Διομήδης, -εος: *Diomedes*, son of Tydeus (Τυδείδης). After the death of his father-in-law, the Argive king Adrastus, Diomedes became king of Argos. He took part in the second expedition against Thebes, Δ 406, and sailed with eighty ships to Troy, B 567. He was among the bravest of the host. His prowess (Διομήδους ἀριστεία) is the main subject of the 5th book of the Iliad. He exchanges armor with the Ly-

kian Glaukos, his guest-friend, Z 230.

Δίον: *Dion*, a city in Euboea, B 538.

δῖος, δῖα, δῖον: *noble, glorious, great, fair*; a frequent epithet of gods, human beings, and things; δῖα θεάων, Z 305, *fair among goddesses*.

Διός, see Ζεύς.

διο-τρεφής, -ές, gen. -έος, (τρέφω): *fostered by Zeus, Zeus-protected*.

δί-πλαξ, -ακος, f.: *a double garment*, — double in being of double texture, or because so large as to be put on double, — in two folds.

δι-πλόος, 3: *double*.

δί-πτυξ, -υχος: *twofold*, in the formula, δίπτυχα ποιεῖν κνίσην, as in A 461, B 424, *to lay on the fat in two folds*.

δίσκος: *a quoit*.

δίφρος: *the body of a chariot*, fitted to hold two men; *a war-chariot*; *a seat, a bench, a chair*, Γ 424, Z 354.

δίω, imperf. sing. 3 διέ: *to fear*; περὶ διέ ποιμένι λαῶν, E 566, *he feared very much for the shepherd of the people*.

διώκω, inf. διωκέμεν: *to follow, to pursue*; πεδίῳ διωκέμεν, *to flee across the plain*.

Διώνη: *Diōne*, mother of Aphrodite by Zeus, E 370, 381.

Διώνυσος and Διόνυσος: *Dionysos*, son of Zeus and Semēle, reared by the nymphs of mount Nysa. According to Homer, the Thra-

cian king Lykurgos chased the nurses of the frenzied Dionysos through the sacred land of Nysa, so that the god fled into the sea to Thetis, Z 132. He is the symbol of productiveness in vegetation, especially as this shows itself in the growth of succulent fruits. Hence he is the god of wine-making, and is the giver of wine and of the joy and exhilaration which it produces. In Homer he holds, like Demeter, a subordinate place among the upper divinities.

Διῶρης, -εος: *Diōres*, leader of the Epeians, B 622.

δηθέντα, see δάμνημι.

δμῶή, (δάμνημι): *a female slave, a serving-woman*.

δνοπαλίζω: *to thrust violently this way and that, to push to and fro*.

δοῖεν, see δίδωμι.

δοιοί, -αί, -ά plur., and δοιώ dual: *two, a pair*.

δοκέω: *to seem*.

δολιχός, 3: *long*; in Δ 533 with elision of final vowel and retraction of accent.

δολιχό-σκιος, 2, (σκιή): *long-shadowed, casting a long shadow*; epithet of ἔγχος.

δολο-μήτης, voc. δολομήτα: *crafty-minded, intriguing, an intriguer*.

Δολοπίων, -ονος: *Dolopion*, a Trojan, priest of the Skamandros, E 77.

δόλος: *wile, trick, device*.

δολο-φρονέων, -ουσα: *plotting intrigue, planning wiles*.

δόμεναι, δόμεν; see δίδωμι.

δόμος, (δέμω): *a house, a dwelling; a dwelling of a god, a temple*, Z 89; often in plur. to denote one dwelling, since a house usually consisted of several buildings. Ἄιδος δόμος: *the realm of Hades, the lower world*.

δόντες, see δίδωμι.

δόρυ, δούρατος δουρός, δούρατι δουρί; δοῦρε; δούρατα δοῦρα, δούρων, δούρασι δούρεσσι: *a beam, a timber. δοῦρα νεών: ship-timber; a spear shaft; a spear, a lance*.

δός, δότε, δότω, δόσαν; see δίδωμι.

δούλη: *a slave*.

δούλιος, 3: *relating to slavery*; δούλιον ἡμαρ, *the day of slavery*, i. e. *slavery*.

Δουλίχιον, -ου -οιο: *Dulichion*, an island S.W. from Ithaca, B 625.

Δουλίχιόν-δε, adv.: *to Dulichion*, B 629.

δουλιχό-δειρος, (δολιχός, δειρή): *long-necked*.

δουπέω, aor. I δούπησεν: *to make a loud crashing noise*; δούπησεν δὲ πεσών, *he fell with a crash*.

δούπος: *noise, roaring*.

δούρατ', δοῦρε, δουρί; see δόρυ.

δουρι-κλειτός and δουρι-κλυτός, 2: *famous with the spear, spear-famous*.

δουρός, see δόρυ.

δράκων, -οντος: *a serpent*.

Δρήσος: *Dresos*, a Trojan, Z 20.

Δρύας, -αντος: *Dryas*; (1) a Lapithe, A 263; (2) father of King Lycurgos, Z 130.

δύ' = δύο with elision.

δύμεναι, see (1) δύω.

δύν', see δύνω.

δύναι, see (1) δύω.

δύναμαι, -σαι, -ται, -μεσθα; subj. pres. sing. 2 δύνῃαι; imperf. δύνατο; fut. δυνήσομαι δυνήσεται; aor. I mid. δυνήσατο: *to be able, to have power, (can, could)*. In δύναμ', E 475, the diphthong is elided.

δύνω, (= δύω), imperf. sing. 3 ἔδυνε δύνε: *to put on, to don, armor and garments*.

δύο and δύω, indeclinable numeral: *two*.

δυο-καί-δεκα: *twelve*.

δυσ-, an inseparable particle denoting evil and defect, and giving to a compound the meaning expressed by the Eng. prefixes *un-, in-, mis-*.

δυσ-αής, -ές, (ἄημι): *ill-blowing, stormy*.

δύσαι, aor. I inf. act. of (1) δύω.

δυσ-ηχής, -ές, (ἦχος): *noisy, harsh-sounding*.

δυσ-κλεής, -ές, (κλέος): *inglorious, dishonored*.

δυσ-μενής -ές, (μένος), dat. plur. δυσμενέεσσι, -έσι: *evil-minded, hostile*; as a noun in plur.: *enemies*.

Δύσ-παρις, voc. -ι: *disastrous Paris, evil Paris*.

δύστηνος, 2: *luckless, wretched*.

δυσ-χείμερος, 2, (χείμα): *very wintry, stormy*.

δύσω, fut. of (1) δύω.

δυσ-ώνυμος, 2: *evil-named*.

(1) δύω, aor. 2 ind. sing. 3 ἔδυν, dual 3 ἐδύτην, plur. 3 ἔδυν, subj. δύω, inf. δύναι and δύναι; mixed aor. mid. ἐδύσετο and δύσεθ': (1) *to go into, to enter, to go under, to plunge*, Γ 322, Z 136, 185; — τῶ γαίαν ἐδύτην, Z 19, *they twain had gone beneath the earth*. (2) *to put on, to don, garments and armor*, E 845, Γ 328; — with ἀπό: *to take off*, E 435; (3) *to set*, said of the heavenly bodies, B 413. — ὕ in pres. and imperf.; elsewhere ὕ. Hence δύω, Z 340, is known to be aor. 2 subj.

(2) δύω, (= δύο): *two*.

δω-δεκα: *twelve*.

δω-δέκατος, 3: *the twelfth*.

δῶ, epic form of δῶμα, nom. and acc.: *a house*.

δώδεκα: *twelve*.

δωδέκατος, 3; as fem. noun δωδεκάτη: *the twelfth day*.

Δωδώνη: *Dodōne*, an ancient city in Epeiros, and seat of the oracle of Pelasgic Zeus, B 750.

δώη, δώησιν, δῶκ', δῶκα, δῶκεν; see δίδωμι.

δῶμα, -ατος, (δέμω): *house, dwelling, palace*, whether of men or of gods. Often in plur. with singular meaning. In Z 316 δῶμα is equivalent to μέγαρον, the main room, or *the hall*, of a palace.

Δώριον: *Dorion*, a town in the realm of Nestor, B 594.

δῶρον, (δίδωμι): *a gift, an offering*.

δώσει, δώσειν, δῶσι δώσιν, δώσουσι, δῶχ', δώωσιν; see δίδωμι.

E

ἐ, pron., acc. sing.; (1) the reflexive pron., 3d pers., for all genders: *himself, herself, itself*; as in Δ 497; ἐ αὐτόν, ἐ αὐτήν; for Att. εαυτόν, εαυτήν. (2) A demonstrative pron., enclitic, for μιν or αὐτόν, αὐτήν, αὐτό: *him, her, it*, — A 236, 510.

(1) ἔα, epic for ἦν, imperf. sing. 1 of εἰμί, Δ 321, E 887.

(2) ἔα, imperat. pres., (A 276), and imperf. sing. 3, (E 517), of εἶω.

ἐᾶ, pres. sing. 3 of εἶω, E 256.

ἐάγη, see ἄγνυμι.

ἐᾶνός, (ἐννυμι): *flexible, soft, light*. E 734.

ἐᾶνός, (ἐννυμι): *a robe, a garment*, of goddesses and women of high rank, Γ 385, 419.

ἔαρ, ἔαρος, neut.: *the spring*. ἔαρος ἐπιγίγνεται ὥρη, Z 148, *the season of spring is at hand*.

ἔασ', ἔασε, ἔασαι, ἔασαιμεν, ἔασετε, ἔασης, ἔασκε, ἔασομεν; see εἶω.

ἔασι, epic for εἰσί, from εἰμί.

ἔαται, see ἦμαι.

εἶω and εἶω, pres. ind. sing. εἶω, ἔῃ. plur. 3 εἶωσ', subj. plur. 1 εἶωμεν, imperat. sing. ἔα; imperf. εἶας.

ἔα, iterative sing. εἶασκον, ἔασκε; fut. ἔασομεν, ἔασετε; aor. ind. ἔασ', ἔασε, subj. ἔασης, opt. ἔασαιμεν, inf. ἔασαι: *to allow, to suffer, to permit, to let, to let one have one's own way*; ἀλλά μ' ἔασαι, *let me have my own way*; ἵππους ἔασε, *he let his horses stand*; οὐκ ἔαν: *not to permit, to forbid*, as in Δ 55.

ἔβαλ', ἔβαλε(ν), -ον; see βάλλω.

ἔβαν, ἔβεβήκει, ἔβη, ἔβήτην; see βαίνω.

ἐγγεγάασι, perf. plur. 3 of ἐγγίγνομαι: *live in*.

ἐγναλίξω, (γύαλον), aor. inf. ἐγναλίξαι: *to give, to grant, to put into one's hands*.

ἐγγύθεν, ἐγγύθι, ἐγγύς, adv.: *near*.

ἐγείναο, see γείνομαι.

ἐγείρω, aor. 1 ind. ἤγειρα, ἔγειρε(ν), subj. ἐγείρη, ἐγείρομεν, inf. ἐγείραι; syncopated aor. 2, sing. 3 ἔγρετο: *to wake (trans.)* E 413; *to rouse, to spur on, to incite, to stir up*; in mid. *to wake, to awake, (intrans.)*; ἔγρετο ἐξ ὕπνου, *he awoke from sleep*.

ἐγένεσθε, ἐγένοντο; see γίνομαι.

ἐγκέκλιται, see ἐγκλίνω.

ἐγκέφαλος: *brain*.

ἐγκλίνω, perf. mid. sing. 3 ἐγκέκλιται: *to lean upon, to rest upon*; πόνος ὅμμι ἐγκέκλιται, *the task lies on you*.

ἔγνω, see γινώσκω.

ἔγρετο, see ἐγείρω.

ἐγχείη, (ἔγχος): *spear, lance*; ἐγχείη δ' ἐκέκαστο, *he excelled with the spear*.

ἐγχεσί-μωρος, 2: *strong with the spear, spear-famous*.

ἐγχείς-παλος, 2, (πάλλω): *spear-wielding*.

ἔγχος, -ος: *spear, lance, dart*, consisting of a shaft (δόρυ), usually of ash (μείλιον), to which was fastened a point (αἰχμή) of bronze: the other end of the shaft was also pointed and shod with metal for thrusting into the ground. The spear was used as a missile weapon, — *a dart*.

ἐγχερίμπτω, aor. pass. part. fem. ἐγχεριμφθεῖσα: *to force in*; E 662, *the point being driven to the bone*.

ἐγώ and, before vowels, ἐγών, gen. ἐμεῦ, μεῦ enclit., ἐμεῖο, ἐμέθεν, dat. ἐμοί, μοί enclit., (with elision μ'), acc. ἐμέ, μέ enclit. (with elision, μ'); the pron. of the first person: *I, me*. For dual see νῶι, and for plur., ἡμεῖς.

ἐδάην, see δαήμεναι.

ἐδάμασσα, -ε, ἐδάμη, ἐδάμνα; see δάμνημι.

ἔδδεισεν, ἔδειδιμεν, ἔδειδισαν: see δείδω.

ἔδειραν, see δέρω.

ἐδέξατο, see δέχομαι.

ἐδητύς, -ύος, f., (ἔδω): *food, meat*.

ἔδμεναι, ἔδονται; see ἔδω.

ἔδος, -τος, (ἔζομαι): *a seat, an abode, a habitation*.

ἔδραμ', see τρέχω.

ἔδρη: *a bench, a seat*.

ἔδω, ἔδυν, ἐδύσατο, ἐδύσετο, ἐδύτην: see (1) δύω.

ἔδυνε, δύνε; see δύνω.
 ἔδω, inf. ἔδμεναι, fut. plur. 3 ἔδονται: *to eat, to devour*.
 ἔδωκας, -εν; see δίδωμι.
 εἰκοσι(ν) = εἴκοσι: *twenty*.
 εἶπε(ν), -ες; see εἶπον.
 εἰσάμενος, -η; see εἶδω.
 ἐέλδωρ: *a wish, a desire*.
 ἐέργαθεν, see ἐργαθε.
 ἐέργει, ἐέργεν, ἐέργη; see ἐργω.
 ἐερμέναι, see εἶρω.
 ἔζομαι, imperf. with aor. meaning, ἔζετο, -οντο; imperat. ἔζεο: *to sit down, to sit*.
 ἔηκε, see ἔημι.
 ἔην, epic for ἦν; see εἶμι.
 ἔηος, gen. of εὔς: *valiant*.
 ἔης, gen. fem. of εὖς: E 371, *her*, (poss.).
 ἔησι, epic for ἦ, subj. pres. sing. 3 of εἶμι.
 ἔθεε, see θέω.
 ἐθέλω, imperf. with and without aug., — ἦθ- and ἔθ-; subj. sing. 2 ἐθέλησθα, 3 ἐθέλῃσι: *to wish, to desire*; μηδ' ἔθελε, *venture not, presume not*, as in A 277, B 247, E 441; οὐκ εἰώσ' ἐθέλοντα ἐκπέρσαι, *they suffer me not to destroy, though I desire it*.
 ἔθεν, epic for οὐ.
 ἔθεντο, ἔθισαν, ἔθηκαν, -κε; see τίθημι.
 ἔθνος, -ος: *host, multitude, tribe, swarm, flock*.
 ἔθορ', see θρώσκω.
 ἔθω, perf. 2 part. εἰωθώς, -ότος, -ότι: *to be accustomed*; ὑφ' ἡνιόχῳ εἰωθότι, E 231, *under the accustomed charioteer*.

εἰ: *if*; in conditional sentences with ind., subj., and opt., both with and without ἄν or κέ(ν); καὶ εἰ, *even though*; οὐδ' εἰ, *not even though*; in indirect questions, — *whether, whether not*. Used to express a wish, without apodosis (usually εἴθε or εἴθε), as Δ 178, *would that*. εἰ τότε κοῦρος ἔα, Δ 321, *as I was then a youth*; εἰ δ' ἄγε, *come now*.
 εἰαμένη: *a lowland*.
 εἰαρινός, 3: *relating to spring*; ὥρη ἐν εἰαρινῇ, *in spring-time*.
 εἶας, εἶασκον; see εἶάω.
 εἶατ' (for εἶαται), εἶατο; see ἦμαι.
 εἶδαρ, -ατος, (ἔδω): *fodder, forage*.
 εἶδε, εἶδεται, εἶδῃς, εἶδήσειν, εἶδομεν, εἶδόμενος, -η, εἶδον; see εἶδω.
 εἶδος -εος: *form, shape, aspect*.
 εἶδότε, εἶδότες, dual and plur. of εἶδώς; see εἶδω.
 (εἶδω), (pres. found only in mid. aug.). The forms and corresponding meanings are given in three divisions. (1) act. aor. 2 ind. sing. 1 ἴδον, 3 ἴδεν εἶδε ἴδεσκε, plur. 3 ἴδον εἶδον, subj. ἴδητε, opt. ἴδοιμι, ἴδοις, ἴδοι, inf. ἴδέειν, part. ἴδών, -οῦσα, -όντες; mid. aor. 2 ind. plur. 3 ἴδοντο, subj. ἴδωμαι, ἴδη ἴδηαι, ἴδηται, opt. ἴδοιτο, inf. ἰδέσθαι: *to see, to perceive, to look at*.
 (2) Pass. and mid. pres. ind. εἶδεται, part. εἶδόμενος, -η, aor. 1 sing. 3 εἶσατο, B 791, opt. εἴσαιτο, part. εἰσάμενος, -η: *to come into view, to appear, to seem, to be like, to resemble*.

(3) Perf. ind. οἶδα, οἶσθα, οἶδε, ἴδμεν, ἴστε, ἴσασι(ν), subj. εἶδῶ, εἶδῃς, plur. 1 εἶδομεν, part. masc. εἶδώς, -ότος, fem. ἰδυία, plur. dat. ἰδυίῃσι; plup. sing. 3 ἦδεε ἦδη; fut. ind. εἴσεται, inf. εἰδήσειν: *to know, to understand, to be acquainted with*; sometimes with gen., as in B 718.
 εἶδωλον: *an image, a phantom*.
 εἶδώς, ἰδυία; see εἶδω.
 εἶεν, εἶη, εἶην, opt. forms of εἶμι.
 εἶθαρ, adv.: *straightway*.
 εἴθε = αἴθε: *would that, O that*.
 εἴκελος, 3: *like, similar*.
 εἴκοσι(ν) and εἰκοσι: *twenty*.
 εἰκτην, εἰκυία; see εἴοικα.
 εἴκω: *to yield, to retire, to withdraw from, with gen*.
 εἴλε, εἴλετο; see αἶρέω.
 Εἰλέσιον: *Eilesion, a city in Boeotia*, B 499.
 εἰλέωσιν, subj. plur. 3 of εἰλέω.
 εἰλήλουθα, -ς, εἰληλούθει; see ἔρχομαι.
 εἰλπος, -οδος, (εἶλω-πούς), dat. plur. εἰλιπόδεσσι: *trailing-footed*, epithet of oxen.
 εἰλομεν, see αἶρέω.
 εἰλύω, perf. pass. part. εἰλυμένος: *to wrap, to envelop*.
 εἶλω and εἰλέω, subj. plur. 3 εἰλέωσι; aor. 1 act. inf. εἶλσαι; aor. pass. inf. ἀλήμεναι: *to confine, to imprison, to gather, to crowd, to throng*.
 εἶμα, -ατος, (ἔννυμι): *a garment*.
 εἶμέν = ἐσμέν, see εἶμι.
 εἶμένοι, see ἔννυμι.
 εἶμί; besides many Attic forms,

are found the following; — ind. pres. sing. 2 ἔσσι, plur. 1 εἶμέν, 3 ἔασι(ν), subj. sing. 1 ἔω, 3 ἔησι, inf. ἔμεν ἔμεναι ἔμμεναι, part. ἐών, ἐούσα, etc.; imperf. sing. 1 ἦα ἔα, 3 ἦεν ἔην ἔσκε, plur. 3 ἔσαν; fut. ἔσσομαι, etc., with sing. 2 ἔσσει, 3 ἔσσει and ἔσσειται, part. ἐσσόμενος, inf. ἔσσεσθαι: *to be*, both as substantive verb, as in A 70, and as copula; *to live*, Z 131, A 290; as copula, often omitted, especially in ind. pres. sing. and plur. 3, as in B 138; ἐσσόμενα, *the future*, A 70; ἐσσόμενοι, (ἄνθρωποι), *posterity*, B 119, Γ 287.
 εἶμι, besides Attic forms, are found, — subj. plur. 1 ἴομεν, inf. ἴμεν; imperf. sing. 3 ἦε ἴε, dual 3 ἴτην, plur. 3 ἴσαν; aor. 1 εἶσατο, Δ 138, E 538: *to go, to come*, the direction being determined by the context. The pres. has sometimes in Homer a fut. meaning, as in A 169, 420, 426; but also, sometimes, a pres. meaning, as in B 87.
 εἶν, epic for ἐν.
 εἰνάτερες, -ων, f. pl.: *brothers' wives, sisters-in-law*.
 εἵνατος = ἔννατος: *ninth*.
 εἵνεκα = ἔνεκα: *for the sake of*.
 εἰνοσί-φυλλος, 2: *with quivering foliage*.
 εἶο, epic gen. for οὐ.
 εἶπας, εἶπ', εἶπέ, εἶπε, εἶπείν, εἶπεσκεν; see εἶπον.
 εἶπετο, εἶποντο; see ἔπω.

εἶπον and ξείπον, (stem ἐπ- for Fep-), an aor. 2 without pres; aor. 1 sing. 2 εἶπας; aor. 2 ind. ξείπες, ξείπε(ν) εἶπε(ν) εἶπεσκεν, subj. sing. εἶπω, εἶπης, εἶπη εἶπησι, opt. εἶποι, imperat. εἶπ' εἶπέ, inf. εἶπεῖν, part. εἰπών, -οῦσα, -όντος etc.: *to say, to tell, to speak, to utter, to name*; εἶπέ μοι τόνδε ὅστις ὁδ' ἐστί, Γ 192, *tell me who this is* (an instance of prolepsis).

εἶρετο, εἰρόμεναι; see εἶρομαι.

Εἰρέτρια: *Eiretria*, a city in Euboea, B 537.

εἰρήνη: *peace*; ἐπ' εἰρήνης, *in time of peace*.

εἶρηται, Δ 363, see εἶρω.

εἶριον, plur. εἶρια: *wool*.

εἶρο-κόμος, 2, (κομέω): *wool-working, spinning*.

εἶρομαι, imperf. εἶρετο; part. fem. εἰρόμεναι, (to cause to be said to one's self): *to ask, to question, to ask about* (Z 239), *to pray* (A 513).

εἶρο-πόκος, 2: *woolly, fleecy*.

εἶρύατ', (for εἶρυνται, Δ 248), εἶρυσεν; see εἶρύω.

εἶρύαται, (A 239), εἶρύσσασθαι, (A 216), εἶρύσατο, (Δ 186); see εἶρύομαι.

(1) εἶρω, perf. part. ἐερμένος: *to join together in a row, to connect*; γέφυραι ἐερμέναι, *long lines of causeways*.

(2) εἶρω, fut. ἐρέω, ἐρέει, inf. ἐρέειν, part. ἐρέων, -ουσα etc.; perf. pass. εἶρηται, Δ 363: *to speak, to say, to tell, to announce*;

στεῦται ἔπος ἐρέειν, Γ 83, *makes as if he would speak*.

εἰς and ἐς; (1) adv., as in A 142. 309: *therein, thereon*; (2) prep. with acc.: (space) *into, in, to, towards*; (time) *until*; (purpose) *for*, E 337; in εἰς Ἀΐδαυ there is an ellipsis of δόμον or δῶμα, as also in Z 378, 379; in A 222 ἐς follows its noun.

εἰς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός: *one*; in τῷ μοι μία γείνατο μήτηρ. Γ 238, connect μοι with μία. — *one mother with me*; ἐς μίαν βουλευέειν, B 379, *to be of the same mind in council*.

εἰς', A 566, for εἰσί, from εἰμί.

εἰσαιοτο, εισαμένη; see εἶδω.

εἰσα, a defective aor. 1 act., — sing. 3 εἶσε, plur. 3 εἶσαν: *to cause to sit, to set, to bring and place*.

εἰσ-ανα-βαίνω, aor. 2 εἰσανέβησαν, part. fem. εἰσαναβάσα: *to go up into*.

εἰσατο, (1) B 791, see εἶδω; (2) Δ 138, E 538, εἶμι.

εἰσελθε, εισελθοῦσα; see εισέρχομαι.

εἰσ-έρχομαι, aor. 2 sing. εἰσήλυθον, εἰσῆλθε, imperat. εἰσελθε, part. fem. εἰσελθοῦσα: *to go into, to enter into*.

εἴσεται, see εἶδω.

εἶση, adj. found only in fem., (as if from εἶσος): *equal*; as an epithet of ships, — *symmetrical, well-balanced*; of shields, — *well-rounded*; of feasts, — *fair, just*, — where each guest gets his due portion; of horses, —

well-matched; ἵπποι σταφύλη ἐπὶ νῶτον εἶσαι, B 765, *mares with backs level to the line*.

εἰσῆλθε, εἰσῆλυθον; see εισέρχομαι.

εἰσ(ν), pres. plur. 3 of εἶμι.

εἶσι, ind. pres. sing. 3 of εἶμι.

εἴσκω: *to consider like, to compare with*.

εἰσόκε, (usually separated, — εἰς ὃ κε): *until*.

εἰσ-οράω, part. pres. εἰσορόων, -ωντος, -ουσαι; fut. εἰσόψομαι: *to gaze at, to behold*.

εἴσω, adv.: *in, into*; often following an acc. that depends on a verb, as A 71, Δ 460, Z 10; in Z 422, — Ἄιδος εἴσω, — there is ellipsis of this acc., — δόμον.

εἶχε, εἶχον; imperf. of ἔχω.

εἶω, εἶωσ'; see εἶάω.

εἶωθε, εἶωθώς, -ότε, -ότες; see εἶθω.

εἶως, see εἶω.

ἐκ, before vowels, ἐξ; (1) adv.: *out, away, off*; often limited by a gen., as in A 346; (2) prep. with gen.: (space) *from, out of, away from*; (time) *from, since*; (cause, agent) *from, by, in consequence of*. ἐκ πάντων μάλιστα, Δ 96, *most of all*; δαΐε ἐκ κόρυθος πῦρ, E 4, *she kindled flame on his helmet*, i. e., that shone from his helmet; ἐξ ἄντυγος ἡνία τείνας, E 462, *fastening the reins to the rim*, i. e., so that they extended from the rim; ἐφίληθεν ἐκ Διός, B 669, *were loved by (of) Zeus*.

ἐκ is often separated from its noun by a few short words, and

sometimes follows it, as in E 865, in which case it is accented. ἐκ in composition denotes *separation, origin, completion*.

Ἑκάβη: *Hekäbe*, Hecuba, wife of Priam, Z 251.

ἐκά-εργος: *the far-worker, far-shooter*, epithet of Apollo.

ἐκάη, see καίω.

ἐκαθεν: *from afar*.

ἐκαλέσσατο, see καλέω.

ἐκαμον, see κάμνω.

ἐκάς, adv.: *far from*, with gen.

ἐκαστος, 3: *each, each one*; in plur. ἐκαστοι, Γ 1, *each company*; sing., in collective sense, used with plur., as οἱ μὲν ἔβαν ἕκαστος ἦχι ἐκάστῳ δῶμα, etc. ταῦτα ἕκαστα, *these things in detail*.

ἐκάτερθεν, adv.: *on both sides of*, with gen. Γ 340.

ἐκατη-βελέτης, -αο, and ἐκατη-βόλος: *far-shooting, hitting from afar*, epithets of Apollo.

ἐκατόγ-χειρος: *hundred-handed*, epithet of Briareos, A 402.

ἐκατόμβη, (βοῦς): *a hecatomb, a sacrificial offering*, not necessarily of a hundred oxen, as the name implies, but of any number of animals and of animals of different kinds, as in A 315.

ἐκατόμ-βοιος, 2: *worth a hundred oxen*.

ἐκατόμ-πολις: *having a hundred cities*, epithet of Crete, B 649.

ἐκατόν, indeclinable numeral: *a hundred*; used to denote any indefinite large number, B 448.

ἑκατος, (ἐκάς): as a noun, — *the far-darter*, epithet of Apollo, A 385.

ἐκ-βαίνω, part. ἐκβαίνων, -οντος: *to go forth from*.

ἐκ-βάλλω, aor. 2 ἐκβαλε: *to thrust out from*, E 39.

ἐκγεγάμεν, ἐκγεγαυῖα; see ἐκγίγνομαι.

ἐκ-γίγνομαι, aor. 2 ἐξεγένοντο; perf. 2 inf. ἐκγεγάμεν, part. fem. ἐκγεγαυῖα: *to be born of, to spring from*.

ἐκ-γονος: *offspring, descended from*.

ἐκ-δηλος: *pre-eminent*; μετὰ πᾶσιν, *among all*, E 2.

ἐκδοτε, aor. 2 imperat. plur. of ἐκδίδωμι: *to give back, to give up*.

ἐκ-δύω, imperf. mid. ἐξεδύοντο: *to take off (armor)*.

ἐκέδασσε, see κεδάννυμι.

ἔκειτο, see κείμει.

ἐκέκαστο, see καίνυμι.

ἐκέκλετο, see κέλομαι.

ἐκέκλιτο, see κλίνω.

ἔκηα, see καίω.

ἐκη-βολίη, (ἐκάς, βάλλω): *a hitting from a distance, in plur., feats of marksmanship*.

ἐκη-βόλος: *far-shooting*; as noun, *the far-darter*, epithet of Apollo.

ἔκηλος and εὐκήλος, 2: *peaceful, tranquil, at ease, undisturbed*.

ἐκ-καθαίρω, imperf. plur. 3 ἐξεκάθαιρον: *to clean out*.

ἐκκαιδεκά-δωρος, 2: *of sixteen palms, i. e. sixteen handbreadths long, or stretching*

sixteen handbreadths from tip to tip, Δ 109.

ἐκκατιδών, part. of ἐκκατείδον, aor. 2 of ἐκ-καθ-οράω: *to look down from*.

ἐκ-κλέπτω, aor. ἐξέκλεψεν: *to take away by stealth*.

ἐκ-κυλίω, aor. pass. ἐξεκυλίσθη: (pass.) *to roll out from*, Z 42.

ἐκλαγξαν, see κλάζω.

ἐκ-λανθάνω, aor. 2 act. plur. 3 ἐκλέλαθον, mid. inf. ἐκλελαθέσθαι: act., *to cause to forget utterly*, with two acc., B 600; mid., *to forget utterly*, Z 285.

ἐκλεψεν, see κλέπτω.

ἐκλιναν, ἐκλίνθη; see κλίνω.

ἐκλυον, -ες, -ε(ν); see κλύω.

ἐκ-μυζάω, aor. part. ἐκμυζήσας: *to suck out*.

ἐκ-νοστήω, aor. part. dual ἐκνοστήσαντε: *to return home from*.

ἐκολῶα, see κολῶα.

ἐκόμισσε, see κομίζω.

ἐκ-παγλος, 2, superl. ἐκπαγλότατος: *fearful, redoubtable*, A 146; neut. plur. ἐκπαγλα, and ἐκπάγλως, adverbs: *utterly, sorely, overmuch, marvellously*.

ἐκ-παιφάσσειν: *to make display*.

ἐκ-πέρθω, fut. ἐκπέρσουσ'; aor. subj. ἐκπέρσωσ', inf. ἐκπέρσαι, part. ἐκπέρσαντ'; aor. 2 ἐξεπράθομεν: *to destroy utterly, to lay waste*.

ἐκπεσε, see ἐκπίπτω.

ἐκ-πίπτω, aor. 2 sing. 3 ἔκπεσε: *to fall from*.

ἐκ-πρεπής, -έος: *pre-eminent*.

ἐκραιναίνω, imperf. of κραιναίνω.

ἐκρίνατ', ἔκρινεν; see κρίνω.

ἐκ-σαώω, aor. ἐξεσάωσε: *to save*.

ἐκ-σεύω, aor. 1 pass. ἐξεσύθη: *to issue forth*.

ἐκ-σπάω, aor. 1 ἐξέσπασε: *to draw forth, to pull out*.

ἔκτα, ἔκτανε: see κτείνω.

ἐκ-τάμνω, subj. sing. 3 ἐκτάμνησιν; aor. 2 ἐξέταμε, -ον: *to cut out, to hew, to fell*.

ἐκ-τελέω: *to fulfil*.

Ἐκτόρεος, 3: *Hektor's*, B 416.

Ἐκτορίδης: *son of Hektor*, Astyanax, Z 401.

ἐκτός, adv., (ἐκ): *without, outside*.

ἕκτος, (ἕξ): *sixth*.

Ἐκτωρ, -ορος: *Hektor*, son of Priam and Hecuba, husband of Andromache and father of Astyanax; the foremost hero of the Trojans and their commander-in-chief; distinguished for his valor, wisdom, and noble character, though not specially endowed with calculating shrewdness and power of eloquence. He is slain by Achilles, B 816, Z 369.

ἐκυρός: *husband's father, father-in-law*.

ἐκ-φαίνω, aor. pass. ἐξεφαάνθη: *to become visible, to be left exposed*.

ἐκ-φέρω, imperf. ἐξέφερον; inf. ἐκφερέμεν: *to bear away*.

ἐκ-φεύγω, aor. 2 ἔκφυγε: *to flee away from, to fly from*.

ἐκ-χέω, imperf. plur. 3 ἔκχεον: *to pour forth*.

ἐκών, ἐκούσα: *voluntary, willing*, usually to be translated by adverbial expressions; ὅσσα κεν αὐτοὶ δώσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο, Γ 66, *which they give of their own accord, and one could not get of his own will*; δῶκα ἐκὼν ἀέκοντί γε θυμῷ, Δ 43, *I gave voluntarily, but with reluctant mind*; ἐκὼν μεθιείς, Z 523, *thou art wilfully remiss*.

ἐλάαν, see ἐλαύνω.

ἐλαβε, see λαμβάνω.

ἐλάζετο, see λάζομαι.

ἐλαιον: *oil*.

ἔλασ', ἐλάσαι, ἐλάσαντας, ἐλάσασκεν, ἔλασσε, ἐλάσση; see ἐλαύνω.

ἐλάτη: *a pine tree*.

ἐλατήρ, -ήρος, (ἐλάω): *a driver, charioteer*.

Ἐλατος *Elátos*, an ally of the Trojans, Z 33.

ἐλαύνω and ἐλάω, pres. du. ἐλαύνετον, inf. ἐλαύνειν, ἐλαυνέμεν and ἐλάαν, imperat. ἔλαυνε, part. du. ἐλαύνοντ'; imperf. ἔλαυνε; aor. ind. ἔλασε ἔλασσε(ν) ἤλασε ἐλάσασκεν, ἤλασαν, subj. ἐλάσση, inf. ἐλάσαι, part. masc. plur. acc. ἐλάσαντας; pass. plur. ἐλήλατο and ἤλήλατο: *to drive, to drive away as booty, to strike, to wound*; κολῶν ἐλαύνετον, A 575, *ye stir up wrangling*; διὰ ζωστήρος ἐλήλατο οἰστός, Δ 135, *the arrow was driven through, or passed through, the belt*.

ἐλαφος: *a deer, a stag*.

ἐλαφρός, 3: *light, fleet*.

ἐλδομαι: *to desire, to long for.*

ἐλε(ν), see αἰρέω.

ἐλεαίρω, imperat. ἐλέαιρε: *to have pity on, to pity.*

ἐλεγχής, -έος, (ἐλέγχω), superl. ἐλέγχιστος: *infamous, dishonored.*

ἔλεγχος, -εος: *a shame, a disgrace, an ignominy;* κάκ' ἐλέγχεα, *base cowards!*

ἐλεινός, 3; neut. pl. as adv.: *pitifully.*

ἐλεέω, (ἐλεος), aor. ind. ἐλέησε, subj. sing. ἐλεήσης, -ῃ: *to have mercy on, to take pity on.*

ἐλεῖν, see αἰρέω.

ἐλέλειπτο, see λείπω.

ἐλελίξω, aor. 1 act. ἐλέλιξεν, mid. part. ἐλελιζόμενος: aor. pass. plur. 3 ἐλελίχθησαν and ἐλέλιχθεν: act. *to cause to tremble, to shake;* mid. *to coil up, as a snake;* pass. *to face about.*

Ἑλένη: *Helène, Helen, daughter of Zeus and Leda, sister of Kastor, Polydeukes and Klytaimnestra, wife of Menelaos. Famous for her beauty, she was carried off by Paris, son of Priam, to Troy, and so became the cause of the Trojan war, B 161, Γ 91, 121. After the destruction of Troy she returned with Menelaos to Sparta.*

Ἑλένος: *Helēnos; (1) son of Priam and Hecuba, a renowned augur, Z 76. (2) a Greek, E 707.*

ἐλεό-θρεπτος, 2, (ἐλος, τρέφω): *marsh-fed, growing in a marsh.*

ἐλέσθαι, ἐλεσθε, ἐλετ', ἐλέτην; see αἰρέω.

ἐλεύθερος, 3: *free;* ἐλεύθερον ἡμαρ, Z 455, *day of freedom, i. e. freedom;* (compare δούλιον ἡμαρ); ἐλεύθερος κρητήρ, Z 528, *the cup of deliverance.*

ἐλεύσομαι, ἐλεύσεται; see ἔρχομαι.

ἐλέφας, -αντος: *ivory.*

Ἑλεφήνωρ, -ορος: *Elephēnor, leader of the Abantes, B 540.*

ἐλέχθην, see λέγω.

ἔλεψε, see λείπω.

Ἑλεών, -ώνος: *Elēon, a town in Boeotia, B 500.*

ἐλήθετο, see λανθάνω.

ἐλήλατο, see ἐλαύνω.

ἐλθέ, ἔλθειν, ἐλθέμεν, ἐλθέμεναι, ἔλθησ', ἔλθοι, ἐλθών, -όντε, -όντες, ἐλθοῦσα; see ἔρχομαι.

Ἑλικάων, -ονος: *Helikāon, a son-in-law of Priam, Γ 123.*

Ἑλίκη: *Helike, a maritime city in Achaia, the site of an ancient temple of Poseidon, B 575.*

ἐλίκωψ, -ωπος, m., and ἐλικώπης, -ιδος, f.: *bright-eyed, glancing-eyed.*

ἐλιπε, -ον; see λείπω.

ἐλίσσετο, see λίσσομαι.

ἐλίσσω, part. mid. fem. ἐλίσσομένη: *to whirl, to eddy, to curl.*

ἐλκε, ἐλκέμεν, ἔλκεν, ἔλκεο, ἔλκετο, ἐλκόμενον; see ἔλκω.

ἐλκεσί-πεπλος: *with trailing robes.*

ἐλκηθμός: *a dragging away.*

ἐλκος, -εος: *a wound;* used with another acc., as in ἔλκος ὃ με οὔτασεν ἀνὴρ, E 361, *the wound that a man inflicted on me.*

ἐλκω, act. imperf. ἔλκε(ν), inf. ἐλκέμεν; mid. imperf. ἔλκετο, imperat. ἔλκεο, part. ἐλκόμενον: *to drag, as a prisoner; to draw, as a sword, a bow-string, a ship down into the sea; to draw forth, as a weapon from a wound;* mid., *to drag, intrans.*

ἔλλαβε, see λαμβάνω.

Ἑλλάς, -άδος: *Hellas, in Homer, a district in Thessaly, together with Phthia under the rule of Peleus, B 683.*

Ἕλληνες: *Hellēnes, properly, the inhabitants of Hellas in Thessaly, warriors of Achilles at Troy, B 684; see Μυρμιδόνες and Πανέλληνες.*

Ἑλλήσποντος: *Hellespont, now the strait of Dardanelles, B 845.*

ἐλλίσσετο, see λίσσομαι.

ἐλ-οις, -οι, οἶμεθα, -οῖτο, -ον, -όμην, -οντο, -όντε, -όντες, -οὔσα; see αἰρέω.

ἐλος, -εος: *a marsh, a swamp.*

Ἑλος, -εος: *Helos; (1) a maritime city in Lakonia, B 584; (2) a town or district in Elis, B 594.*

ἐλπομαι: *to hope.*

ἐλσαι, see εἰλω.

ἐλ-ωμαι, -ωμεν, -ωσι, -ών: see αἰρέω.

ἐλωρ and ἐλώριον: *a prey.*

ἐμ-βαίνω, imperf. plur. 3 ἔμβαινον; perf. part. acc. masc. ἐμβεβαῶτα; plup. ἐμβέβασαν: *to go aboard, to mount.*

ἐμ-βάλλω, aor. 2 ἔμβαλε: *to throw in, to infuse, to stir up.*

ἐμ-βασιλεύω: *to be king in.*

ἐμβέβασαν, ἐμβεβαῶτα; see ἐμ-βαίνω.

ἐμέ, ἐμέθεν, ἐμεῖο, ἐμεῦ; see ἐγώ.

ἔμεινας, see μένω.

ἐμέμικτο, see μίγνυμι.

ἔμεν, ἔμεναι; see εἰμί.

ἐμίγην, ἔμιχθεν, ἐμίχθην; see μίγνυμι.

ἐμ-μαπίως: *instantly.*

ἐμ-μεμαώς, acc. -ῶτα, fem. -υῖα: *eager, ardent, impetuous.*

ἔμμεναι, see εἰμί.

ἔμμορε, see μέρομαι.

ἐμνώοντο, see μιμνήσκω.

ἐμοί, see ἐγώ.

ἐμός, 3, poss. pron.: *my, mine;* οὐ γὰρ ἐμὸν παλινάγρετον, A 526, *no word of mine is revocable.*

ἐμ-πάσσω, imperf. ἐνέπασσε: *to weave in.*

ἐμ-πεδος, 2: *firm, immovable, steadfast, constant;* neut. as adv.

ἔμπεσε, see ἐμπίπτω.

ἐμπεφυῖα, see ἐμφύω.

ἐμπης: *yet, nevertheless.*

ἐμ-πίπτω, aor. 2 ἔμπεσε: *to fall on, to strike.* [next to.]

ἐμ-πλην, adv., (πελάω): *close to,*

ἐμ-πνύνθη, aor. pass. of ἐμ-πνέω: *came to himself, got his breath.*

ἐμ-φύω; trans.: *to plant in;* intrans. in perf.: *to have grown to, to cling to;* ὥς ἔχετ' ἐμπεφυῖα, A 513, *so she held to him clinging.*

ἐν, ἐνί, ἐν; (1) adv.: *therein, thereon, therewith, among (them), E 740, B 588; ἐν τ' ἄρα οἱ φῶ χειρί, Z 253, χειρί is a dat. of place and οἱ a dat. of inter-*

est, — *she clung to his hand*; (2) prep. with dat.: *in* (of place, condition, and time), *on*, *among*; ἐν ὀφθαλμοῖς, *before my eyes*. Often ἐν seems to be used with verbs of motion, as in E 370, but then has reference to the state of rest that is the result of the motion. In Z 47, — ἐν ἀφνειοῦ πατρός, — a noun in the dat., (οἴκῳ), must be supplied. Sometimes ἐν follows its noun, as in E 40. In Z 243 a verb compounded with ἐν is followed by another ἐν with its case.

ἐν', ἐνα; see εἰς.

ἐν-αἰρῶ, (ἐναρα), inf. ἐναιρέμεν: mid. aor. 1 ἐνήρατο: *to slay*.

ἐν-αἰσιμος, 2, (αἴσα): *of good omen; reasonable, just*, Z 521; neut. sing. as adv.: *seasonably*.

ἐν-αλγικίος, 2: *like*.

ἐν-αντίος, 3: *opposite, face to face with, confronting*; ἐναντίη ἦλυθε, Z 251, *came to meet him*; θεοὶ ἀνέστησαν σφοῦ πατρός ἐναντίον, A 534, *the gods rose up before their father*; neut. sing. as adv., A 534, Γ 433.

ἐναρα, neut. pl.: *spoils*.

ἐναρῖζω, opt. -οι, imperf. ἐνάριζε: *to strip of armor, to slay*.

ἐν-αριθμῖος, (ἀριθμός): *reckoned with, made account of*.

ἐνατος, (ἐννέα) = εἵνατος: *ninth*.

ἐν-δεκά: *eleven*.

ἐνδεκά-πηχυς, -ν: *eleven cubits long*.

ἐν-δέξια, adv.: *towards the right*.

ἐν-δέω, aor. 1 ἐνέδησε: *to involve, to entangle*.

ἐνδο-θεν, adv.: *within, with gen.*, Z 247.

ἐνδο-θι, adv.: *within, within thee*.

ἐνδον, adv.: *within, in the house*.

ἐν-δύνω, imperf. ἐνδυνε: *to put on*.

ἐν-δύω, aor. 2 part. fem. ἐνδύσα: *to put on*.

ἐνέδησε, see ἐνδέω.

ἐνείη, see ἐνείμι.

ἐνείκεσας, see νεικέω.

ἐνείκω, see φέρω.

ἐν-εἰμι, plur. 1 ἐνείμεν, opt. ἐνείη; imperf. sing. 3 ἐνῆεν, plur. 3 ἐνεσαν: *to be in, to be among*; εἰ μοι ἐνείη, *if I had*.

ἐνεκα and εἵνεκα, prep. with gen.: *for the sake of, on account of, for, because of*.

ἐνενήκοντα: *ninety*.

ἐνέπασσεν, see ἐμπάσσω.

ἐνέπω and ἐννέπω, imperat. ἐννεπε; aor. 2 ἐνισπε: *to tell, to relate, to announce*.

ἐνέρτερος: *lower*.

ἐνεσαν, see ἐνείμι.

Ἐνετοί: *the Enēti*, a people in Paphlagonia, B 852.

ἐνεχ' = ἐνεκα with elision before an aspirate.

ἐνῆεν, see ἐνείμι.

ἐνήρατο, see ἐναίρω.

ἐν-θα, adv.: *there, here*; ἐνθα καὶ ἐνθα, *here and there*, B 476, — *hither and thither*, B 462; *then*, B 155, 308, E 155; as relat., *where*, A 610, Z 379, B 594.

ἐν-θά-δε, adv.: *hither, here*.

ἐν-θεν, adv.: *thence, from that place or source*; ἐνθεν ὅθεν, *from the same source as —*.

ἐνθεο, see ἐντίθημι.

ἐνί, see ἐν.

ἐνί, see εἰς.

ἐνιαυτός: *year*.

Ἐνιήνες: *the Eniēnes*, a Thesalian people, B 749.

ἐνιπή, (ἐνίπτω): *reproach, rebuke*.

ἐνίπτω, imperat. ἐνιπτε; aor. 2 ἡνίπαπε: *to chide, to rebuke, to upbraid*.

Ἐνίσπη: *Enispe*, a town in Arkadia, B 606.

ἐνισπε, see ἐνέπω.

ἐννέα: *nine*.

ἐννεά-βοῖος, 2, (βοῦς): *worth nine oxen*.

ἐννεά-χιλοι: *nine-thousand*.

ἐννέπω, see ἐνέπω.

ἐννεσίη, plur. dat. ἐννεσίησιν: *suggestion, prompting*.

ἐνν-ἡμαρ, (ἐννέα, ἡμαρ), adv.: *for nine days*.

Ἐννομος: *Ennōmos*, a Mysian augur and ally of the Trojans, B 858.

ἐννυμι, (ἐς, *Fes*), aor. 1 ἔσσε; perf. mid. part. εἰμένοι; plup. mid. sing. 2 ἔσσο: *to put on, to don, to clothe*; τὰ εἰμένοι, *clad in which*; ἡ τέ κεν ἤδη λάινον ἔσσο χιτῶνα, Γ 57, *else ere this thou hadst donned a robe of stone*.

ἐνόησε, see νοέω.

ἐνοπή, (ὄψ, -*Feπ*): *shouting, crying*.

ἐν-όρνυμι, act. aor. 1 ἐνώρσεν; mid. aor. 2 ἐνώρτο: act. *to cause, to*

stir up among; mid. *to arise among*.

ἐν-στρέφομαι: *to turn*, — ἰσχίῳ, *in the socket*.

ἔντεα neut. plur., dat. ἔντεσι: *arms, armor*.

ἐν-τείνω, perf. pass. ἐντέταται: *to stretch upon, to plait*; ἱμάσιν ἐντέταται, *is plaited with thongs*.

ἐν-τίθημι, aor. 2 mid. ind. and imperat. sing. 2 ἐνθεο: *to place*, — πατέρας ὁμοίῃ τιμῇ, *the fathers in equal honor*; *to conceive*, — χόλον θυμῷ, *anger in thy soul*.

ἐντο, see ἦμι.

ἐντός and ἐντοσθε, (ἐν), adv. and prep. with gen.: *within*.

ἐν-τροπαλίζομαι, (ἐντρέπομαι): *to turn back often*.

ἐντύω, imperf. ἔντυεν: *to harness*.

Ἐνυάλιος, (Ἐνυώ): *Enyalios*, the War-god, epithet of Ares, B 651.

ἐν-ύπνιον, (ἐν, ὕπνος), adv.: *in sleep*.

Ἐνυώ: *Enyō*, the war-goddess, Bellona, companion of Ares, E 333, 592.

ἐνώμα, see νωμάω.

ἐν-ωπή, (ὥψ): *the sight, the view*; ἐνωπή, *in the sight of all, openly*.

ἐνώρσε, ἐνώρτο; see ἐνόρνυμι.

ἐξ = ἐκ before vowels.

ἐξ: *six*; in compounds the ξ is changed to κ before κ and π.

ἐξ-αγγέλλω, aor. 1 ἐξήγγειλε: *to tell news, to bear tidings*.

ἐξ-άγω, imperf. sing. 3 and imperat. sing. 2 ἔξαγε; aor. 2 ἐξήγαγε:

to lead forth, to lead away from or out of.

Ἐξάδιος: *Exadios*, a Lapithe, A 264.

ἐξ-αίνυμαι, imperf. ἐξαίνυτο: to take away, with double accus.

ἐξ-αίρετος, 2: *chosen, choice*.

ἐξ-αίρέω, aor. 2 mid. ἐξείλετο and ἐξέλετο: to carry off from, to take away from.

ἐξ-ακέομαι, aor. opt. ἐξακέσαιο: to assuage, to allay.

ἐξ-αλαπάζω, aor. ἐξαλάπαξε, inf. ἐξαλαπάσαι: to sack, to plunder, to lay waste.

ἐξ-άλλομαι: to leap out.

ἐξ-απίνης: suddenly.

ἐξ-απο-δίωμαι: to chase from; [α].

ἐξ-απ-όλλυμι, aor. 2 mid. opt. plur. 3 ἐξαπολοίαιτο: to perish out of.

ἐξ-αρπάζω, aor. 1 ἐξήρπαξε: to snatch up, to bear away.

ἐξ-άρχω: to begin, to be foremost in, with acc. B 273.

ἐξ-αυδάω, imperat. ἐξαύδα: to speak forth.

ἐξ-αὐτίς: again.

ἐξείης, (ἐχ, — σεχ): in order, in turn.

ἐξείλετο, see ἐξαιρέω.

ἐξ-εἰμι, inf. ἐξέμμεναι: to be born of, to be sprung from.

ἐξείνισσα, see ξεινίζω.

ἐξ-είρομαι, imperf. sing. 3 ἐξείρετο: to question.

ἐξεκάθαιρον, see ἐκκαθαίρω.

ἐξέκλεψεν, see ἐκκλέπτω.

ἐξεκυλίσθη, see ἐκκυλίω.

ἐξ-ελάω, aor. ἐξέλασε, part. ἐξελάσας: to drive away.

ἐξέλετο, see ἐξαιρέω.

ἐξ-έλκω, part. pres. pass. gen.

ἐξελκομενοιο: to draw forth.

ἐξέμεν, see ἔχω.

ἐξέμμεναι, see ἔξειμι.

ἐξ-εναρίζω, (ἐναρα), imperf. ἐξενάριζεν; aor. ἐξενάριξε, -αν: to strip a fallen man of his armor, to despoil; to slay.

ἐξεπράδομεν, see ἐκπέρθω.

ἐξ-ερέω, fut. to [ἐξείρω]: I will declare, I will speak out.

ἐξ-ερύω, aor. ind. ἐξέρυσ', inf. ἐξερύσαι; to draw out (a weapon from a wound).

ἐξεσάωσε, see ἐκσαώω.

ἔξεσε, see ξέω.

ἐξέσπασε, see ἐκσπάω.

ἐξεσύθη, see ἐκσεύω.

ἐξέταμε, -ον; see ἐκτάμνω.

ἐξεφαάνθη, see ἐκφαίνω.

ἐξήγαγε, see ἐξάγω.

ἐξήγγειλεν, see ἐξαγγέλλω.

ἐξ-ηγέομαι, imperat. 3 ἐξηγείσθω: to lead forth, with gen.

ἑξ-ήκοντα, (ἕξ): sixty.

ἐξήρπαξ', see ἐξαρπάζω.

ἐξήρχε, imperf. of ἐξάρχω.

ἐξ-οίχομαι: in pres., to have gone out.

ἐξ-ονομαίνω, aor. 1 subj. sing. 2 ἐξονομήνῃς: to tell the name of, to name.

ἐξ-όπιθε: in the rear, behind.

ἔξ-οχος, 2, (ἐξέχω): prominent, pre-eminent; with gen., as in B 480, Γ 227, and with dat., as in B 483, — pre-eminent among. The neuter forms ἔξοχον and ἔξοχα, as adv.: prominently, especially, before all.

ἐξ-υπ-αν-ίστημι, aor. 2 ἐξυπανέστη: only in B 267, — a weal rose up from his back beneath the sceptre.

ἔο, see οὐ.

ἔοικα, a perf. with pres. meaning, (ἴκ); perf. ἔοικε; plur. ἐώκει, dual ἔϊκτην; perf. part. ἐοικώς, -ότα, -ότες, -ότα, εἰκνία: to be like, to resemble; (impersonal), to be becoming, seemly, proper. The part., like an adj., has the meanings, like, resembling; seemly, proper.

ἐοῖο, ἐοῖσι, gen. sing. and dat. plur. of ἐός.

ἐόν, ἐόντα, -ας, -ε, -ες; see εἰμί.

ἔοργας, -ε; see ἔρδω.

ἐός, ἐή, ἐόν, (Epic for ὅς, ἧ, ὄν), poss. pron.: his, her.

ἐοῦσα, -ης, -η, -αν; see εἰμί.

ἐπ-αγείρω: to assemble.

ἐπ-αιγίζω, (αἰγίς): to blow upon, to rush upon.

ἐπ-αινέω, (αἶνος), imperf. plur. 3, ἐπῆνεον; aor. part. plur. -ήσαντες: to praise, to approve.

ἐπ-αἰσσω, aor. inf. ἐπαῖξαι, part. ἐπαῖξας: to rush upon, to leap upon, to assail, sometimes with gen., as in E 263.

ἐπ-αἰτιος: blameworthy; οὐ τί μοι ὕμμες ἐπαίτιοι, A 335, I do not consider you to blame.

ἐπ-ακούω, aor. ἐπάκουσαν: to hear.

ἐπ-αμείβω, aor. subj. plur. 1 ἐπαμείβομεν: to exchange; in mid., to shift from . . . to; νίκη ἐπαμείβεται ἄνδρας, Z 339, victory shifts from man to man.

ἐπ-αμύνω, aor. 1 imperat. ἐπάμυνον: to bring succor, to aid.

ἐπ-ανίστημι, aor. 2 ἐπανέστησαν: to rise also; B 85, rose with him.

ἐπ-απειλέω, aor. ἐπηπείλησε: to threaten.

ἐπ-αρκέω, aor. ἐπήρκεσε: to ward off from, with dat. of pers., B 873.

ἐπ-άρχομαι, aor. ἐπαρξάμενοι; a ritual term: to begin a religious ceremony by pouring a few drops of wine into the cups, to be at once poured out again as a libation; ἐπαρξάμενοι δεπάεσσιν, A 471, having poured the drink-offering into the cups.

ἐπ-ασσύντερος, 3, (ἄσσον): in quick succession, in close array.

ἐπ-αυρίσκω, fut. inf. ἐπαυρήσεσθαι; aor. 2 subj. ἐπαύρωνται: in mid., to reap the fruit of, to enjoy.

ἐπέγναμψεν, see ἐπιγνάμπτω.

ἐπ-έγραψε, see ἐπιγράφω.

ἐπέδησε, see πεδάω.

ἐπέδραμε(ν), see ἐπιτρέχω.

ἐπέεσσι, dat. plur. of ἔπος.

ἐπέθηκε, see ἐπιτίθημι.

ἐπεί, conj.: (1) temporal, — when, after; with ind., to denote an actual fact in the past, as in A 57, 458; with subj., usually with κέ or ἄν, to denote fut. condition, — (Z 83, 412), or a general supposition, (whenever), — (A 168); (2) causal, — since, because, for, — (A 119, 153, 231, etc.). In Γ 59 a conclusion to the ἐπεί clause may be supplied,

— *I will tell thee.* Combined with *ἄν*, ἐπεί takes the form ἐπὴν. ἐπ-είγω, mid. imperat. 3 ἐπειγέσθω. pass. imperf. ἐπείγετο: *to crowd, to press, to overwhelm*; mid., *to haste, to rush*; the part. ἐπειγόμενος, like an adj.: *in haste, swift*. ἐπειδή, (ἐπεῖ, δῆ), conj. temporal and causal: *when, after, since*. ἐπειή, epic for ἐπεὶ ἦ, A 156, 169: *since, seeing that*. ἐπέη, see ἔπειμι. ἐπειθ' = ἔπειτα with elision before an aspirate. (1) ἔπ-ειμι, (εἰμί), opt. ἐπέη; imperf. sing. 3 ἐπῆεν: *to be upon*. (2) ἔπ-ειμι, (εἶμι), pres. ind. sing. 3 ἔπεισιν; part. acc. ἐπιόντα: *to come upon, to approach, to attack*. Ἐπειοί: *the Epeians*, the most ancient inhabitants of northern Elis, B 619. ἔπειραν, see πείρω. ἐπειράτο, ἐπειρήσανθ'; see πειράω. ἐπεισιν, see ἔπειμι. ἔπειτα, (ἐπί, εἶτα), adv.: *then, thereafter, thereupon, therefore*; καὶ τότε ἔπειτα, A 426, and *then at once*. ἐπεκράαινε, see ἐπικραίαινω. ἐπελθών, see ἐπέρχομαι. ἐπεμαίετ', see ἐπιμαίνομαι. ἐπεμήνατο, see ἐπιμαίνομαι. ἐπέμυξαν, see ἐπιμύζω. ἐπ-εν-ήνοθε, sing. 3 of an old perf.: *was upon, grew upon*. ἐπ-έοικε, impers.: *it beseems, it is seemly*.

ἐπεπείθεθ', imperf. sing. 3 of ἐπι-πείθω. ἐπέπιθμεν, plur. plur. 1 of πείθω: *we trusted*. ἐπέπλεον, see ἐπιπλέω. ἐπέπληγον, see πλήσσω. ἐπεπωλείτο, see ἐπιπωλέομαι. ἐπ-ερίδω, aor. ἐπέρισε: *to add force to a thrust, to drive it home*. ἐπέρησεν, see περάω. ἐπερρώσαντο, see ἐπιρρώομαι. ἐπ-έρχομαι, aor. 2 part. ἐπελθών: *to come on, to approach, to attack*. ἐπεσ-βόλος, (ἔπος, βάλλω): *prating*. ἔπεσε, aor. 2 sing. 3 of πίπτω: *fell*. ἐπέσθην, imperf. dual of ἔπομαι. ἔπεσιν, dat. plur. of ἔπος. ἐπεσσεύοντο, ἐπέσσονται, -το; see ἐπισσεύω. ἐπεστενάχοντο, see ἐπιστενάχομαι. ἐπεστέψαντο, see ἐπιστέψω. ἐπέτειλας, ἐπέτελλε, -ετο; see ἐπι-τέλλω. ἐπ-ευφημέω, aor. ἐπευφήμησαν: *to shout approval, to vote by acclamation in favor of*. ἐπ-εύχομαι, aor. ἐπευξάμενος: *to pray, to exult over*. ἔπεφνε, aor. 2 sing. 3 from stem φεν: *slew*. ἐπεφράσατ', see ἐπιφράζομαι. ἐπῆεν, see ἔπειμι. ἐπῆν, (ἐπεῖ, ἄν): *when, after*; (see ἐπεῖ). ἐπήνεον, see ἐπαινέω. ἔπηξε, see πήγνυμι. ἐπηπείλησε, see ἐπαπειλέω.

ἐπήρκεσε, see ἐπαρκέω. ἐπί, ἐπ', ἐφ'; (1) adv.: *on, thereon, thereupon, moreover, then*, (A 25, 233, E 705, etc.). (2) prep. with gen., dat., and acc. — With gen.: *on, upon, in, at, near*, after verbs both of rest, (A 46, E 550) and of motion, (A 485); *in the time of*, (B 797, E 637). With dat.: *on, upon, near, at, against, for, about*, after verbs of rest, (A 88) and of motion, (A 382); *νῖδον ἐπὶ κτεάτεσσι λιπέσθαι*, E 154, *to leave a son for his possessions*; *ποιμαίνων ἐπ' ὄεσσι*, Z 25, *serving as shepherd among the sheep*; *ἐπὶ ψευδέσσι ἄρωγός*, Δ 235, *a helper unto liars*; *ὃ ἐπὶ ἐμόγησα*, A 162, *for which I toiled*; *ἐπ' αὐτῷ γέλασαν*, B 270, *laughed at him*. With acc.: *on, to, towards, against, for, during*; *ἐπὶ χρόνον*, B 299, *for a time*; *ὅσον τ' ἐπὶ*, Γ 12, *for so great (a distance) as*.

In composition ἐπί has the local meanings of the prep., and denotes succession in time, or adds emphasis to the meaning of a verb.

ἐπι, (with accent drawn back) is; (1) the form taken by ἐπί when following its case, — as ὃ ἐπι, A 162, though not when elision takes place, — as νῆας ἐπ', B 150, or when other words intervene between noun and prep., — as ὅσον τ' ἐπὶ, Γ 12; (2) the equivalent of ἔπεστι, as in A 515, οὐ

τοὶ ἐπὶ δέος, *there is no fear upon thee*, as also in Γ 45.

ἐπ-ιάχω, aor. plur. 3 ἐπίαχον: *to shout, to cheer on*.

ἐπ-βαίνω, inf. ἐπιβαινέμεν; part. fut. ἐπιβησόμενον; aor. 2 opt. ἐπιβαίην, part. ἐπιβάς, -άντ'; mixed aor. imper. ἐπιβήσεο: *to walk, to stand upright, to go up on, to mount*.

ἐπ-βάλλω: in mid., *to lay one's hands eagerly upon, to strive to get*.

ἐπ-βασκέμεν, inf., (ἐπιβαίνω): *to involve in, to bring into, with gen.*, — *κακῶν*, B 234, *to bring into evils*.

ἐπιβήσεο, ἐπιβησόμενον: see ἐπι-βαίνω.

ἐπ-βρίθω, aor. subj. ἐπιβρίση: *to fall heavily (upon)*.

ἐπ-γίγνομαι: *to be close at hand, to arrive*.

ἐπ-γνάμπτω, aor. ἐπέγναμψε, ἐπιγνάμψας, -ασα: *to curb, to bend, to win over*.

ἐπ-γράφω, aor. ἐπέγραψε: *to graze, to scratch*.

Ἐπίδαυρος: *Epidaurus*, a city in Argolis, on the Saronic Gulf, B 561.

ἐπ-δέξια, adv., neut. plur. of ἐπιδέξιος: *on the right*.

ἐπ-δευής, -ές, (ἐπιδέομαι): *poor, needy*.

ἐπ-δεύομαι, -εαι, (ἐπιδέομαι): *to lack, to be destitute of, to be inferior to*.

ἐπ-δινέω, aor. part. ἐπιδινήσας: *to swing about in order to hurl*.

ἐπί-δρομος, -ον, (ἐπιδραμεῖν): *assailable*.

ἐπι-είκελος, -ον, (εἰκός): *like*.

ἐπι-εικής, -ές, (εἰκός): *seemly, suitable*.

ἐπι-εικτός, 3, (εἴκω): *yielding*.

ἐπι-ειμένος, -μένη; see ἐπιέννυμι.

ἐπι-έλπομαι, imperat. ἐπιέλπεο: *to hope*.

ἐπι-έννυμι, perf. pass. part. ἐπιειμένος: *to clothe*; ἐπιειμένε ἀναιδείην, A 149, *thou clothed in shamelessness*.

ἐπίηρα, see ἦρα.

ἐπι-θαρσύνω: *to encourage*.

ἐπιθεῖναι, ἐπιθήσει; see ἐπιτίθημι.

ἐπίθοντο, see πείθω.

ἐπι-θρώσκω: *to leap, to leap upon, to trample upon*.

ἐπί-κειμαι, fut. ἐπικείσεται: *to lie upon, to be laid upon*.

ἐπι-κέυθω, fut. ἐπικεύσω: *to hide*.

ἐπι-κίδναμαι: *to spread over*.

ἐπι-κουρέω, (ἐπίκουρος), fut. part. ἐπικουρήσων, -οντος: *to help*.

ἐπί-κουρος: *helper, ally*; usually with reference to the allies of the Trojans.

ἐπι-κραιαίνω, imperf. ἐπεκραιάινε; aor. 2 imperat. ἐπικρήνηνον: *to fulfil, to grant a prayer*.

ἐπικρήνηνον, see ἐπικραιαίνω.

ἐπι-λεύσσω: *to see ahead, to look forward*.

ἐπι-μαίνομαι, aor. ἐπεμήνατο: *to desire madly*.

ἐπι-μαίνομαι, imperf. ἐπεμαίετο; fut. ἐπιμάσσεται: *to feel, to probe, (a wound), to touch up, to strike (horses with the lash)*.

ἐπι-μειδάω, aor. part. ἐπιμειδήσας: *to smile at*.

ἐπίμεινον, see ἐπιμένω.

ἐπι-μέμφομαι, -εαι, -εται: *to be displeased, to be angry, (with gen. of cause)*.

ἐπι-μένω, aor. imperat. ἐπίμεινον: *to wait, to tarry*.

ἐπι-μίσγω: mid., *to mingle together, (with the enemy in battle)*.

ἐπι-μύζω, aor. ἐπέμυξαν: *to murmur at*.

ἐπιόντα, see (2) ἔπειμι.

ἐπί-ορκον: *a false oath*.

ἐπι-πέθομαι, imperat. ἐπιπείθεο; imperf. ἐπεπείθεθ', (-ετο): *to give obedience, to hearken, to obey*.

ἐπι-πέτομαι, aor. 2 inf. ἐπιπτέσθαι: *to fly onward (of an arrow)*.

ἐπι-πλέω and ἐπι-πλώω, imperf. plur. 3 ἐπέπλεον; aor. 1 part. ἐπιπλώσας; aor. 2 part. ἐπιπλώς: *to sail over*.

ἐπι-πνέω: *to blow upon*.

ἐπι-προ-ίημι, aor. 2 inf. ἐπιπρόεμεν: *to discharge at, to shoot forth at*.

ἐπιπτέσθαι, see ἐπιπέτομαι.

ἐπι-πωλέομαι: *to pass through, to range through, (applied to a commander ranging through the ranks to inspect them)*.

ἐπι-ρρέω, -έει: *to flow over*.

ἐπί-ρροθος, fem.: *a helper*.

ἐπι-ρρώομαι, aor. ἐπερρώσαντο: *to wave, to fall waving thereat* (A 529).

ἐπίσπης, -η; see ἐφέπω.

ἐπι-σσεῖω, subj. sing. 3 ἐπισσειήσιν: *to brandish over, to shake at*.

ἐπι-σσεύω, mid. imperf. ἐπεσσεύοντο, perf. ἐπέσσυται, plur. ἐπέσσυτο: *to rush, to hasten; to rush upon, to assail; εἴ τοι θυμὸς ἐπέσσυται, A 173, if thy soul urges thee*.

ἐπί-σσωτρον: *tire (of a wheel)*.

ἐπίσταμαι, imperf. ἐπίστατο; part. ἐπιστάμενος, -οι: *to know, to know how, to be skilled in*.

ἐπι-στενάχομαι, imperf. ἐπεστενάχοντο: *to groan also*.

ἐπι-στέφω, aor. mid. ἐπεστέψαντο: *to fill full, (ποτοῖο, with wine)*.

ἐπι-στρέφω, aor. part. ἐπιστρέψας: *to turn round towards*.

Ἐπίστροφος: *Epistrophos*; (1) leader of the Phokians at Troy, B 517; (2) leader of the Alizōnes, an ally of the Trojans, B 856; (3) son of Euēnos, slain by Achilles at the sack of Lyrnessos, B 692.

ἐπι-σφύριον, (σφυρόν): *ankle-clasp*.

ἐπι-τάρροθος = ἐπίρροθος: *helper*.

ἐπι-τέλλω, act. imperf. ἐπέτελλε(ν); aor. ind. ἐπέτειλας, inf. ἐπιτεῖλαι; mid. imperf. ἐπετέλλετο, imperat. pres. ἐπιτέλλεο: *to charge, to enjoin, to lay commands upon*.

ἐπιτέτραπται, ἐπιτετράφεται; see ἐπιτρέπω.

ἐπι-τηδές, adv. of uncertain meaning: *in sufficient number, or carefully, zealously*.

ἐπι-τίθημι, fut. ἐπιθήσει, aor. 1 ind. ἐπέθηκε, aor. 2 inf. ἐπιθεῖναι: *to lay upon, to set upon, to close*.

ἐπι-τοξάζομαι, imperf. ἐπετοξάζοντο: *to shoot at*.

ἐπιτρέπω, perf. pass. ἐπιτέτραπται, plur. 3 ἐπιτετράφεται: *to commit, to entrust; ᾧ ἐπιτετράφεται λαοί, B 25, 62, to whom the people are entrusted*.

ἐπι-τρέχω, aor. 2 ἐπέδραμε(ν): *to run up at, to spring upon*.

ἐπι-τροχά-δην, (ἐπιτρέχω): *fluently*.

ἐπι-φέρω, fut. ἐποίσει: *to lay upon; βαρείας χεῖρας ἐποίσει, A 89, shall lay violent hands upon*.

ἐπι-φλέγω: *to burn up*.

ἐπι-φράζομαι, aor. ind. ἐπεφράσατο, opt. plur. 3 ἐπιφρασσάιτο: *to give heed to, to notice*.

ἐπι-χθόνιος, 2, (χθών): *living on the earth, earthly*; epithet of ἀνὴρ, βροτός, ἄνθρωπος.

ἐπλεθ', ἐπλεο, ἐπλετο; see πέλω.

ἐπλεον, imperf. of πλέω.

ἐπληντο, see πελάζω.

ἐποίσει, see ἐπιφέρω.

ἐπ-οίχομαι, imperf. ἐπώχετο: *to go to, to go to and fro, to assail, to ply. κῆλα ἐπώχετο πάντη, A 383, the shafts went everywhere; ἐποίχεσθαι ἱστόν, ἔργον, to ply the loom, — their task; ἐποιχομένη ἔντυεν ἵππους, E 720, went and harnessed the horses*.

ἐπομαι: *to go with, to follow*. See ἔπω.

ἐπ-ορέγω, aor. part. ἐπορεξάμενος: *to reach out for, to thrust at*.

ἐπ-όρνυμι, aor. 1 imperat. ἐπορσον: *to incite against*.

ἐπ-ορούω, aor. ἐπόρουσε, -σαν: *to spring upon, to leap at; ᾗ*.

ἐπόρσεν, Γ 379, *sprang back again*.

ἔπορσον, see ἐπόρνυμι.

ἔπος, -eos, dat. plur. ἔπεσι and ἐπέεσσι, (root *Feπ*): *word, speech, command*.

ἐπ-οτρύνω, subj. dual 2 ἐποτρύνητον: *to arouse, to urge on*.

ἐπ-ουράνιος, (οὐρανός): *dwelling in heaven, heavenly*.

ἐπτά, indeclinable: *seven*.

ἐπτά-πυλος, 2, (πύλη): *seven-gated*, epithet of Thebes in Boeotia, Δ 406.

ἔπτατο, see πέτομαι.

ἐπύθοντο, see πυνθάνομαι.

ἔπω, act. part. pres. ἔποντα; mid. opt. ἔποιτο, inf. ἔπεσθαι, imperf. εἶπετο, ἐπέσθην, ἔποντο and εἵποντο; fut. ἔψεται, ἔψονται; aor. 2 ind. ἔσπετο, ἐσπόμεθ', inf. σπέσθαι: act., *to be busy about, to attend to*; mid., *to follow, to accompany, to attend*; ὥς τοι γούναθ' ἔποιτο, Δ 314, *would that thy limbs might obey thee*.

ἐπώχετο, see ἐποίχομαι.

ἔραμαι, (ἔρως): *to love, to long for*.

ἐρατεινός, 3, (ἔραμαι): *lovely, charming*.

ἐρατός, 3, (ἔραμαι): *beloved, lovely*.

ἐργ-άθω, imperf. ἐργάθεν: *to sever*.

ἔργον, (root *Feργ*): *word, deed, act, business; fields, tilled land*, — B 751; *the work of battle, fighting*, — Δ 470, 539; *the products of labor, work*, — Z 289; *matter, thing*, — A 294, B 252, Δ 14: μέγα ἔργον, E 303, *a mighty deed*.

ἔργω and ἐέργω, (root *Feργ*), imperf. ἔεργεν; perf. pass. part. fem. plur. ἐεργμένοι: *to enclose, to surround; to turn aside, to drive away; ἐεργμένοι*, E 89, (another reading for ἐερμένοι, from εἶρω), *firmly bound together*.

ἔρδω, (root *Feργ*), pres. imperat. ἔρδ'; imperf. plur. ἔρδομεν, ἔρδον; aor. subj. ἔρξης, imperat. ἔρξον, part. acc. masc. ἔρξαντα; perf. ἔοργας, -ε: *to do, to sacrifice*; ἔρδ', Δ 29, and ἔρξον, Δ 37, *do as thou wilt*; with εὔ, ἐσθλά, κακά, *to do good deeds, evil deeds*; often with two accusatives, as in Γ 351.

ἐρεβεννός, 3, (ἔρεβος): *dark, gloomy*.

ἐρέει, ἐρέειν: see (2) εἶρω.

ἐρείνω, (εἶρομαι), imperf. ἐρέεινε: *to ask, to question, to inquire*.

ἐρεθίζω, inf. ἐρεθίζεμεν, imperf. plur. 3 ἐρέθιζον: *to provoke*.

ἐρέθω, subj. sing. 3 ἐρέθησιν: *to provoke*.

ἐρείδω, aor. mid. ἐρείσατο, ἐρεισάμενος: plup. ἠρήρειστο: *to lean upon*, (with dat. B 109, and gen. E 309); *to be forced through, to press through*, Γ 358.

ἐρείομεν, subj. plur. 1 of ἐρέω.

ἐρείπω, aor. 2 ἤριπε, ἔριπε, ἐριπών, -οῦσα: *to fall*.

ἐρεμνός, 3, (ἔρεβος): *gloomy, terrible*.

ἔρεξε(ν), see ῥέζω.

ἐρέοντο, A 332, see ἐρέω.

ἐρέουσα, see (2) εἶρω.

ἐρέπτομαι: *to eat, to champ* (of horses).

ἐρέτης: *oarsman, rower*.

ἐρετμόν: *oar*.

Ἐρευθαλίων, -ωνος: Ereuthallion, an Arkadian slain by Nestor in the war between the Pylians and the Arkadians, Δ 319.

ἐρέφω, aor. ἔρεψα: *to cover with a roof, to build*; εἴ ποτέ τοι ἐπὶ νηὸν ἔρεψα, A 39, *if I ever roofed over a temple for thee*.

Ἐρεχθεύς, -ῆος: Erechtheus, a son of Earth, reared by Athene in her temple, and, as the primitive hero of Athens, worshipped together with the tutelary goddess of the city, B 547.

ἐρέω = ἐρῶ, fut. of (2) εἶρω, A 76 etc.

ἐρέω, subj. plur. 1 ἐρείομεν, A 62; mid. imperf. ἐρέοντο, A 332: *to ask, to consult, to question*.

ἐρήμος, 3: *forsaken*.

ἐρητύω, (ἐρύω), imperf. plur. 3 ἐρήτυον; aor. 1 iterative ἐρητύσασκε, opt. ἐρητύσειε; aor. pass. plur. 3 ἐρήτυθεν: *to hold back, to restrain, to check, to curb*; ἐρήτυθεν καθ' ἑδρας, B 99, 211, *were kept in their seats*.

ἐρι-, an inseparable particle, used, like ἀρι-, to strengthen the idea of a word: *very*.

ἐρι-βῶλαξ, -ακος, (βῶλος): *large-clodded, deep-soiled*.

ἐρι-γδουπος, 2, (γδοῦπος): *loudly thundering*, epithet of Zeus.

ἐριδαίνω, (ἐρίζω): *to strive, to contend*.

ἐρίζω, (ἔρις): inf. ἐριζέμεναι, imperf. ἔριζεν; aor. opt. ἐρίσσειε, part. dual ἐρίσαντε: *to strive with, to contend against, to quarrel; to rival*, B 555; ᾧ οὐ τίς τοι ἐρίζεται, E 172, *in which no one rivals thee*.

ἐρί-ηρος, plur. ἐρίηρες, (ἀραρίσκω): *trusty, dear*.

ἐρι-θηλής, -ής, (θάλλω): *very blooming, luxuriant*.

ἐρι-κυδής, -ής, (κῦδος): *very glorious, excellent*.

ἐρινεός: *the wild fig-tree*.

ἐριπε, ἐριπών, -οῦσα; see ἐρείπω.

ἔρις, -ιδος: *strife, contention, battle, quarrel, wrangling*.

Ἐρίς, -ιδος: Eris, Strife, the goddess who caused discord and fighting, Δ 440.

ἐρίσαντε, ἐρίσσειε; see ἐρίζω.

ἔρισμα, (ἐρίζω): *an occasion of strife, an apple of discord*.

ἐρί-τιμος, (τιμή): *greatly honored, holy*, — epithet of the aegis, B 447.

ἔρκος, -eos: *fence* (of an orchard, E 90); *a barrier against, a covering from, a bulwark*; ἔρκος ἀκόντων, βέλεων, *a barrier against darts*; ἔρκος Ἀχαιῶν, *a bulwark of the Achaeans*; ἔρκος Ἀχαιοῖσιν πολέμοιο, *a bulwark to the Achaeans against war*; ἔρκος ὀδόντων, Δ 350, *the barrier of the teeth*, i. e. the barrier which the teeth are to the tongue, or the barrier which the lips are to the teeth.

ἔρμα, -ατος: *a prop, a shore*, — A 486, B 154; as occurring Δ 117, the word is of disputed etymology, and is variously rendered, — *a chain, a magazine or reservoir, a source*.

Ἑρμείας and Ἑρμῆς, dat. Ἑρμέα: *Hermes*, son of Zeus and Maia, messenger of the gods, (διάκτορος), B 104, E 390.

Ἑρμιόνη: *Hermiōne*, a maritime town in Argolis, B 560.

ἔρξης, ἔρξον, ἔρξαντα; see ἔρδω.

ἔρος, acc. ἔρον, = ἔρως: *desire*.

ἔρρειν, imperf. of ῥέω.

ἔρρηξεν, see ῥήγνυμι.

ἔρρίγησι, see ῥιγέω.

Ἑρυθῖνοι, -ων: *Erythini*, a town in Paphlagonia, B 855.

Ἑρύθραι, -ῶν: *Erythrai*, an ancient Boeotian city on the Asōpos, B 499.

ἐρύκω, (ἐρύω), aor. 1 ἔρυξαν, part. ἐρύξας; aor. 2 ind. ἥρυκακε, imperat. plur. ἐρυκάκετε, inf. ἐρυκακείν: *to hold, to hold back, to keep away, to detain; λαὸν ἐρυκάκετε*, Z 80, *hold back the people from flight*.

ἔρμα, -ατος, (ἐρύομαι): *a protection*.

ἐρύομαι, εἰρύομαι, ἐρυμαι, ἔρμαι; pres. ind. plur. 3 εἰρύαται (A 239), imperf. ἐρύετο, ἔρυτο; aor. 1 ind. ἐρύσατο, ἐρύσσατο, εἰρύσατο, inf. εἰρύσσασθαι: *to shield, to protect, to guard; to observe, to give heed to, to watch over; to ward off*.

ἐρυσίπτολις, (ἐρύομαι): *city-pro-*

tecting, epithet of Athene, Z 305.

ἐρύω, aor. ind. act. εἶρυσσεν, ἔρυσαν, subj. sing. 2 ἐρύσσης, plur. 1 ἐρύσσομεν, part. fem. ἐρύσας; aor. mid. ind. ἐρύσαντο, opt. sing. 2 ἐρύσαιο plur. 3 ἐρυσάιαιο, part. ἐρυσάμενος; perf. pass. plur. 3 εἰρύαται, Δ 248: *to draw, to draw off, to drag away, to draw up, to launch; νῆες εἰρύατ', the ships are drawn up*.

ἔρχομαι, imperat. sing. 2 ἔρχεο, ἔρχευ; fut. ἐλεύσομαι, -εται; aor. 2 ind. ἤλυθον, -ες, -ε and ἦλθον, -ε, subj. sing. 3 ἔλθῃσι, opt. ἔλθοι, imperat. ἐλθέ, inf. ἐλθεῖν ἐλθέμεν ἐλθέμεναι, part. ἐλθών, -οῦσα, -όντος; perf. εἰλήλουθα, -ας; plup. εἰληλούθει: *to go, to come*, the direction of the motion being usually determined by prepositions or adverbs.

ἐρώω, fut. ἐρώῃσει; imperat. ἐρώει: *to flow; to yield, to relax*.

ἐρωή: *violence, impetus, force, strength*.

ἔρως, -ωτος, and ἔρος, -ου: *love, desire*.

ἐς = eis, prep.

ἐσ-άγω: *to lead in*.

ἐσ-αθρέω, aor. opt. sing. 3 ἐσαθρήσειεν: *to get sight of, to discern*.

ἔσαν, imperf., ἔσαι, ἔσεσθαι, ἔσεισθε, ἔσεται, fut. forms of εἰμί.

ἐσέρχομαι, fut. ἐσελεύσομαι: *to go into*.

ἐσθίω, aor. 2 ἔφαγε: *to eat, to devour*.

ἐσθλός, 3: *good, brave, noble, excellent*.

ἔσκε, iterative imperf. of εἰμί.

ἐσκίδναντο, imperf. of σκιδναμαι.

ἔσομαι, -νται; fut. forms of εἰμί.

ἐσ-όψομαι, see εἰσοράω.

ἐσπάσατο, see σπάω.

ἔσπετε, epic imperat. of a reduplicated aor. 2, (root σπ): *tell*.

ἔσπετο, ἐσπέσθην, ἐσπόμεθα; see ἔπω.

ἔσσε, ἔσσο; see ἔννυμι.

ἔσσευα aor., ἐσσεύοντο imperf., ἐσσύμενον perf. part., ἔσσυτο plup., of σεύω.

ἔσσι pres. sing. 2, ἔσσομαι and ἐσσεῖται fut., of εἰμί.

ἔσσυμένως: *speedily*.

ἔσταν aor. 2 plur. 3, ἐστάσιν perf. 2 plur. 3, ἐστάμεν perf. inf., ἐσταότα, -ες perf. part., ἔστασαν plup. plur. 3, of ἵστημι.

ἔστέ, pres. plur. 2 of εἰμί.

ἔστεφάνωνται, see στεφανώω.

ἔστεῶτα, see ἵστημι.

ἔστη ἔστητε aor. 2, ἔστησε -σαν aor. 1, ἔστηκας -κε -κασιν perf., of ἵστημι.

ἐστήριξε, see στηρίζω.

ἐστί(ν), pres. sing. 3 of εἰμί.

ἐστιχώντο, see στιχάομαι.

ἐστόν, pres. dual 2 of εἰμί.

ἐστρατώντο, see στρατόομαι.

ἔστρεφον, see στρέφω.

ἐστυφέλιξε, see στυφερίζω.

ἔστω, ἔστων; imperat. of εἰμί.

ἐσύλα, see συλάω.

ἐσύλευον, see συλεύω.

ἔσφαξαν, see σφάζω.

ἐσχατόων, -όωσα; *furthest away, on the borders*.

ἔσχε, aor. 2 act. of ἔχω: *held, withheld, checked*.

ἔσχοντο, aor. 2 mid. of ἔχω: *refrained*.

ἐταῖρος and ἑταρος: *comrade, companion, attendant*.

ἐτάρη, fem.: *companion, attendant*.

ἔτεινε, aor of τείνω.

ἔτεκες, -ε, see τίκτω.

ἐτελείετο, ἐτέλεισας, -εν; see τελέω, τελείω.

Ἑτεοκλήσιος, adj.: *of Eteokles*; βίη Ἑτεοκληΐη, *the mighty Eteokles*.

ἐτεόν, adv.: *verily, in truth*.

ἕτερος, 3: *other, the one, the other*, (of two); ἄρνε, ἕτερον λευκόν, ἐτέρην δὲ μέλαιναν, Γ 103, *lambs, — one white ram, and one black ewe*; χωλὸς ἕτερον πόδα, B 217, *lame in one foot*.

ἐτέρωθεν, adv.: *on the other side*.

ἐτέρωθι, adv.: *elsewhere, from another, from afar*.

ἐτέρωσε, adv.: *to the other side*.

ἔτετμον, -ε, τέτμε, defective aor. 2: *to find, to meet*.

ἐτέυκτο, see τεύχω.

Ἑτωνός: *Eteōnos*, a town in Boeotia, B 497.

ἔτης, plur. ἔται, ἔτησι, ἔτας: *friend, acquaintance*.

ἐτήτυμον, adv.: *truly*.

ἔτι, adv.: *yet, still, besides*; with negatives, *no longer*.

ἔτικτε, see τίκτω.

ἐτίναξε, see τινάσσω.

ἐτίομεν imperf., ἔτισας ἔτισε aor., of τίω.
 ἐτίσατο, aor. of τίνω.
 ἐτιταίνετο, see τιταίνω.
 ἔτλη, aor.; see τλήναι: *ventured, dared.*
 ἐτοιμάζω, aor. imperat. ἐτοιμάσατ': *to make ready.*
 ἔτος, -τος: *year.*
 ἔτραπεν, -ετο, aor. 2 of τρέπω.
 ἐτραφέτην, aor. pass. dual of τρέφω.
 ἔτρεψε, aor. 1 of τρέπω.
 ἔτυχες, aor. 2 of τυγχάνω.
 ἐτύχθη, aor. pass. of τεύχω.
 ἐτώσιος: *useless, in vain.*
 εὖ and εὔ: *well, skilfully, happily*; εὖ ἔρξατα, E 650, *though he had done a good deed.*
 Εὐαιμονίδης: *son of Euaimon*, — *Eurypylos*, E 76.
 Εὐαίμων, -ονος: *Euaimon*, B 736, E 79.
 Εὐβοία: *Euboia*, B 536.
 εὖ-δητος, 2, (δέμω): *well-built.*
 εὕδω, imperf. εἶδον, subj. 3 εὕδῃσι: *to sleep.*
 εὖ-ειδής, (εἶδος): *well-shaped, comely.*
 εὖ-εργής, (ἔργον): *well-wrought.*
 εὖ-ζωνος, 2, (ζωνή): *fair-girdled.*
 Εὐήνης: *Euēnos*, B 693.
 εὖκηλος, 2: *undisturbed, in peace.*
 εὖ-κνημῖς, -ίδος: *well-greaved*, epithet of the Achaians.
 εὖ-κτίμενος, 3, (root κτι): *well-built.*
 εὖ-κτιτος, 2, (κτίζω): *well-built.*
 εὖ-κυκλος, 2: *well-rimmed or well-rounded.*

Εὐμηλος: *Eumēlos*, son of Admētos and Alkestis, B 714.
 εὖ-μελής, gen. -ίω, (μελίη): *having a good (ashen) spear, famous with the spear.*
 εὐνάω, (εὐνή), aor. pass. part. εὐνηθέντε, -θείσα: *to lie down*; the pass. part.: *lying.*
 εὐνή: *bed, couch, nuptial couch.*
 εὐναί: *mooring-stones*, A 436.
 εὐξάμενος, εὔξαντο; see εὐχομαι.
 εὖ-ξοος, 2, (ξέω): *well-polished.*
 εὖ-πατέρεια, (πατήρ): *daughter of a noble father, high born*, Z 292.
 εὖ-πεπλος, 2: *fair-robed.*
 εὖ-πηκτος, 2, (πήγνυμι): *well-built.*
 εὖ-πλεκής, -ές, (πλέκω): *well-woven, well-plaited.*
 εὖ-πλόκαμος, 2, (πλέκω): *fair-tressed, fair-haired.*
 εὖ-ποίητος: 2 and 3, (ποιέω): *well-made.*
 εὖ-πρυμνος, 2, (πρύμνη): *with stern well built, or well-adorned*, epithet of ships.
 εὖ-πῶλος, 2: *rich in horses.*
 εὐρίσκω, aor. 2 εὔρε εὔρον, inf. εὐρέμεναι, part. εὐρών: *to find.*
 Εὐρος: *Euros*, the east-wind, B 145.
 εὖ-ρρεής, gen. εὐρρεῖος, and εὖ-ρρεῖτης, gen. -ας, (ρέω): *fair-flowing.*
 εὐρυ-άγυια, adj. fem.: *with broad streets.*
 Εὐρύαλος. *Eurydlos*, a valiant Argive, B 565, Z 20.
 Εὐρυβάτης: *Eurybātes*; (1) herald of Agamemnon, A 320; (2) herald of Odysseus, B 184.

Εὐρυδάμας, -αντος: *Eurydāmas*, a Trojan interpreter of dreams, E 149.
 εὐρυ-κρείων, -οντος: *wide-ruling*, epithet of Agamemnon, A 102 etc.
 Εὐρυμέδων, -οντος: *Eurymēdon*, the squire (θεράπων) of Agamemnon, Δ 228.
 εὐρύ-οπα, both nom. and acc.; variously derived from ὤψ, *the eye*, and from ὄψ, *the voice*: *far-seeing or far-sounding, far-thundering*; epithet of Zeus.
 Εὐρύπυλος: *Eurypylos*; (1) ruler of Ormenios in Thessaly, who led forty ships to Troy, B 736; (2) son of Poseidon, and king of the island of Kos, B 677.
 εὐρυ-ρέων: *broad-flowing.*
 εὐρύς, -εία, -ύ, gen. -έος, -είης, acc. εὐρύν and εὐρέα; comp. εὐρύτερος: *broad, wide, roomy.*
 Εὐρύτος: *Eurytos*; (1) brother of Kteatos, B 621; (2) an Oichalian, B 596.
 εὐρύ-χορος, 2 (χορός): *with broad dancing-places, with wide lawns.*
 εὐς, εὔ; ἥς, ἡύ, gen. ἑῆος, acc. εὔν, ἥν: *good, excellent, noble, valiant.*
 εὖ-σσελμος, 2, (σέλμα): *well-decked.*
 Εὐσσωρος: *Eussōros*, father of Akamas, from Thrace, Z 8.
 εὔτε, conj. of time: *when*; adv. of comparison; *as*, Γ 10.
 εὖ-τείχεος, 2, (τείχος): *well-walled.*
 Εὐτρησις, -ιος: *Eutrēsis*, a village in Boeotia, B 502.

εὖ-τυκτος, 2, (τεύχω): *well-made.*
 Εὐφήμος: *Euphēmos*, an ally of the Trojans, B 846.
 εὐφραίνω, fut. inf. εὐφρανέειν: *to make glad, to cheer.*
 εὖ-φρονέων, (φρονέω): *with kindly purpose, with good intent.*
 εὐφρων, -ονος, (φρήν): *heart-cheering, warming.*
 εὖ-φυής, -ές, (φύω): *well-shaped.*
 εὐχετάομαι, inf. εὐχετάσθαι, (εὐχομαι): *to pray.*
 εὐχομαι, ind. pres. sing. 2 εὔχαι, imperat. εὔχεο; imperf. εὔχοντο; aor. εὔξαντο, εὐξάμενος: *to avow, to declare, to profess, to boast; to vow, to promise; to pray, to implore.*
 εὐχος, -εος: *glory, honor, renown.*
 εὐχολή, (εὐχομαι): *a shout of triumph, a boast, a vow.*
 εὐ-ώδης, -εος, (ὄζω, ὀδῶδα): *sweet-smelling, fragrant.*
 ἐφ' = ἐπί with elision before an aspirate.
 ἔφαγε, see ἐσθίω.
 ἔφαθ' = ἔφατο with elision before an aspirate; see φημί.
 ἔφ-αλος, (ἄλς): *by the sea*, epithet of maritime towns.
 ἐφάμην imperf. sing. 1, ἔφην, plur. 3, ἔφατο, -αντο imperf. mid., of φημί.
 ἐφάνη, see φαίνω.
 ἐφ-άπτω, perf. pass. ἐφῆπται, plup. ἐφῆπτο: *to fasten upon; in pass., to be destined to, to hang over.*
 ἐφ-έζομαι, imperf. ἐφέζετο: *to sit upon.*
 ἐφείω, subj. aor. 2 of ἐφίημι.

ἐφάπτω, aor. 2 subj. ἐπίσπης, -η: *to meet, to encounter.*

ἔφες, imperat. aor. 2 of ἐφίημι.

ἐφεστήκει, ἐφέστασαν; plup. sing. 3 and plur. 3 of ἐφίστημι.

ἐφ-ίστιος, 2, (ἐστία): *at home in the city, a native.*

ἐφ-ετμή, (ἐφίημι): *charge, injunction, command.*

ἐφ-εὐρίσκω, aor. 2 opt. ἐφεύροι: *to find.*

ἔφη, ἔφησθα; imperf. of φημί.

ἐφήκα, -ε, aor. 1 of ἐφίημι.

ἔφηνε, aor. 1 of φαίνω.

ἐφήπται, -το; see ἐφάπτω.

ἐφήσεις, fut. sing. 2 of ἐφίημι.

ἐφθίατο, ἐφθίαθ', plup. plur. 3 of φθίω.

Ἐφιάλτης: *Ephialtes*, a giant, E 385.

ἐφ-ίημι, pres. part. ἐφίεις; fut. ἐφήσεις; aor. ind. ἐφήκα, -ε, subj. ἐφείω, imperat. ἔφες: *to set on, to incite, to instigate; to cast, to hurl, to shoot; to bring upon.*

ἐφίλατο aor. mid., ἐφίληθεν aor. pass. plur. 3, ἐφίλησα, -ε aor. act., of φιλέω.

ἐφ-ίστημι, plup. sing. 3 ἐφεστήκει, plur. 3 ἐφέστασαν: *to stand upon, to make stand against.* The perf. and plup. have pres. and imperf. meaning; οἱ ἐφέστασαν ἔγχε' ἔχοντες, E 624, *made stand against him with their spears*; ἥ γε πύργῳ ἐφεστήκει, Z 373, *she had taken her stand, or was standing, on the tower.*

ἐφόβηθεν, aor. pass. plur. 3 of φοβέω.

ἐφοίτα, imperf. of φοιτάω.

ἐφ-οπλίζω: *to prepare.*

ἐφ-οράω: *to look upon, to behold.*

ἐφόρει, imperf. of φορέω.

ἐφ-ορμάω, aor. act. ἐφωρμησαν, aor. pass. part. ἐφορμηθέντες: in act., *to incite against, to bring upon*; in pass., *to rush upon, to assault.*

Ἐφύρη: *Ephýre*; (1) the ancient name of Corinth, Z 152, 210; (2) an ancient city in north Elis, B 659.

ἔχαδε, see χανδάνω.

ἐχάρη, ἐχάρησαν; see χαίρω.

ἔχεεν, aor. sing. 3 of χέω.

Ἐχέμμων, -ονος: *Echemmon*, son of Priam, E 160.

ἐχε-πυκής, -ές: *piercing, keen.*

Ἐχέπωλος: *Echepólos*, a Trojan, Δ 458.

ἔχεσκες, -ε; see ἔχω.

ἔχευαν, -ε, ἐχεύατο; see χέω.

ἔχθιστος, 3, superl. of ἐχθρός: *most hated.*

ἐχθο-δοπέω, aor. inf. ἐχθοδοπήσαι: *to be at variance with, to act as an enemy toward.*

ἐχθος, -εος: *enmity*; ἔχθεα λυγρά, *grievous enmities.*

Ἐχίнай, νήσοι: *the Echinēan Islands*, a group of nine small islands in the Ionian sea; afterwards known as the Ἐχινάδες; B 625.

ἔχω, (root σεχ, ἐχ, ἐχ); besides many Attic forms, the following are found; — pres. inf.

ἐχέμεν: imperf. ἔχον, -ε, -έτην, -ον; iterative imperf. ἔχεσκες, -ε; fut. inf. ἐξέμεν; aor. 2 ind. plur. 3 σχέθον; imperf. mid. ἔχεθ' for ἔχετο: aor. 2 mid. opt. plur. 3 σχοίατο: *to hold, to have; to have on, as a garment or weapons; to hold fast, to keep; to hold back, to check; to direct, to guide, as in E 752; to have, to possess, to have as wife; to dwell in; to hold out, to persist, to endure*; in mid. *to hold one's self, to cling, to abide, to refrain*; τοῦ περ θυγάτηρ ἔχεθ' Ἐκτορι, Z 398, *whose daughter was married to Hector*; οἱ ἔχουσι πόνον, Z 525, *who endure toil*; τρόμος ἔχε, Z 137, *trembling seized him*; νωλεμέως ἐχέμεν, E 492, *to hold out unflinchingly.*

ἐχώσατο, see χώομαι.

ἐψεται, -ονται: see ἔπω.

ἔω, subj. pres. sing. 1 of ἐμί.

ἐφ, dat. sing. masc. of ἐός.

ἐφκει, see ἔοικα.

ἐώμεν, see εἰώ.

ἑών, ἐούσα, ἐόν; part. pres. of εἰμί.

ἐφνοχόει, imperf. of οἰνοχοέω.

ἔως, εἰως, εἰος: *while, until.*

Z

ζα-, (διά), inseparable strengthening particle: *very.*

ζά-θεος, 3: *very holy.*

ζά-κοτος: *churlish.*

Ζάκυνθος: *Zakynthos*, an island in the Ionian sea, subject to Odysseus, B 634. (Before the Z of this word, and of Ζέλεια, a short vowel ending the preceding word is not lengthened; see passages cited.)

ζα-χρηής, -ές: *violent.*

ζεί-δωρος, 2 (ζειαί): *grain-giving.*

Ζέλεια: *Zelesia*, a city in Lykia, B 824, Δ 103. (See note to Ζάκυνθος.)

ζεύγνυμι, inf. ζευγνύμεναι: *to yoke.*

Ζεύς, gen. Διός, Ζηνός, dat. Δί, Ζηνί, acc. Δία, Ζήνα, voc. Ζεῦ: *Zeus*, Juppiter, son of Kronos and Rhea, father of gods and men. He is supreme ruler over the gods, who are far inferior to him in power and dignity. He is the author of all natural phenomena: thunder and lightning are the tokens of his anger. He decides the fates of men, and presides especially over the destinies of kings. The sister and wife of Zeus is Here, who frequently opposes his will and has to be disciplined with threats and chastisement. The symbols of his power are the thunderbolt and the aegis. Frequent epithets of Zeus are Κρονίδης, αἰθέρι ναίων, νεφεληγερέτα, κελαινεφής, τερπικέραυνος, ἐρίγδουπος, ὕπατος κρείοντων.

ζέφυρος, (ζόφος): *Zephyros*, the west wind, one of the four principal winds mentioned by Homer. As appears in the

passages B 147, Δ 276, 423, zephyros was a violent wind, and often brought clouds and storms.

Ζηνός, Ζηνύ: see Ζεύς.

ζυγόν, (ζεύγνυμι): yoke.

(1) ζώγρειω, (ζώος, ἀγρέω), imperat. ζώγρει: to take alive, to spare the life of, Z 46.

(2) ζώγρειω, (ζωή, ἐγείρω), imperf. ζώγρει: to bring to life, to revive, E 698.

ζῶμα, (ζώννυμι): the kirtle of leather, worn by warriors; fastened to the lower end of the θώρηξ and reaching to the knee, Δ 187, 216.

ζώνη, (ζώννυμι): girdle, belt; waist.

ζώννυμι, iterative imperf. ζωνύσκετο: to gird.

ζώος, 3, and ζῶς, (E 887): alive, living.

ζωστήρ, -ήρος, (ζώννυμι): belt, worn by warriors for protection, covering the lower part of the cuirass; probably made of leather, and fastened with buckles.

ζῶω, part. ζῶντος, ζῶοντε, ζῶοντες: to live.

Η

ἡ, gen. τῆς, fem. of demonstrative pron. and article, ὅ, ἡ, τό.

ἡ; (1) gen. τῆς, fem. of relative pron., ὅ, ἡ, τό; (2) gen. ἡς, fem. of relative and demonstrative pron. ὅς, ἡ, ὅ; (3), (with

ἐή), gen. ἡς and ἐῆς, fem. of possessive pron. ὅς (ἐός), ἡ (ἐή), ὅν (ἐόν); (4) an adv. = ὥς, in the formula ἡ θέμις ἐστί, as is right.

ἡ and ἡέ, conjunction; (1) disjunctive: or; ἡ — ἡ, either — or (A 27); in questions, whether; ἡ (ἡέ) — ἡ (ἡέ, ἡ, ἡέ), whether — or (E 86); (2) comparative: than.

ἦ, adv.: surely, truly, indeed; often used to introduce questions, to express scorn and indignation, as A 133; and after a general question, to introduce a special one, as in A 203, — τίπτ' ἐδήλουθας; ἦ ἵνα ἴδῃ; — why hast thou come? Is it that thou mayst see?

ἦ, imperf. sing. 3 of ἡμί.

ἦ, dat. fem. of rel. pron. ὅς, ἡ, ὅ, also used as adv.: where, whither.

ἦα, imperf. of εἰμί.

ἦβαιόν, adv.: a little; οὐδ' ἦβαιόν, no, not a whit.

ἦβάω, (ἦβη), aor. part. dual ἦβήσαντε: to become of age.

Ἥβη: Hebe, daughter of Zeus and Here, cup-bearer of the gods, Δ 2; she helps Here prepare her chariot, E 722, and bathes her brother Ares, E 905.

ἦγαγε, aor. 2 of ἄγω.

ἦγάθεος, 3: very sacred, holy.

ἦγάσσατο, aor. of ἄγαμαι.

ἦγε, imperf. of ἄγω.

ἦγειρα, aor. of ἐγείρω.

ἡγείροντο, imperf. of ἀγείρω.

ἡγεμονεύω, (ἡγεμών): to be leader of, to command.

ἡγεμών, -όνος: leader, commander.

ἡγεόμαι, imperf. ἡγεόμην, ἡγεῖτο; aor. ἡγήσατο, ἡγησάσθην, opt. ἡγήσαιο: to lead, to guide, with dat. A 71; to lead, to command, to be captain of.

ἡγέρεσθαι, (ἀγείρω): to assemble, to come together.

ἡγερθεν, aor. pass. plur. 3 of ἀγείρω.

ἡγήτωρ, -ορος: leader, captain.

ἡγνοίησεν, aor. of ἀγνοιέω.

ἡγομεν, ἡγον, imperf. of ἄγω.

ἡγορώντο, imperf. of ἀγοράσμαι.

ἡδέ, conj.: and; ἡδέ καί, and also.

ἡδε, fem. of the demonstrative pron., ὅδε, ἡδε, τόδε.

ἡδε or ἡδη, plup. to οἶδα; see εἶδω.

ἡδη, adv. of time: now, already, forthwith; ἡδη ποτέ, A 260, in old times; Γ 203, once upon a time.

ἡδος, -εος, (ἡδύς): joy, pleasure.

ἡδυ-επής, (ἔπος): pleasant of speech.

ἡδύς, -εία, ὅ, (ἀδεῖν, ἀνδάνω): sweet, pleasing, agreeable; neut. as adv., ἡδὺ γέλασσαν, B 270, laughed heartily.

ἡέ (ἡέ); see ἡ.

ἡέλιος, (poetical for ἡλιος): the sun.

Ἡέλιος, Ἡλιος: Helios, the sun-god, Γ 104, 277.

ἦεν, imperf. sing. 3 of εἰμί.

ἦερα, ἦερι, acc. and dat. of ἀήρ.

ἡερέσθαι, (ἀείρω): to hang, to wave; to be flighty.

Ἡερίβοια: Eëriboia, E 389.

ἡέριος, 3 (ἡρι): early, in the morning. (Translate by adv. in predicate.)

ἡερο-ειδής, -ές, (εἶδος): hazy, misty; ὅσπον ἡεροειδὲς ἀνὴρ ἴδεν, E 770, as far as a man sees into the haze of distance.

Ἡερίων, -ωνος: Eetion, king of Thebe in Kilikia, father of Andromache, (A 366, Z 396), slain, with his seven sons, by Achilles, Z 415.

ἡέσιος, 3, (ἔθος, ἡθος): dear, honored; in voc. as noun, Z 518: Sir.

ἡθος, -εος, (root εἶθ); plur. ἡθεα: accustomed pastures, haunts.

ἡί, ἡι, imperf. of εἰμί.

ἡίθεος: a youth, a young man, a stripling.

ἡίξαν, -εν; see ἀίσσω.

ἡίοις, -εσσα, -εν, (ἡίων: having high banks, epithet of the Skamandros).

Ἡιόνες, -ων, pl.: Eiðnes, a village in Argolis, B 561.

ἡίχθη, aor. pass. of ἀίσσω.

ἡιών, -όνος, fem.: sea-shore, beach, strand.

ἡίκα, adv.: softly, gently.

ἡίκα, ἡίκε; aor. of ἡμι.

ἡκέσατο, aor. of ἀκέομαι.

ἡκεστος, 3, (ἀκέντητος): never yet goaded, untamed, unbroken.

ἡκουσεν, aor. of ἀκούω.

ἦκω: to come, to have come, to be present.

ήλακάτη: *a distaff.*

ήλασ', -ε, -αν: see ελαύνω.

ήλασσω, (αλάσσει): *to hover, to swarm.*

ήλέκτωρ, -ορος: *the shining sun.*

ήληλατο, see ελαύνω.

ήλθε, -ον; aor. 2 of έρχομαι.

*Ηλις, -ιδος, acc. *Ηλιδα: *Elis*, the westernmost district of the Peloponnesos, bounded by Achaia, Arkadia, Messenia, and the sea. In northern Elis, on the Peneios, the Epeians were the ruling race: southern Elis belonged to Nestor's kingdom: B 615, 626.

ήλος: *a nail, a stud.*

ήλυθον, -ε, -εσ, -ον; aor. 2 of έρχομαι.

*Ηλώνη: *Elōne*, a town of the Perhaibians, B 739.

ήμαθός, 2 (αμαθος): *sandy*, epithet of Pylos.

ήμαι, sing. 2 ήσαι, plur. 3 εσται εΐσται, imperat. ήσο, inf. ήσθαι, part. ήμενος, -η; imperf. sing. 1 ήμην, 3 ήστο, dual 3 ήσθην, plur. 3 ήντο εΐατο: *to sit*; ήσαι ονειδίζων, B 255, *thou continnest to revile, or thou revilest continually.*

ήμαρ, -ατος, (ήμέρα): *day*; νύκτας τε καί ήμαρ, *day and night.*

ήμβροτες, see αμαρτάνω.

ήμείβετο, imperf. of αμείβομαι.

ήμεις, gen. ήμέων ήμείων, dat. ήμιν αμμι, acc. αμμε; plur. of έγώ: *we, us.*

ήμέν, conj., always used in connection with another particle, usually ήδέ: *both — and.*

ήμενος, part. pres. of ήμαι.

ήμέτερος, 3, possessive pron. first pers. plur.: *our.*

ήμί, found only in imperf. sing. 3, ή: *so said he*; ή ρα γυνή, Z 390, *so spoke the woman*; always used after a quoted speech, and generally with a following καί.

ήμι-, in composition: *half.*

ήμί-ονος, fem.: *mule*, (half-ass).

ήμισυς, -εα, -υ, (ήμι): *half*; the neut. used like a noun, Z 193.

ήμι-τελής, -ές, (τελέω): *half-finished.*

ήμος, adv. of time: *when*; followed in principal clause by δή τότε or καί τότε έπειτα.

ήμύω, aor. opt. ήμύσειε: *to bend, to nod, to bow*, of growing grain; *to bow, to fall in ruins*, of a city.

ήν, (εί, αν; εαν is not found in Homer): *if*, with subj.

ήν, imperf. of είμι.

ήνδανε, imperf. of άνδάνω.

ήνεμός, -εσσα, -εν, (ανεμος): *windy*, epithet of high places.

ήνεον, imperf. of αινέω.

ήνία, neut. plur.: *the reins* of chariot horses, made of leather, and often ornamented with gold and ivory.

ήνι-οχεύς, -ηος and ήνί-οχος, -ου, (ήνία, έχω): *charioteer.*

ήνίπαπε, see ένίπτω.

ήνις, -ιος, acc. plur. ήνις, for ήνις: *sleek, shining.*

ήνορέη, epic. dat. ήνορέηφι, (άνήρ): *manly strength, manhood.*

ήντετο, see αντομαι.

ήντησε, aor. of άντάω.

ήντο, see ήμαι.

ήνώγει, see ανωγα.

ήπειλησε, see απειλέω.

ήπειρος, fem.: *land*, as distinguished from the sea, and *mainland*, as distinguished from islands.

ήπεροπευτής, voc. -τά: *deceiver.*

ήπεροπεύω: *to deceive, to beguile.*

ήπιό-δωρος, 2, (δωρον): *kind in giving, bountiful.*

ήπιος, 3: *kindly, gracious; soothing.*

ήρα, used only in the phrase έπι ήρα φέρειν, with dat.: *to render a kindness, to do a favor.*

ήράθ' = ήράτο with elision before an aspirate.

*Ηρακλείδης: *son of Herakles (Hercules)*; (1) Tlepolēmos, B 653, E 628; (2) Thessalos, B 679.

*Ηρακλήιος, 3: *relating to Herakles*; βίη *Ηρακλείη, (the Herculean might), *the mighty Herakles.*

ήραρε, see αραρίσκω.

ήρατο, see αρνυμαι.

ήράτο, see αράομαι.

ήρει, ήρειον: imperf. of αίρέω.

*Ηρη: *Here*, — Juno, — daughter of Kronos and Rhea, wife and sister of Zeus, the queen of heaven, the most exalted and most honored of goddesses. She is proud, ambitious, and deceitful, often quarrels with her husband, and feels the ef-

fects of his anger. In the conflict between the Greeks and the Trojans she energetically favors the former. Her favorite cities are Argos, Mykenai, and Sparta. Frequent epithets of Here are βοώπις, ήύκομος, λευκώλενος, χρυσόθρονος, A 536, Δ 51, E 767, etc.

ήρήρειστο, see έρείδω.

ήρήσατο, -αντο; see αράομαι.

ήρι-γένεια, (ήρι, γίγνομαι): *early born, child of the morning*, epithet of Eos, A 477.

ήριπε, see έρείπω.

ήρκεσε, see αρκέω.

ήρμοσε, see αρμόζω.

ήρτύνετο, see αρτύνω.

ήρύκακε, see έρύκω.

ήρχον, -ε, -ον; imperf. of αρχώ.

ήρως, -ως, dat. plur. ήρώεσσι: *a hero, a noble*; applied to kings, princes, and warriors generally. The word does not appear in Homer in its later meaning of demigod.

ήσαι, ήσθαι, ήσθην, ήσο; see ήμαι.

ήσαν, ήσθα; imperf. forms of είμι.

ήσκειν, see ασκέω.

ήστην, imperf. dual of είμι.

ήττε, see αιτέω.

ήτίμασε, see ατιμάζω.

ήτίμησε, see ατιμάω.

ήτοι, (ή τοι), a strengthening particle: *surely, verily, in truth, and now, yet.*

ήτορ, -ορος: *lungs*, (B 490); *heart*, as the seat of the vital power,

of joy, of courage, of the intellect; hence, also, *life, soul, spirit*.

ἡῦδα, see αὐδάω.

ἡύ-κομος, 2: *fair-haired*.

ἡύς, ἡύν: see εὐς.

ἡύσει, see αὖω.

ἡύτε, a particle of comparison: *as, as when; νέφος μελάντερον ἰόν, ἡύτε πίσσα, Δ 277, a cloud ever blacker as it goes, even as black as pitch.*

Ἡφαίστος: *Hephaistos*, Vulcan, son of Zeus and Here, god of fire and of the mechanic arts which need the aid of fire, especially of metallurgy. He and his sister Athene preside over all the arts mentioned in Homer. In the Iliad he, like his mother, is on the side of the Greeks, but protects the Trojan Idaios for the sake of his father Dares, who was his priest, — E 23. He was ugly and lame from birth. — In B 426 the name Ἡφαιστος is used as a common noun for fire.

ἡχή: *noise, din*.

ἡχήεις, -εσσα, -εν, (ἡχή): *echoing, roaring*.

ἡχι, adv., epic for ἧ: *where*.

ἡψατο, aor. of ἄπτομαι.

ἡώς, gen. ἡούς: *the dawn, the morning*.

Ἡώς: *Aurora*, the goddess of the dawn, daughter of Hyperion and wife of Tithonos. She is called ἡριγένεια, *early-born*, and ῥοδοδάκτυλος, *rosy-fingered*.

θάλαμος: *chamber, sleeping-room*, (Γ 423); *women's room*, (Γ 142); *store-room, treasure-chamber*, (Δ 143).

θάλασσα: *the sea*.

θαλάσσιος: *pertaining to the sea*; θαλάσσια ἔργα, *sea-faring matters*.

θαλερός, 3, (θάλλω): *blooming, lusty, vigorous; large, gushing*.

Θάλπιος: *Thalpios*, leader of the Epeians at Troy, B 620.

θαλπωρή: *comfort, consolation*.

Θαλυσιάδης: son of Thalysios, — Echepōlos, Δ 458.

θαμβέω, aor. θάμβησε: *to marvel, to be astonished*.

θάμβος, -τος: *wonder, astonishment*.

θαμίεις, fem. θαμειαί, (θαμά), an adj. found only in plur.: *in great numbers, crowded*.

Θάμυρις, -ιος, acc. Θάμυριν: *Thamyris*, a mythical bard from Thrace, deprived by the muses of his sight and his art, B 595.

θάνατος, (θνήσκω θανεῖν): *death*.

θάνε, θανεῖσθαι, θάνης: see θνήσκω.

θαπ-, stem from which is derived the perf. τέθηπα, part. τεθηπώς, -δτος: *to be astonished, dazed*.

θαρσαλέος, 3, (θάρσος): *bold, courageous*.

θαρσέω, imperat. θάρσει, part. θαρσών; aor. θάρσησε, part. θαρσήσας: *to be of good courage, to take courage*.

θάρσος, -τος: *courage, hardihood*.

θαρσύνω, iterative imperf. θαρσύνεσκε: *to encourage*.

θάσσων, -ον, comparat. of ταχύς; neut. θάσσον, as adv.: *more speedily, more quickly*.

θαῦμα, -ατος: *a wonder, a marvel*.

θαυμάζω, pres., E 601, θαυμάζομεν; imperf., B 320, θαυμάζομεν: *to wonder, to marvel; ἐσταότες θαυμάζομεν οἷον ἐτύχθη, we stood and wondered at what was done; οἷον θαυμάζομεν Ἑκτορα αἰχμητὴν ἔμεναι, what a great warrior do we, wondering, see Hektor to be!*

Θαυμακίη: *Thaumakie*, a town in Thessaly, B 716.

θεά: *a goddess*.

Θεανώ: *Theano*, wife of Antenor, priestess of Athene in Ilios, E 70.

θέε, imperf., θέειν inf., θέη subj. sing. 3, of θέω.

θεῖην θεῖν aor. 2 opt., θεῖναι inf., of τίθημι.

θεῖνω, part. pres. pass. θεινόμενος: *to strike, to beat*.

θελομεν, subj. plur. 1 aor. 2 of τίθημι.

θεῖος, 3, (θεός): *divine, glorious, godlike*.

θέλω: *to wish, to be willing; μήτε σὺ θέλ' ἐρίζεμεναι, A 277, nor presume thou to contend*.

θέμεναι, aor. 2 inf. of τίθημι.

θέμις, θέμιστος, (root θε, θεῖναι): *whatever is consecrated by custom and tradition; order, right, what is reasonable; ἡ*

θέμις ἐστίν, *as is fitting; λαῶ, right; ὅς οὐ τινα οἶδε θέμιστα, who acknowledges no law. In plur., θέμιστες: traditions, judgments, decrees; οἱ τε θέμιστας πρὸς Διὸς εἰρύεται, who by Zeus' command watch over the traditions*.

-θεν, a local ending added to the stem of a noun or pronoun, to denote place whence, — as οὐρανό-θεν: *from heaven*.

θέναρ, -αρος: *the palm of the hand*, E 339.

θεο-ειδής, -ής, (εἶδος): *god-like*, only with reference to outward form.

θεο-εἰκελος, 2: *god-like*.

θεο-προπέω, (θεοπρόπος): *to prophesy*.

θεο-προπίη and θεο-πρόπιον: *soothsaying, divine command, oracle*.

θεός, masc. and fem.: *a god, a goddess, a divinity*.

θεράπων, -οντος: *a servant, an attendant, a comrade; not a δούλος, but a voluntary attendant, of free birth and often of noble descent*.

θέρομαι, subj. θέρηται, (θέρος): *to grow warm, to be scorched, to be burnt up, — πυρός, with fire*.

Θερσίτης, voc. -ῖτα: *Thersites*, the ugliest of the Greeks before Troy. His slanderous tongue spared not even the men of highest dignity and rank. Odysseus puts an end to his revilings, B 212-271.

θέσαν, θεός, θέσθω; see τίθημι.

θέσκελος, 2: *supernatural, wonderful*.

Θέσπεια: *Thespeia*, an ancient city in Boeotia, B 498.

θεσπέσιος, 3: *divine, heavenly, of heaven*,—A 591; *divine, exalted, glorious, very great*; θεσπεσίη, dat. fem. as adv.: *by divine command*.

Θεσσαλός: *Thessalos*, son of Herakles, B 679.

Θεστορίδης: *son of Thestor*,—Kalchas, A 69.

θέσ-φατον, (θεός, φημί): *an oracle*; θεῶν ἐκ θέσφατα, *oracles (proceeding) from the gods*.

Θέτις, -ιδος: *Thetis*, daughter of Nereus and Doris, wife of Peleus and mother of Achilles. She implores Zeus to avenge the wrong done to her son, A 502, etc. Her dwelling is in the depth of the sea. She is called ἡύκομος and ἀργυρόπεζα.

θέτο, aor. mid. ind. sing. 3 of τίθημι.

θέω and θέλω, inf. θέειν; imperf. θέε, θέεν, ἔθειν, θέον: *to run*.

Θήβη, -ης and plur. Θήβαι, -ῶν: *Thebes*, (1) the oldest and most important city in Boeotia, built by Kadmos, from whom the acropolis was called Kadmeia. It is called ἐπτάπυλος, *seven-gated*, Δ 378. (2) a town in Troas, on the borders of Mysia, at the foot of Mt. Plakos (ὑποπλακίη), the residence of Eetion, father of Andromache, A 366, B 691, Z 397, 416; usually in sing.

θήγω, aor. mid. imperat. 3 θηγάσθω: *to whet, to sharpen*.

θήης, subj. sing. 2 aor. 2 of τίθημι. θήκε(ν), aor. act. ind. sing. 3 of τίθημι.

θήλυς, θήλεια, θήλυ, also of two endings, as E 269: *female*.

θήν, enclitic particle: *forsooth, I am sure*.

θήρ, θηρός: *a wild beast*.

θήρη, (θήρ): *hunting, the chase*.

θηρητήρ, -ήρος, (θηράω): *hunter, huntsman*.

Θησεύς, acc. Θησέα: *Theseus*, the Attic national hero, son of Aigeus and Aithre, or, by another tradition, son of Poseidon; A 265.

-θι, a local ending, added to the stem of a noun or pron., to denote place *where*, as in αὐτόθι, *in that very place*.

θίς, θινός, θινί, θίνα: *shore, strand*.

Θίσβη: *Thisbe*, an ancient city in Boeotia, B 502.

θλάω, aor. θλάσσε: *to crush*.

θνήσκω, (root θαν, θνη): imperf. θνήσκον; aor. 2 ind. sing. 3 θάνε, subj. sing. 2 θάνης; perf. opt. τεθναίης, -αίη, part. τεθνηώς, -ῶτα, -ῶτας; fut. mid. inf. θανέσθαι: *to die, to be slain*; perf. part.: *dead*; θάνε B 642, *had died, was dead*.

θνητός, 3, (θνήσκω): *mortal*.

Θόας, -αντος: *Thoas*, king in Aitolia, B 638, Δ 527.

θοός, 3, (θέω): *swift, quick, active*.

θορών, see θρώσκω.

θοῦρος, fem. θοῦρις, -ιδος, (θρώσκω, θορεῖν): *impetuous, ardent*.

Θόων, -ωνος: *Thoon*, a Trojan, slain by Diomedes, E 152.

θοῶς, adv., (θοός): *quickly*.

θρασυ-μέμων, -ονος (= θρασέως μεμαῶς): *bold-spirited*, E 639.

θρασύς, -εία, -ύ, (θάρσος): *bold; violent, raging*.

θρέπτρα, neut. plur., (τρέφω): *payment for nurture*; οὐδὲ τοκεῦσιν θρέπτρα φίλοις ἀπέδωκε, Δ 478, *he repaid not to his dear parents the recompense of his nurture*.

θρέψα, -ε; aor. of τρέφω.

Θρήϊξ, -ικος, and Θρηῖξ, -κός, dat. plur. Θρηῖκεσσι: *Thracian*. The Thracians are allies of the Trojans.

θρίξ, τριχός, acc. plur. τρίχας: *hair, wool*.

Θρόνιον: *Thronion*, chief town of the Epiknemidian Lokrians, B 533.

θρόνος: *throne*.

θρόος: *a call, a cry, speech*.

Θρύον: *Thryon*, a city in Elis, under Nestor's government, B 592.

θρώσκω, (θορ, θρο): aor. 2 ἔθορε, part. θορών: *to leap, to spring*.

Θυγάτηρ, -τέρος, -τρός: *daughter*.

In all the cases having more than three syllables the υ is made long for the sake of the verse.

θύεσσιν, dat. plur. of θύος.

θύελλα, (θύω): *a tempest, a storm*; άνέμοιο θύελλα, *a blast of wind*.

Θυέστης, Θυέστα: *Thyestes*, son of Pelops and brother of Atreus, B 107.

θυμ-αλγής, -ές, gen. -έος, (θυμός, ἄλγος): *heart-grieving, rankling, bitter*.

Θυμοίτης: *Thymoites*, a Trojan of note, Γ 146.

θυμο-λέων, -οντος: *lion-hearted*.

θυμός, (θύω); primarily, the moving and animating principle in man: *soul, life*, A 593, Δ 524; *heart*, as seat of the emotions, and especially of violent passions, Δ 208, E 29; *will, desire, appetite*, A 136, 468; *mind, spirit*, B 196. With many words denoting mental activity the expressions θυμῷ (local dative), ἐν θυμῷ, κατὰ θυμόν are used with the meaning *inwardly, in the innermost soul*.

θυμο-φθόρος, 2, (φθείρω): *life-destroying*; σήματα θυμοφθόρα, Z 169, *signs bidding that the bearer be slain*.

θύνω, imperat. θύνε (E 250), imperf. θύνε (E 87), θύνων: *to storm, to rage, to move eagerly*; θύνων κρίνοντες, B 446, *eagerly marshalled*.

θύος, -εος, (θύω): *incense, burnt-offering*.

θύραζε, (θύρη), adv.: *out*.

θύρετρα, neut. plur.: *door*.

θύρη: *door*, usually in plur., *doors, folding doors*; ἐπὶ Πριάμοιο θύρησιν, B 788, *at Priam's doors*, or, *in front of Priam's dwelling*.

Θυσανόεις, -εσσα, -εν (or Θυσσανόεις): *tasselled, having tassels*.

θύσανος: *tassel, fringe*.

θύσθλα, neut. plur., (θύω): the sacred utensils used in the Bacchic rites, *wands, torches*, Z 134.

θύω: *to rave, to rage*.

θώραξ, -ηκος: *coat of mail, cuirass*, defensive armor for the upper part of the body, from the neck to the waist. To the lower edge of it was attached the ζῶμα.

θωρήσσω, (θώραξ): imperf. mid. θωρήσσετο, -οντο; aor. subj. plur. 1 θωρήξομεν, inf. θωρήξαι; aor. pass. ind. plur. 3 θωρήχθησαν, inf. θωρηχθῆναι: act., *to arm (another)*; mid. and pass., *to arm (one's self), to put on one's cuirass and other armor, to equip one's self for battle*.

I

ἱα = μία; see ἱος.

Ἰάλμενος: *Ialmēnos*, son of Ares, — a Boeotian leader, B 512.

ἰάομαι, aor. ἰήσατο, ἰήσασθαι: *to heal*.

ἱαχή: *shout, clamor*.

ἱάχω, imperf. ἱάχε, -ον: *to shout, to shriek, to cry (as a child), to splash (as waves), to twang (as a bowstring)*.

Ἰαωλκός: *Iolkos*, a town in Magnesia, B 712.

Ἰδαίος: *Idaios*; (1) a Trojan herald, charioteer of Priam, B 248; (2) son of Dares, — a Trojan, E 11.

ἰδέ, conj., = ἡδέ: *and*.

ἰδε(ν), ἰδεσκε, ἰδέειν, ἰδέσθαι; see (εἶδω) (1).

Ἰδη: *Ide, Ida*, a lofty mountain range in north-western Asia Minor, whose north-western slope formed the plain of Troy; B 821.

ἰδηαι, ἰδηται, ἰδητε; see (εἶδω) (1).

Ἰδη-θεν: *down from Ida*, Γ 276, Δ 475.

ἰδμεν, see (εἶδω) (3).

ἰδνῶ, pass. ἰδνῶθη: *to bow down, to bend over*.

ἰδοιμι, -οις, -οι, ἰδοιτο; aor. 2 opt. forms of (εἶδω) (1).

Ἰδομενεύς, -ῆος, -ῆι, -ῆα, -εῦ: *Idomēneus*, king in Crete, distinguished for his valor before Troy; B 405, 645, Δ 252.

ἰδον, ἰδοντο, ἰδόντες, ἰδοῦσ'; aor. 2 ind. and part. forms of (εἶδω) (1).

ἰδρώ, fut. ἰδρώσει, aor. ἰδρωσα: *to sweat*; ἰδρῶ ὃν ἰδρωσα, Δ 27, *the sweat that I sweated*.

ἰδρύω, (root ἐδ, σεδ), and ἰδρύνω, imperat. ἰδρυε, aor. pass. ἰδρύνθησαν: act. *to cause to sit down*; pass. *to sit down*.

ἰδρῶς, -ῶτος, acc. ἰδρῶ: *sweat*.

ἰδυίησι, dat. plur. of ἰδυῖα, fem. of εἰδῶς, part. of οἶδα; see (εἶδω) (3).

ἰδωμαι, subj. mid.; ἰδῶν, part. act., of aor. 2 of (εἶδω) (1).

ἱε(ν), imperf. sing. 3 of εἶμι.

ἱει, imperf. sing. 3; ἱεῖσι, pres. plur. 3, of εἶμι.

ιεμένων, gen. plur. of part. ἱέμενος, from εἶμι.

ιέντες, pres. act. part. plur. of εἶμι.

ἱέρεια, fem of ἱερεῖς: *priestess*, Z 300.

ἱερεῖς and ἱρεῖς, -ῆος, (ἱερός): *a priest*. The ἱερεῖς is priest of a particular god, as Chryses, A 11, is priest of Apollo, and Dares, E 10, is priest of Hephaistos, both Trojans. In A 62 the ἱερεῖς is classed with the μάντις, — the soothsayer, and with the ὀνειροπόλος, — the interpreter of dreams.

ἱερεύω, fut. inf. ἱερευσέμεν, aor. ἱερευσεν: *to consecrate and slay a sacrificial victim, — to sacrifice*; hence also, *to slaughter*, since of every animal slaughtered for food a part was devoted to the gods.

ἱερόν and ἱρόν, neut. of ἱερός: *a sacrifice, the victim slain as a sacrifice*.

ἱερός, ἱρός, 3: *holy, sacred, consecrated to a god*.

ἱετο, imperf. mid. sing. 3 of εἶμι.

ἱζω, (root ἐδ), imperf. ἱζε, ἱζοντο; imperat. mid. ἱζεν: *to sit, to sit down*. In B 53 some editions read βουλῇν (acc.), in which case ἱζε is transitive: *caused to sit, collected*.

Ἰηλυσός: *Ialysos*, a town on the island of Rhodes, B 656.

ἱημι, (stem ἐ), pres. act. ind. sing. 3 ἱησι, plur. 3 ἱεῖσι, part. plur. ιέντες; imperf. sing. 3 ἱει; aor. ἦκα, ἦκε ἦκεν; pres. mid. plur.

3 ἱενται, part. ιεμένων; imperf. ἱετο; aor. plur. 3 ἔντο: act. *to send, to cast, to hurl, to shoot, to utter*; mid. *to hurry, to be eager, to go eagerly, to shoot forth (as sparks)*; (with ἐξ, as in A 469), *to put away, to appease*.

ἱήσασθαι, ἱήσατο; see ἰάομαι.

ἱητήρ, -ῆρος, (ἰάομαι): *physician, surgeon*.

Ἰθάκη: *Ithāke*, Ithāca, a small island in the Ionian sea, between the coast of Akarnania and the island of Kephallenia; the home of Odysseus, B 632.

Ἰθακήσιος: *the Ithākan*, — Odysseus, B 184.

ἴθι, originally imperat. of εἶμι, but often used as a particle: *come, come now!*

ἴμα, -ατος, acc. plur. ἴμαθ', E 778: *a step*; plur. *walk, gait*.

ἰθύνω, (ἰθύς), imperf. ἰθυνεν: *to direct, to guide*; mid. *to aim at*; ἀλλήλων ἰθυνομένων, Z 3, *as they aimed at each other*.

ἰθὺς, adv.: *straight at*, with gen., E 849: *straight forward*, E 506.

ἰθύς, -ύος, acc. ἰθύν: *movement, undertaking, issue*.

ἰθύω, aor. ἰθυσε, -σαν: *to press straight forward*; ἔνθα καὶ ἔνθα ἰθυσε μάχη, Z 2, *the battle swayed this way and that*.

Ἰθώμη: *Ithōme*, a fortress in Thesaly, B 729.

ικάνω: *to come, to come to, to come upon, to visit*; usually trans.

Ἰκάριος: *Ikarian*. The Ikarian Sea was that part of the Aegean opposite the southern portion of the west coast of Asia Minor, B 145.

ἴκελος, 3, (ἴοικα): *like, similar*.

Ἰκετάων, -ονος: *Hiketāon*, son of Laomedon and brother of Priam, Γ 147.

ἴκετο, ἴκηαι, -ται; see **ἰκνέομαι**.

ἴκμενος, found only in the combination, ἴκμενος οὖρος: *a fair wind*.

ἰκνέομαι and **ἴκω**, fut. ἴξομαι, -εται, inf. ἴξεσθαι; aor. 1 ἴξε(ν), ἴξον; aor. 2 ind. ἴκετο, -όμεσθα, -οντο, subj. ἴκωμαι, ἴκηαι, ἴκηται, opt. ἰκοίμην, -οιτο: *to come, to come to, to come up to, to come upon*; ὑπότροπος ἴξομαι, Z 367, *I shall come back again*; ποθὴ ἴζεται υἱὰς Ἀχαιῶν, A 240, *longing will seize the sons of the Achaeans*.

ἰλα-δόν, adv., (ἴλη): *by companies*.

ἰλάομαι, (ἴλαος), pres. ind. plur. 3 ἰλάονται: *to propitiate*.

ἰλαος: *propitious, gracious*.

ἰλάσκομαι, imperf. ἰλάσκοντο; aor. subj. sing. 2 ἰλάσσεαι, plur. 1, ἰλασόμεσθα, part. ἰλασάμενοι: *to propitiate*.

Ἴλιος, fem.: *Ilios*, capital of the Trojan kingdom, so named from its founder Ilos (Ἴλος); also called *Τροίη*. The name Ilios sometimes applies also to the Troad, the district about the city, as in A 71. Epithets of Ilios are ἡγεμόεσσα, εὐτείχεος, ἐρατεινή.

ἰμάς, -άντος: *leather strap, thong*. ἰμάσσω, aor. ind. ἴμασε, subj. ἰμάσση: *to lash, to scourge*.

Ἰμβρασίδης: *son of Imbrāsos*, — Peiroos, Δ 520.

ἴμεν, inf. of εἶμι.

ἰμερόεις, -εσσα, -εν: *lovely, charming*.

ἴμερος: *longing, desire*.

ἰμερτός, (ἰμείρω): *lovely, pleasant*, B 751.

ἴνα, (1) adv. of place: *where*; (2) conj., usually with subj. after a primary tense, and with opt. after a secondary one: *in order that*.

ἴνα, acc. of ἰς: *strength, might*.

ἰνίον: *the back of the head, the nape of the neck*.

ἰξάλος: *bounding, springing*, epithet of the ibex.

ἴξομαι, -εται, -εσθαι, ἴξε(ν), -ον; see **ἰκνέομαι**, ἴκω.

ἴομεν, subj. plur. 1, ἴόντες, part., of εἶμι.

ἰό-μωρος, 2; a word of doubtful origin and meaning: *skilled in fighting with arrows*, — or *boastful, braggart*.

ἰός: *arrow*.

ἰος, ἴα, ἴον, dat. neut. ἰῷ: *one*.

ἰότης, -ητος: *will, counsel, bidding*; ἀλλήλων ἰότητι, E 874, *by one another's devices*.

ἰο-χέαιρα, (ἴος, χέω): *arrow-shooting, archer*; epithet of Artemis.

ἵππιος, 3, (ἵππος): *belonging to horses*; ἵππείον ζυγόν, *the horses' yoke*.

ἵππεύς, -ῆος: *horseman, chariot-fighter*, in distinction from the πεζός, — *footman*. The ἵππεύς, however, more frequently descended from his chariot, when he had confronted his adversary, and fought on foot. Warriors fighting on horseback, like the ἵππεύς of later times, are unknown to Homer.

ἵππ-ηλάτα, (ἐλαύνω): *horseman, horse-driver*.

ἵππιο-χαίτης, (χαίτη): *of horse-hair*.

ἵππό-βοτος, 2, (βόσκω): *horse-pasturing*, epithet of places.

Ἰπποδάμεια: *Hippodamīa*, wife of Peirithoos, B 742.

ἵππό-δαμος, 2, (δαμάω): *horse-taming*, a frequent epithet of Greek and Trojan heroes, and of the Trojans generally.

ἵππο-δάσεια, only fem.: *thick with horse-hair, made of horse-hair*.

Ἰππόθοος: *Hippothōos*, a leader of Pelasgians, B 840.

ἵππο-κορυστής: *equipped with horses and chariots, horse-driving*.

Ἰππόλοχος: *Hippolōchos*, son of Bellerophontes and father of Glaukos, Z 119, 197.

ἵππος, masc. and fem.: *horse, mare*; usually masc. where the gender can be determined, but sometimes fem. for no apparent reason. In dual and plural: *the span, the team, the chariot*; ἀφ' ἵππων ἀποβάντες, Γ 265, *dis-mounting from the chariot*.

The Homeric warriors employed horses only for drawing the war-chariot, not for riding.

ἵπποσύνη, (ἵππος): *horsemanship*.

ἵππότα, (ἵππος): *knightly*, epithet of heroes.

ἵππ-ουρις, acc. -ιν, (οὐρά): *with horse-hair crest*.

ἵπτομαι, fut. ἴψεται, aor. ind. sing. 2 ἴψαο: *to afflict*.

ἱρεύς, see **ιερεύς**.

Ἴρις, -ιδος: *Iris*, the messenger of the gods. In Γ 121 Iris goes of her own volition to summon Helen to the wall. She is called ἄγγελος ποδήνεμος, ποδήνεμος, πόδας ὠκέα.

ἱρόν, plur. ἱρά; see **ιερόν**.

ἱρός, 3, see **ιερός**.

ἰς, acc. ἴνα: *strength*.

ἴσαν, see **εἶμι**.

Ἰσανδρος: *Isandros*, son of Bellerophon, Z 197, 203.

ἴσασι, see (εἶδω) (3).

ἰσό-θεος, 2: *equal to gods, godlike*.

ἴσος, ἴση, ἴσον: *equal; similar, like*. The neut. sing. and plur., ἴσον, ἴσα as adverbs: *like, equally with*.

ἴσο-φάριζω, (ἴσος, φέρω): *to match, to rival*.

ἴστε, see (εἶδω) (3).

ἵστημι, (root στα); pres. mid.

ἵσταμαι, ἱστάμενος; imperf. act.

ἵστασαν, mid. ἵστατο, ἵσταντο;

aor. 1 act. ἔστησε(ν) στήσε(ν),

ἔστησαν, imperat. στήσουν, part.

fem. στήσασα, mid. στήσαντο,

στήσασθαι; aor. 2 ind. ἔστη στή,

iterative στάσκειν, στήτην, ἔστητε,

ἔσταν, subj. sing. 3 στήη, imperat. στήτε, part. στάς, στάσα, στάντων; perf. ἔστηκας, ἔστηκε, ἐστήκασι and ἐστᾶσι, inf. ἐστάμεν, part. ἐσταότες and ἐστεῶτα; plup. ἐστήκει, ἔστασαν; the pres., imperf., and aor. 1 are transitive in meaning, and the aor. 2, perf., and pluperf. are intransitive. Trans. tenses: *to place, to cause to stand, to raise, to bring to a stand, to stop*. Intrans. tenses: *to place one's self, to stand, to come to a stand, to stop, to rise, to stand up, to be inactive*. In mid., especially in aor. 1: *to set, to set up*, with reference more or less distinct to the subject.

Ἰστίαια: *Histiaia*, a town in Euboia, B 537.

ἰστίον, (ιστός), plur. ἰστία with sing. meaning: *sail*.

ἰστο-δόκη, (ιστός, δέχομαι): *mast-holder*, a fork or crotch in the stern of a ship for holding the mast when it was lowered, A 434.

ἰστός, (ἴστημι): (1) *a ship's mast*; (2) *loom*. The warp on the Homeric loom was stretched in a vertical position, and the weaver stood at her work, stepping to and fro; ἰστόν ἐποίχεσθαι; (3) *the warp itself, the web*, any woven fabric, Γ 125.

ἰσχανάω, pres. plur. 3 ἰσχανώσιν: *to hold in, to restrain*.

ἰσχόν: *the hip-joint, the hip*.

ἰσχω, (σισεχω, reduplication of ἔχω), imperat. mid. ἴσχεο, ἴσχεσθε: act. *to hold in, to check, to restrain*; mid. *to abstain, to refrain*.

ἴτε, imperat.; ἴτην, imperf. dual, of εἶμι.

ἴτυς, -υος, fem.: *felloe*.

Ἴτων, -ωνος: *Iton*, a town in Thessaly, B 696.

ἰφθίμος, 3: *strong, mighty, brave*.

ἰφι, (ἰς), adv.: *with power, with violence, amain*.

Ἴφικλος: *Iphiklos*, father of Protesilaos, famous as a runner, B 705.

ἰφίος (ἰφι): *strong, robust, well-conditioned*.

Ἴφίτος: *Iphitos*, an Argonaut from Phokis, B 518.

ἰχώρ, -ῶρος, acc. ἰχῶ: *ichor*, the blood of the gods, E 340, 416.

ἰψαο, see ἵπτομαι.

ἰῶ, see ἰος, ἰα, ἰον.

ἰωή: *blast, blowing*.

ἰωκή: *onslaught, battle-tumult*.

ἰών, part. pres. of εἶμι.

Κ

κάββαλεν for κατέβαλεν; see καταβάλλω.

καγχαλάω, pres. plur. 3 καγχαλώσι: *to laugh exultingly, to laugh in contempt*.

κάδ, epic for κατά before δ, as in B 160.

Καδμείος: *Kadmēan*, descended from Kadmos; Καδμείοι: *Thebans*.

Καδμείων, plur. -ονες, = Καδμείοι. Κάειρα, fem. of Κάρ: *a Karian woman*.

κάη, see καίω.

καθ-άπτομαι: *to address, to accost*.

καθ-έζομαι: *to sit down*.

καθ-εῖσα, (εῖσα), defect. aor. 1: *to cause to sit down*.

καθ-εύδω, imperf. καθεῦδε: *to sleep*.

κάθ-ημαι, pres. imperat. κάθησο, part. καθήμενος; imperf. καθήστο: *to sit, to sit down*.

καθ-ίζω, pres. imperat. κάθιζε; imperf. καθίζε; aor. imperat. κάθισον: trans., Γ 68, Z 360, *to cause to sit*; intrans., Γ 246, 394, *to sit*.

καθ-ὑπερθε, adv.: *above, over it, above which*.

καί, conj.; (1) copulative, connecting words, phrases, and clauses: *and*; εἶα καὶ δύο, B 346, *one or two*. It stands in the conclusion of relative and conditional sentences, as in A 494, E 898, in which cases it cannot be translated. (2) Emphasizing single words and ideas: *even, also, although*; καὶ εἰ, *even though*.

Καινείδης: *son of Kaineus*, B 746.

Καινεύς, -έος: *Kaineus*, king of the Lapithae, A 264.

καίνυμαι, (stem καθ), perf. part. voc. κεκασμένε, plup. ἐκέκαστο; the perf. and plup. have pres. and imperf. meaning: *to excel*.

καί-περ, always separated by the word to be emphasized: *al-*

though; καὶ ἀχνύμενοί περ, B 270, *although grieved*.

καίριον, (καιρός): *deadly spot*, a place on the body where wounds are fatal.

καίω, imperf. καίε, καίοντο; aor. act. ἔκηα; aor. pass. ἐκάη κάη: act. *to burn, to consume with fire*; pass. *to burn, to be consumed*.

κακκεῖοντες, see κατακέω.

κακο-μήχανος, (μηχανή): *evil-devising, mischievous*.

κακός, 3: *bad, evil, ruinous, destructive, cowardly*, the opposite of ἀγαθός. The neut. κακόν, plur. κακά, as noun: *evil, harm, injury, damage, misfortune, woe*.

κακότης, -ητος, (κακός): *baseness, cowardice, wickedness*.

κάκτανε, see κατακτείνω.

κακῶς, adv. (κακός): *insolently, violently, grievously*; ἢ εὖ ἢ κακῶς, B 253, *whether for good or for evil*.

καλέω, pres. act. καλέει καλεῖ, καλέουσι, mid. καλέονται, opt. καλεοίμην; imperf. καλέεσκε (iterative), κάλεον, mid. καλεῦντο; fut. part. fem. καλέουσα; aor. 1 act. subj. sing. 1 καλέσω, imperat. κάλεσσον, inf. καλέσσαι, part. καλέσασα; aor. 1 mid. ind. (ε)καλέσματο, καλέσαντο, part. καλεσσάμενος; perf. mid. or pass. κέκλημαι, part. κεκλημένος; fut. perf. sing. 2 κекλήση: *to call, to name; to call, to summon*; κέκλημαι, *I am called*; κекλήση, *thou shalt be called*.

Καλήσιος: *Kalesios*, comrade and charioteer of Axylus, Z 18.

καλλείπω, see **καταλείπω**.

Καλλίαιρος: *Kalliäros*, a town in Lokris, B 531.

καλλι-γυναικα, acc. (καλός, γυνή): *abounding in fair women*.

καλλι-θριξ, -τριχος: *having beautiful hair or mane*, epithet of horses.

καλλι-πάρης, (παρειά): *fair-cheeked*.

κάλλιπε, κάλλιφ'; see **καταλείπω**.

καλλι-ρροος, (ρέω): *fair-flowing*.

κάλλιστος, 3, superl. of καλός.

καλλίτριχας, acc. plur. of καλλιθριξ.

κάλλος, -εος: *beauty*.

καλός, 3, superl. κάλλιστος: *beautiful, fair, fitting, just, excellent*. The neut. sing. and plur., καλόν and καλά are often adverbs: *nobly, well, as is fitting*; οὐ καλὰ χόλον τόνδ' ἔνθεο θυμῷ, Z 326, *thou dost not well to cherish this rancor in thine heart*.

Καλύδναι, νῆσοι: *the Kalydnian islands*, near Kos, B 677.

Καλυδών, -ώνος: *Kalydon*, ancient city in Aitolia, B 640.

καλύπτω, aor. κάλυψε, ἐκάλυψε, -αν: *to cover, to veil, to shroud, to wrap, to hide, to hold up as a protection*.

Κάλχας, -αντος, voc. Κάλχαν: *Calchas*, son of Thestor, a famous seer of the Greeks; A 69-72, B 300.

κάματος, (κάμνω): *weariness*.

κάμε, καμέτην, καμείται; see **κάμνω**.

Κάμειρος: *Kameiros*, a town on the island of Rhodes, B 656.

κάμνω, (root καμ), imperf. κάμνε; fut. καμείται; aor. 2 κάμε, καμῖτην, κάμον ἔκαμον, subj. κάμω, part. καμόντας; perf. κέκμηκας, part. dat. κεκμηῶτι: *to become weary with toil, to toil, to take pains; to make with toil, to make*; ἐπεὶ κε κάμω πολεμίζων, A 168, *when I have grown weary with fighting*; κέκμηκας, thou art weary; ἀνὴρ κεκμηῶς, a man who is weary; καμόντες, the weary, the tired out, i. e. the dead; μίτρη τὴν χαλκῆς κάμον ἄνδρες, the taslet that copper-smiths made.

κάμπτω, aor. subj. κάμψῃ: *to bend*.

καμπύλος, (κάμπτω): *curved*.

κάπ, epic for κατά before π and φ, Z 201.

Καπανεύς, -ῆος: *Kapaneus*, son of Hipponoos and Laodike, father of Sthenelos, B 564. Δ 403, E 319.

Καπανηιάδης and **Καπανήιος υἱός:** *the son of Kapaneus*, — Sthenelos, Δ 367, E 108, 109.

καπνίζω, (καπνός), aor. κάπνισαν: *to make fires*.

καπνός: *smoke*.

κάππεσον, -εν: see **καταπίπτω**.

κάπρος: *wild boar*; joined adjectively with σὺς, E 783.

Κάρ, Κάρός: *a Karian*, B 867.

καρδίη and **κραδίη:** *the heart*, as the seat of the feelings, desires, impulses, and passions.

κάρη, neut., gen. κρατός, dat. κρατί: *the head*, of men and animals.

κάρη-κομώντες, (often printed separately): *long-haired*, with long hair over the entire head, — epithet of the Achaeans. Compare ὀπιθεν κομώντες, B 542, applied to the Abantes.

κάρηνον, (κάρη): *head; peak, summit*, (of mountains); *citadel, fortress*, (of cities).

καρπαλίμως, adv.: *quickly, speedily*.

(1) **καρπός:** *fruit, products of the field, grain, harvest*.

(2) **καρπός:** *the wrist*.

καρρέζονσα, see **καταρέζω**.

καρτερό-θυμος: *strong-souled, steadfast*.

καρτερός, (κάρτος): *strong, mighty, bold, brave*.

κάρτιστος, superl. to κρατός: *strongest, mightiest, fiercest*.

Κάρυστος: *Karystos*, a town in Euboea, B 539.

κασί-γνήτη: *sister*.

κασί-γνητος, (κάσις, γίγνομαι): *brother*.

Κάσος: *Kasos*, an island in the Karpathian Sea, B 676.

Κάστωρ, -ορος: *Kastor*, son of King Tyndareos and Lede, brother of Helen and twin brother to Polydeukes, famous as a tamer and manager of horses; Γ 237.

κατά; (1) adv.: *down, quite, wholly*. (2) prep. with gen. and acc.: Gen., *down from*, (down) *over*, (down) *upon*;

Acc., *in, into, on, upon, to, at, through, along over, according to, by*. κατ' ὀφθαλμῶν κέχυτ' ἀχλὺς, E 696, *mist spread over his eyes*; τὸν δὲ κατ' ὀφθαλμῶν νύξ ἐκάλυψε, E 659, *night shrouded him, (settling down) upon his eyes*; κατὰ χθονὸς ὄμματα πήξας, Γ 217, *fixing his eyes on the ground*; κατ' αἶσαν οὐδ' ὑπὲρ αἶσαν, Γ 59, *in measure, and not beyond measure*; μαχόμεν κατ' ἑμ' αὐτόν, A 271, *I fought by myself*; κατὰ φύλα, B 362, *by tribes*. In composition κατὰ signifies motion downward, or serves to strengthen the meaning of a word. When following the word it limits, as adv. or prep., κατὰ takes the form κάτω.

κατα-βαίνω, aor. 2 inf. καταβῆναι; mixed aor. ind. sing. 3 κατεβήσετο, imperat. καταβήσεο: *to go down, to dismount*.

κατα-βάλλω, aor. 2 κάββαλε: *to throw down, to drop*.

κατ-άγω, mixed aor. inf. καταξέμεν: *to lead down, to bring down*.

κατα-δύω, aor. 2 κατέδυ, inf. καταδύμεναι, part. καταδύντα, -τι; mixed aor. κατεδύσετο (Δ 86): *to enter into, to mingle in, to put on (armor): to set* spoken of the sun); ἐς ἥλιον καταδύντα, A 601, *till sunset*.

κατα-θνητός, 2: *mortal*.

κατα-καίω, aor. act. κατέκη: *to burn, trans., used Z 418 of the ceremony of burning the dead*.

κατα-κείω, part., Α 606, κακκείον-
τες: *to desire to lie down, — to*
sleep.

κατα-κοιμάω, inf. aor. pass. κατα-
κοιμηθῆναι: *to lie down to*
sleep.

κατα-κοσμέω, imperf. κατεκόσμη:
to adjust.

κατα-κτείνω, fut. plur. 3 κατακτανέ-
ουσιν; aor. 2 sing. 1 κατέκταν,
sing. 3 κατέκτα κατέκτανε κάκτανε,
inf. κατακτάμεναι; aor. pass.
plur. 3 κατέκταθεν: *to slay, to*
kill.

κατα-λείπω, aor. 2 κάλλιψ' (for κάλ-
λιπε): *to leave behind.*

κατα-λύω, aor. κατέλυσε: *to demol-*
ish, to destroy.

κατα-μάρπτω, aor. subj. καταμάρψη:
to overtake.

κατ-αμύσσω, aor. mid. καταμύξατο:
to scratch.

κατα-νεύω, fut. κατανεύσομαι; aor.
subj. κατανεύσω, imperat. κατά-
νευσον, inf. κατανεύσαι: *to nod*
in confirmation of a promise, to
pledge, to assent.

κατα-πείσσω, aor. subj. καταπέψη:
to swallow, to digest, to re-
strain.

καταπέφνη, see κατέπεφνον.

κατα-πήγνυμι, aor. κατέπηξεν: *to*
thrust, to fix; ἔγχος ἐπὶ χθονὶ
κατέπηξεν, Z 213, he planted his
spear in the earth.

κατα-πίπτω, aor. dual 3 καππεσέ-
την: *to fall down.*

κατα-πλήσσω, aor. pass. κατεπλήγη:
to strike down; in pass. to be
confounded, to be startled.

κατα-πτώσσω: *to cower, to shrink.*

κατα-ρέζω and καρρέζω, aor. κατέ-
ρεξεν: *to stroke, to caress.*

κατα-ρρέω, part. neut. καταρρέον:
to flow down.

κατασχομένη, see κατέχω.

κατα-τίθημι, aor. 1 act. κατέθηκε(ν);
aor. 2 mid. κατέθεντο: *to lay*
down, to set down, to place.

κατα-φυλαδόν, adv., (φυλή): *by*
tribes.

κατα-χέω, aor. κατέχευε(ν), -αν: *to*
pour down upon, to shed upon,
to lavish upon; to throw down,
to cast down.

κατεβήσεται, see καταβαίνω.

κατέδν, κατεδύσεται; see καταδύω.

κατ-έδω: *to devour, used figura-*
tively, Z 202.

κατέθεντο, κατέθηκε; see κατατί-
θημι.

κάτ-ειμι, part. κατιούσα: *to go*
down.

κατέκαιον, imperf., κατέκχε, aor.,
of κατακαίω.

κατεκόσμη, see κατακοσμέω.

κατέκταν, κατέκτα, κατέκτανε, κατέ-
κταθεν; see κατακτείνω.

κατελθέμεν, κατελθόντ'; see κατέρ-
χομαι.

κατέλυσε, see καταλύω.

κατέμαρπτε, imperf. of καταμάρ-
πτω.

κατένευσα, -εν, aor. of κατανεύω.

κατ-έπεφνον, -ε, subj. καταπέφνη, an
epic aor. 2: *to slay.*

κατέπηξεν, see καταπήγνυμι.

κατεπλήγη, see καταπλήσσω.

κατ-ερείπω, aor. κατήριπεν: *to per-*
ish, to fall in ruins.

κατ-ερύκω, imperf. κατέρυκε: *to de-*
tain, to delay.

κατ-έρχομαι, aor. 2 inf. κατελθέμεν,
part. κατελθόντα: *to come down,*
to go down.

κατ-εσθίω, imperf. κατήσθιε: *to de-*
vour.

κατ-ευνάζω, aor. pass. plur. 3 κα-
τεύνασθεν: in pass. *to lie down.*

κατέχευε(ν), -αν; see καταχέω.

κατ-έχω, imperf. κάτεχε, aor. 2 mid.
part. κατασχομένη: *to hold fast;*
in mid., to wrap one's self.

κατ-ηπιῶ, imperf. mid. κατηπιώ-
ωντο: *to assuage, to alleviate,*
to soothe.

κατήριπε, see κατερείπω.

κατήσθιε, see κατεσθίω.

κατηφείη: *a shame, a humiliation.*

κατιούσα, see κάτειμι.

κατ-ίσχω, (κατέχω): subj. pres.
mid. sing. 2 κατίσχεαι: *to keep*
all to one's self.

καῦμα, -ατος, (καίω): *heat; καύμα-*
τος ἐξ ἀνέμοιο δυσσαέος ὀρνυμένοιο,
E 865, a stormy wind arising
after heat.

καύστειρα, adj. fem., (καίω): *fiery.*
Καύστριος: *Kaýstros*, a river in
Ionia which rises in Lydia and
empties into the sea near Eph-
esos, B 461.

καυτός, a crasis, rare in Homer.
for καὶ αὐτός, Z 260; *thou thy-*
self also.

καφ or καπ, a root meaning *to gasp,*
to breathe out, from which is
formed the perf. part. κεκαφηότα,
in the phrase, E 698, κεκαφηότα
θυμόν, *breathing out his soul.*

κέ, κέν, an enclitic modal particle,
nearly identical in use and
meaning with ἄν, though of
much more frequent occur-
rence. A subj. with κέ in a
principal clause is usually to be
translated by a simple future
indicative. A relative with κέ
and the subj. may often be ren-
dered by *-ever; ὅς κε θεοῖς ἐπι-*
πείθεται, whoever obeys the gods.
Clauses with κέ joined with
historical tenses of the indic.
and with the opt. may be trans-
lated with the English auxilia-
ries of mode, — *would, should,*
might.

Κεάδης: *son of Keas*, — Troizēnos,
B 827.

κεδάννυμι, aor. ἐκέδασσε; aor. pass.
part. κεδασθέντες: act. *to sweep*
away; pass., to scatter, to dis-
perse.

κεῖ-θι, adv.: *there.*

κείμει, inf. κείσθαι; imperf. ἔκειτο,
κείμε: *to lie, to lie idle, to be*
placed, to be stored up.

κειμήλιον, (κείμει): *a valuable*
thing, a treasure.

κείνος, 3 (ἐκείνος): *that, that one,*
he.

κεινός: *empty.*

κείσε, adv.: *thither.*

κεκάδοντο, see χάζομαι.

κεκασμένε, see καίνυμι.

κεκαφηότα, see root καφ.

κέκλετο, see κέλομαι.

κεκληγώς, see κλάζω.

κέκλημαι, κεκλημένος, κεκλήση; see
καλέω.

κεκλιμένος, see κλίνω.

κέκλυτε, see κλύω.

κέκμηκας, κεκμηῶτι; see κάμνω.

κεκορυθμένος, see κορύσσω.

κελαινεφής, -ές, (κελαινός, νέφος): wrapped in dark clouds, epithet of Zeus; dark-colored, epithet of blood, Δ 140.

κελαινός, 3: dark-colored, black.

κέλευθος, fem., plur. κέλευθα, neut.: way, path.

κελεύω, -(κέλομαι): fut. κεύσω; imperf. ἐκέλευε(ν), ἐκέλευον κέλευον; aor. ἐκέλευσα, κέλευσε: to command, to summon, to exhort, to prescribe; followed by accus. of the thing and dat. of the pers.; and by accus. with inf.

κέλομαι, ind. pres. sing. 2 κέλει; imperf. κελόμεν; reduplicated aor. 2 ἐκέκλετο κέκελετ': to bid, to command; to call to, with dat.

κέν, see κέ.

κενός, 3: empty, with object unaccomplished.

κενέων, -ώνος: the flank.

κεντρ-ηνεκής, -ές, (κέντρον): goaded on, urged onward with the goad.

κέντωρ, -ορος, (κεντέω): a driver, an urger (of horses).

κεραῖζω: to lay waste, to make havoc of, to slay.

κέραμος: a vessel, a caldron.

κεράννυμι, subj. mid. κέρωνται: to mix.

κέραο-ξόος, (κέρας, ξέω): horn-polishing; with τέκτων, a worker in horn.

κεραός, adj.: horned.

κέρας, -ας, plur. κέρα: a horn.

κερδαλέο-φρων, -ον, (κερδαλέος, φρήν): crafty-minded.

κέρδιον, comp. neut. from κέρδος: better, more advantageous.

κέρδιστος, superl. from κέρδος: craftiest.

κερτομέω: to taunt, to revile.

κερτόμιος, 3: taunting, mocking, bitter; neut. as noun, mocking words.

κέρωνται, see κεράννυμι.

κευθάνω and κεύθω: to hide, to conceal.

κεφαλή: head, life.

Κεφαλλήνες, plur. of Κεφαλλήν: the Kephallenians, subjects of Odysseus, B 631.

κεχαρισμένε, see χαρίζομαι.

κεχαροίατο, see χαίρω.

κεχολωμένον, κεχολώσαι, -ται; see χολώω.

κέχυτ', κέχυθ', κέχυνται; see χέω.

κῆδος, -εος: sorrow, care, distress, woe.

κῆδω, pres. mid. ind. sing. 2 κῆδαι; imperf. ἔκηδε, κῆδε, κῆδετο: act., to vex, to hurt, to distress; mid., to be anxious for, to have pity on, with gen.; to be grieved, to be vexed.

κῆλον: shaft, arrow; used only of missiles of the gods.

κήρ, κῆρος, fem.: death, violent death, to which a warrior was conceived as predestined; fate; κῆρες θανάτοιο, the fates of death.

κήρ, κῆρος, neut.: the heart, as seat of the emotions and passions; Πυλαιμένεος λάσιον κῆρ, B 851, the rugged heart of Pylaimēnes, or rugged-hearted Pylaimēnes.

Κήρινθος: Kerinthos, a town in Euboea, B 538.

κῆρυξ, -υκος: herald, an officer of high rank and dignity, attending a king. His functions were to convoke assemblies and to preserve order in them, to conduct negotiations, to serve as messenger for the king, and to assist in sacrifices. Frequent epithets of heralds are θεῖοι, Διὶ φίλοι, Διὸς ἄγγελοι.

κηρύσσω: to make proclamation as a herald, to summon.

κητώεις, -εσσα, (κῆτος): having many ravines, situated among gorges.

Κηφισίς, -ίδος, λίμνη: the Kephisian Lake, in Boeotia, E 709.

Κηφισός: the Kephisos, a river in Phokis, B 522.

κηώδης, -ες: fragrant.

κηώεις, -εσσα, -εν: vaulted.

κίε(ν), see κίω.

κίθαρις: cithara, lyre. The words κίθαρις and φόρμιγξ are used by Homer without distinction.

κιθαριστής, -ύος: cithara-playing, the art of playing the cithara, B 600.

κικλήσκω, (καλέω), imperf. κικλήσκεν: to call, to summon, to name.

Κίκονες, plur. of Κίκων: the Kíkones, a people in Thrace, B 846.

Κίλικες, plur. of Κίλιξ: the Kilikians, a people dwelling in Homer's time in Greater Phrygia, where they were divided into two kingdoms, one of which had its chief city at Thebe, near Mt. Plakos, and the other at Lyrnessos. Later the Kilikians migrated to the district named from them Kilikia. Z 397, 415.

Κίλλα: Killa, a small town in the Troad, with a temple of Apollo, A 38, 452.

κινέω, aor. pass. κινήθη, part. gen. κινήεντος; aor. act. subj. κινήσῃ: act., to move, to stir, to put in motion; pass., to move, to sway, intrans.

κινύμαι, (κινέω); imperf. κίνυντο: to move, intrans.

κίον, see κίω.

Κισσηίς, -ίδος: daughter of Kisseus, — Theāno, Z 299.

κιχάνω, imperf. ἐκίχανε: fut. inf. κικήσεσθαι; aor. 1 κικήσατο, subj. sing. 1 κικήσομαι; aor. 2 subj. κικήω, opt. κικήῃ, part. κικήμενον: to find, to come to, to reach, to overtake, to obtain; βέλος κικήμενον, E 187, my weapon just as it lighted.

κίω, part. κίων, imperf. κίε κίον: to go.

κλαγγή: clamor, screeching, twanging.

κλαγγηδόν, adv.: with loud cries

κλάζω, aor. ἔκλαγξαν; perf. part., with pres. meaning, κεκληγώς: *to rattle, to clang, to shout.*

κλαίω: *to weep, to cry.*

κλειτός, 3, (κλείω): *renowned, noble, excellent.*

κλέος, -εος: *rumor, fame, glory.*

κλέπτης: *a thief*, Γ 11.

κλέπτω; aor. ἔκλεψε: *to steal, to beguile, to practise stealth.*

Κλεωναί: *Kleōnai*, a town in Argolis, B 570.

κλήϊς, -ίδος: *key; collar-bone.*

κλήρος: *lot.*

κλίνω, aor. 1 plur. 3 ἔκλιναν, part. fem. κλίνασα; aor. pass. ἐκλίνθη; perf. mid. part. κεκλιμένος; plup. ἐκέκλιτο: act., *to turn, to turn aside, to turn back, to rout*; mid. and pass., *to turn away (intrans.), to shrink, to lean upon (with dat.); κεκλιμένος λίμνη*, E 709, *leaning against the lake, i. e. dwelling by the lake.*

κλισίη: *hut*, the extemporized dwelling of the warrior in camp; built of posts interlaced with osiers, and thatched with reeds.

κλισίη-θεν, adv.: *from (my) hut.*

κλισίην-δε, adv.: *to (thy) hut.*

κλονέω, imperf. mid. or pass. κλονέοντο: act., *to drive, to put to rout*; mid. and pass., *to throng together in confusion, to be thrown into disorder.*

Κλονίος: *Klonios*, leader of the Boeotians before Troy, B 495.

κλόνος: *press, storm, volley.*

κλύθι, see κλύω.

Κλυμένη: *Klymēne*, an attendant of Helen, Γ 144.

Κλυταιμνήστρη: *Klytaimnestra*, daughter of Tyndareos and Lede, sister of Helen and wife of Agamemnon, A 113.

Κλυτίος: *Klytios*, brother of Priam, Γ 147.

κλυτό-πῶλος: *having famous horses*, epithet of Hades, E 654.

κλυτός, 3 and 2: *famed, renowned.*

κλυτο-τέχνης: *of famous skill, famous for art.*

κλυτό-τοξος: *of famous bow, famous for archery.*

κλύω, imperf. — with aor. meaning — ἔκλυες, ἔκλυε, ἔκλυον; aor. 2 imperat. κλύθι, κλύτε; perf. imperat. κέκλυτε: *to hear, to listen favorably to.*

κλωμακόεις, -εσσα, (κλώμαξ): *rocky.*

κνέφας, -αος: *darkness.*

κνήμη: *the leg*, from knee to ankle.

κνημίς, -ίδος, (κνήμη): *a greave*, a piece of defensive armor for the lower part of the leg, consisting of metal plates covering the shin and fastened behind the calf with buckles.

κνημός: *a woody gorge.*

κνίση: *the odor or vapor of burnt fat, savor; fat*, as in A 460.

Κνωσός: *Knosos*, chief town of the island of Crete, B 646.

κοῖλος, 3: *hollow; lying in a valley.*

κοιμάω, imperf. mid. κοιμάθ', κοιμῶντο; aor. κοιμήσαντο: mid., *to lie down to sleep, to sleep.*

κοιρανέω: *to be ruler, to lord it, to range among as commander.*

κοίρανος: *master, ruler.*

Κοίρανος: *Koirānos*, a Lykian, E 677.

κολεόν, κουλεόν: *sheath, scabbard.*

κολλητός, 3 (κολλάω): *firmly fastened, well built.*

κόλπος: *bosom; gulf.*

κολῶω: *to scold*, B 212.

κολώνη: *hill, mound.*

κολῶός: *wrangling.*

κομάω, part. κομόωντες: *to have long hair*; see καρηκομόωντες.

κόμη: *hair.*

κομίζω, (κομέω), imperat. κόμιζε; aor. act. ἐκόμισσε, κόμισαν; aor. mid. κομίσαντο, imperat. κόμισαι:

act., *to pick up, to get, to attend to*; mid., *to care for, to save.*

κοναβέω and κοναβίζω, aor. κονάβησε: *to resound, to echo.*

κονίη, frequent in plur.: *dust.*

κονίσσαλος: *dust-cloud, dust.*

Κόρινθος: *Corinth*, B 570, the later name of the ancient Ἐφύρη; see Z 152, 210.

κόρση: *the temple*, a part of the head.

κορυθ-αἰόλος, (αἰόλλω): *helmet-shaking, with glancing helmet.*

κόρυς, -υθος: *helmet.* The most conspicuous features of the Homeric helmet were its φάλος, (ridge, or cone), and its λόφος, (crest). It was fastened under the chin by a strap, — ὄχεύς.

κορύσσω, (stem κορυθ), imperf. mid. dual κορυσσέσθην; perf. pass. part. κεκορυθμένος: act.,

to excite, to stir up, B 273; mid., *to arm one's self* (Δ 274), *to rise* (spoken of Eris, Δ 442), *to swell* (of a wave, Δ 424); κεκορυθμένος, *armed*; κεκορυθμένα χαλκῶ, (of spears, Γ 18), *bronze-headed.*

κορυστής: *fully equipped, in full array.*

κορυφή: *peak, summit, crest.*

κορυφώω: *to form into a peak*; mid., κορυφούται: *towers on high*, Δ 426.

Κορώνεια: *Koroneia*, a town in Boeotia, B 503.

κορώνη: *the curved end of a bow, the tip*, Δ 111.

κορωνίς, -ίδος, (κορώνη): *curved*, epithet of ships.

Κόρωνος: *Korōnos*, a king of the Lapithae in Thessaly, B 746.

κοσμέω, (κόσμος), aor. κόσμησε(ν), inf. κοσμήσαι, part. mid. κοσμησάμενος; aor. pass. plur. 3 κόσμηθεν, part. κοσμηθέντες: *to marshal, to array, to set in order.*

κοσμήτωρ, -ορος, (κοσμέω): *captain, commander, marshal.*

κόσμος: *order, propriety, decency; decoration, ornament*; κατὰ κόσμον *in good order.*

κοτέω, aor. subj. sing. 3 κοτέσsetai, E 747: *to be indignant, angry, vexed.*

κοτήεις, -εσσα, -εν: *wrathful, angry.*

κότος: *anger, displeasure.*

κοτύλη: *cub-bone, hip-joint.*

κουλεόν, see κολεόν.

κούρη: *maiden, daughter, young woman.*

κουρίδιος, 3: *wedded.*

κούρος: *youth, young man, child.*

κουρότερος, 3: *younger, more vigorous.*

κραδίη, see καρδίη.

κραιαίνω: aor. imperat. κρήνον: *to fulfil, to execute.*

κραιπνός, 3: *nimble*; neut. as adv.,

κραιπνά: *nimbly, fleetly.*

Κρανία: *Kranäe*, an island to which Paris first brought Helen when he had carried her off from Lakedaimon, Γ 445.

κραναός: *rough, stony, rocky*; epithet of Ithaka.

Κράπαθος: *Karpäthos*, an island between Crete and Rhodes, B 676.

κραταίος, 3: *mighty, powerful.*

κρατερός, 3: *mighty, stalwart, violent, bitter, stern.*

κρατερ-ώνυξ, -υχος, (ὄνυξ): *strong-hoofed.*

κρατέω, (κράτος): *to be ruler, to lord it; to rule over* (with gen.).

κράτος, -εος: *strength, might; mastery, victory.*

κρατός, κρατί; see κάρη.

κρέας, -ατος, plur. κρέα: *flesh, meat.*

κρείσσων, -ον, gen. -ονος, comparat. to ἀγαθός: *stronger, mightier.*

κρείων, -οντος: *lord, ruler, sovereign.*

κρήγυος, -ον: *good, advantageous*, Α 106.

κρήνον, see κραιαίνω.

Κρήθων, -ωνος: *Krethon*, from Pherai, in Messenia, E 542.

κρήνη: *a spring, a fountain.*

Κρής, Κρητός, plur. Κρήτες: *a Cretan*, B 645.

Κρήτη: *Crete*, B 649.

Κρήτη-θεν: *from Crete*, Γ 233.

κρητήρ, -ήρος, (κεράννυμι): *the mixing-bowl*, in which the wine was mixed with water, and from which it was dipped into the drinking-cups.

κρί, (κριθή), nom. and acc.: *barley.*

κρίνω, aor. ἔκρινεν, ἐκρίνατο, part. κρίνας: *to separate, to pick, to select, to marshal*; mid., *to decide by fighting, to fight, to interpret* (as dreams).

Κρίσα: *Krisa*, an ancient city in Phokis, B 520.

κροαίνω: *to beat with the hoofs*; Z 507, *with loud hoof-beats.*

Κροκύλεια: *Krokyleia*, a small village on the island of Ithaka, B 633.

Κρονίδης, -αω and -τω: *son of Kronos*, — Zeus.

Κρονίων, -ίωνος and -ίωνος: *son of Kronos*, — Zeus.

Κρόνος: *Kronos*, Saturn, son of Uranos and Gaia, husband of Rhea, father of Zeus, Poseidon, Hades, of Hera, Demeter, and Hestia.

κρόταφος: *the temple*, a part of the head.

κρουνός: *spring, source.*

κρύβεις, -εσσα, -εν, (κρύος): *benumbing, falsifying*, as with cold.

κρυπτάδιος, 3, (κρύπτω): *secret*; κρυπτάδια φρονέων, *secretly meditating.*

Κρώμνα: *Kromna*, a town in Paphlagonia, B 855.

κτάμεναι, κτάμενος, κτάνε; see κτείνω.

κτέαρ, -ατος, dat. plur. κτεάτεσσι: *possessions, property.*

Κτέατος: *Kteatos*, father of Amphimachos, B 621.

κτείνω, fut. inf. κτενέειν; aor. I subj. (or pres.) κτείνη, κτείνωμεν, inf. κτείνειν, part. κτείνας; aor. 2. ἔκτανε, κτάνε, ἔκτα, inf. κτάμεναι, part. mid., with pass. meaning, κτάμενος: *to kill, to slay.*

κτήμα, -ατος, (κτάομαι): *a possession*; in plur., *possessions, wealth.*

κτήσις, -ιος, (κτάομαι): *property, wealth.*

κτίλος: *ram.* [dusky.]

κυάνεος, 3, (κύανος): *dark-colored*, κυδαίνω, (κύδος): *to glorify, to make beautiful.*

κυδάλιμος: 2: *glorious, famous.*

κυδι-άνειρα, (άνήρ), fem. adj.: *conferring glory upon men, honorable.*

κυδιών, part. of κυδιάω, (κύδος): *glorying, boasting.*

κύδιστος, 3, superl.: *most glorious, most noble.*

κυδοιμός: *turmoil.* [fame.]

κύδος, -εος: *splendor, glory, honor*, κυκάω, pres. part. dat. κυκώοντι: *to stir.*

κύκλος: *circle*; plur. κύκλα: *wheels.*

κυκλόσει, adv.: *in a circle.*

κυκλο-τερής, -ής: *round, circular*; κυκλοτερές τόξον ἔτεινε, Δ 124, *he bent the bow round, — into a circle.*

κύκνος: *swan.*

κυκώοντι, see κυκάω.

Κυλλήνη: *Kyllēne*, a mountain chain in Arkadia, B 603.

κύμα, -ατος: *a wave.*

κύμβαχος, adj.: *with head foremost, headlong.*

κυνή: *helmet.* The κυνή Ἄιδος, E 845, rendered its wearer invisible.

κύνεσσιν, dat. plur. of κύων.

κυνέω, aor. κύσε: *to kiss.*

Κύνος: *Lynos*, seaport of the Opuntian Lokrians, B 531.

κυνός, see κύων.

κυν-ώπης, voc. κυνώπα, masc., and κυνώπις, -ιδος, fem., (ὦψ): *dog-faced, shameless.*

Κυπαρισσής, -εντος: *Kyparissēs*, an ancient town in Triphylia, B 593.

Κυπάρισσος: *Kyparissos*, a small town near Delphi, B 519.

κύπελλον: *drinking-cup, beaker.*

Κύπρις, -ιδος, acc. Κύπριδα and Κύπριν: *the Cyprian*, epithet of Aphrodite.

κύπτω, aor. part. dat. κύψαντι: *to bend over, to bow down.*

κύρμα, -ατος, (κύρω): *prey, spoil.*

κύρσας, see κύρω.

κυρτός, 3: *rounded, curved*; *curving, curling.*

κύρω, aor. part. κύρσας: *to meet by chance, to find.*

κύσε, see κυνέω.

κύστις, -ιος: *the bladder*.

Κύτωρος: *Kytōros*, a town in Paphlagonia, B 853.

Κύφος: *Kyphos*, a town in Thesaly, B 748.

κύων, κυνός, dat. plur. κυσί and κύνεσσι, masc. and fem.: *dog*. Frequently used as a term of reproach, to signify shamelessness, impudence, and thus applied by Helen to herself, Z 344, 356.

Κῶπαι: *Kopai*, an ancient town in Boeotia, B 502.

κάπη: *hilt*.

Κῶς, acc. Κῶν: *Kos*, a small island in the Ikarian sea, off the coast of Karia, B 677.

Δ

λάας, acc. λάαν, dat. plur. λάεσσι: *stone, a stone*.

Λάας, acc. Λάαν: *Laas*, an ancient city in Lakonia, B 585.

λάβε, λαβέτην, λάβη, λάβοιμεν; see λαμβάνω.

λύψ, 3: *violent*.

λαβών, -ούσα; see λαμβάνω.

λαγχάνω, aor. 2 plur. ἱ λάχομεν: *to receive as one's due, as one's allotted portion*.

Λαερτιάδης, -εω: *son of Laertes*, — Odysseus, Γ 200.

λάξομαι, opt. plur. 3 λαξοίαιτο; imperf. λάξετο: *to seize, to grasp*, — ὀδάξ, with the teeth, i. e. *to bite*; πάλιν λάξετο μῦθον, *took back his words*.

λάβεν, see λανθάνω.

λάβρη, (λανθάνω): *secretly, without the knowledge of*.

λάβωμαι, see λανθάνω.

λαίλαψ, -απος: *storm, whirlwind*.

λάινος, (λᾶς): *of stone*.

λαιοθήιον: *a target, or light shield, probably made of leather*.

Λακεδαίμων, -ονος: *Lakedaimon*, the district in the Peloponnese known later as Lakonia; called *hollow* (κοίλη) from its position in the valley between the mountain ranges Taygetos and Parnon; also called κητώεσσα, *abounding in ravines*.

λαμβάνω, aor. 2 ἔλαβε ἔλλαβε λάρε, λαβέτην, subj. λάβη, opt. λάβοιμεν, part. λαβών, -ούσα: *to take, to take hold of (with gen.), to seize, to take prisoner, to accept*.

λαμπετάω, part. pres. dat. λαμπετόωντι: *to gleam, to flash*, A 104.

Λάμπος: *Lampos*, son of Laomedon and brother of Priam, Γ 147.

λαμπρός, 3: *bright, shining*; neut. as adv., E 6: *brightly*.

λάμπω, imperf. mid. λάμπετο: *to shine, to glitter*.

λανθάνω and λήθω, imperf. mid. ἐλήθετο λήθετο; aor. 2 mid. λάθεν, subj. mid. λάθωμαι; redup. aor. 2 λελάθοντο; perf. mid. λέλασται: act., *to be unseen by, to escape the notice of (with acc.)*; mid., *to forget (with gen.)*.

λάξ, adv.: *with the heel*; λάξ προσβάς, *planting his foot (on the body)*.

Λαοδάμεια: *Laodameia*, daughter of Bellerophontes, Z 197.

Λαοδίκη: *Laodike*, daughter of Priam, Γ 124, Z 262.

Λαόδοκος: *Laodokos*, son of Antenor, a Trojan, Δ 87.

Λαομεδοντιάδης: *son of Laomedon*, — Priam, Γ 250.

Λαομέδων, -οντος: *Laomedon*, son of Ilos, father of Tithonos, Priam, and Lampos, and king of Troy, E 269.

λαός, plur. λαοί with same meaning: *the people, the host, the collective mass of fighting men in the army*.

λαπάρη: *the flank*, the part of the side between the hip-bone and the lower ribs.

Λάρισα: *Larisa*, a town of the Pelasgians, near Kyme, in Asia, B 841.

λάσιος, 3, *hairy, shaggy, rugged*.

λάχνη, *wool, woolly hair*, contemptuous expression for the hair of Thersites, B 219.

λαχνήεις, -εσσα, -εν: *shaggy*.

λάχομεν, see λαγχάνω.

λέγω, imperf. λέγε; aor. mid. subj. sing. 3 λέγεται, inf. λέξασθαι; aor. pass. ἐλέχθην. The aor. mid. subj. λέγεται, Δ 131, is from stem λεχ, and means: *to lie in slumber*; the other forms are from stem λεγ: *to utter, to say* (B 222); *to gather together* (B 215); *to number among* (Γ

188); μηκέτι λεγόμεθα, *let us no longer converse*.

λειάνω, aor. part. λείηναι: *to polish*.

λείβω, imperf. λείβε: *to pour a libation*.

λειμών, -ώνος: *meadow*.

λείος, 3: *smooth*.

λείουσιν, see λέων.

λείπω, imperf. λείπε; aor. 2 ind. ἔλιπον λίπον, ἔλιπε λίπε, λίπον; opt. λίποι, λίποιμεν, λίποιτε, λίποιεν, mid. λίποιτο; inf. mid. λιπέσθαι; part. λιπών λιπούσα; perf. act. λέλοιπεν, plur. mid. ἐλέλειπτο: *to leave, to leave behind*; ἐλέλειπτο, *was left*.

λειριόεις, -εσσα, -εν, (λείριον): *lily-like, tender, delicate*.

λελάθοντο, λέλασται; see λανθάνω.

λελήμαι, old epic perf. with intensive pres. meaning; found only in part. λελημένος: *eager, longing*.

λέλοιπεν, see λείπω.

λέλυνται, see λύω.

Λεοντεύς, -ῆος: *Leonteus*, a Lapithe, B 745.

λέπαδνον: *breast-strap*, a broad leather strap by means of which the yoke was fastened under the neck of a draught animal.

λέπω, aor. ἔλεψε: *to strip*.

λευκός, 3: *white, gleaming*.

Λεύκος: *Leukos*, companion of Odysseus, Δ 491.

λευκ-ώλενος, (ὠλένη): *white-armed*; epithet of Here, Helen, and Andromache.

λεύσσω: *to look, to see*.

λεχε-ποία, adj. fem. (λέχος, ποία):
couches in grass, epithet of
rivers and cities.

λέχος, -ος, dat. plur. λέχεσσι:
couch, bed.

λέχου-δε, adv.: to the couch.

λέων, -οντος, dat. plur. λείουσι:
lion.

λήγω, imperat. λήγ', A 210; imperf.

λήγε, A 224; aor. plur. 3 λήξαν:
to cease, cease from (with gen.).

λήθη: forgetfulness, B 33.

Λήθος: Lethos, king of the Pelas-
gians in Larisa, B 843.

λήθω, see λανθάνω.

λήιον: a crop, a harvest, standing
in the field.

Λήϊτος: Leitos, leader of Boeo-
tians, B 494.

Λήμνος: Lemnos, an island in the
northern Aegean, perhaps with
a city of the same name, A 593,
B 722.

Λητώ, -ους: Leto, Latona, mother
of Apollo and Artemis by Zeus,
A 9, E 447.

Λιάζομαι, aor. pass. part. λιασθείς:
to retire, to separate one's self.

λίγγω, aor. λίγγε: to twang (of a
bow), Δ 125.

λιγέως, adv.: clearly, impressively.

λίγξε, see λίγγω.

λιγυρός, 3: whistling, shrill.

λιγύς, -εία, -ύ: clear-voiced, fervid.

λιγύ-φθογγος, 2, (φθογγή): loud-
voiced.

λίην, adv.: too much, beyond meas-
ure; καὶ λίην, yea, surely.

λίθος: stone.

λικμάω: to winnow, E 500.

Λικύμνιος: Likymnios, uncle of
Herakles, B 663.

Λίλαια: Lilaia, a town in Phokis,
B 523.

λιλαίωμα, pres. ind. sing. 2 λιλαί-
εαι: to desire greatly (with inf.),
to long for (with gen.).

λιμήν, -ένος: haven, bay.

λίμνη: lake.

Λίνδος: Lindos, a town on the
island of Rhodes, B 656.

Λινο-θήρηξ, -ηκος: with linen corse-
let.

λίνον: flax, net.

λιπαρός, 3 (λίπα): shining,
bright.

λίπ-ον, -ε, -οι, -οιμεν, -οιτε, -οιεν,
-οιτο, -έσθαι, -ών, -ούσα; see
λείπω.

λίσσομαι, imperf. ελίσσεται ελλίσ-
σεται λίσσεται, λίσσονται; aor.
imperat. λίσαι: to pray, to im-
plore, to beseech.

λοιβή, (λείβω): libation, drink-
offering to the gods.

λοιγίος, 3: sad, ruinous; λοιγία
ἔργα, a sad business.

λοιγός: pestilence, destruction,
death.

λοιμός: pestilence.

Λοκροί: the Lokrians, dwellers in
Lokris, B 527.

λούω, aor. λούσεν; perf. part. mid.

λελουμένος: to wash, to bathe;
mid. forms are intrans.

λόφος: crest of a helmet; usually
a tuft of horse-hair.

λόχον-δε, adv.: into an ambush.

λόχος, (λεχ, λέγω): an ambush;
λόχον εἶσαι, to set an ambush.

λυγρός, 3: grievous, pitiful.

λυγρῶς, adv.: grievously, sorely.

λύθη, see λύω.

λύθρον: filth, gore.

Λύκαστος: Lykastos, a town on
the island of Crete, B 647.

Λυκάων, -ονος: Lykāon; (1) ruler
in Lydia, father of Pandaros,
B 826, Δ 89; (2) son of Priam
and Laothoe, Γ 333.

Λυκη-γενής, -έος, (λύκη, γίγνομαι):
light-born, son of the light, epi-
thet of Apollo, Δ 101.

Λυκίη: Lykia; (1) a district on
the coast of Asia Minor, be-
tween Karia and Pamphylia,
B 877; (2) a region on the
river Aisepos, at the foot of
one of the northern spurs of
Ida, including the town Zeleia.
Its inhabitants are also called
Τρώες, B 826, probably because
they were under the govern-
ment of Troy; E 173.

Λυκίη-θεν, adv.: from Lykia, E
105.

Λυκίην-δε, adv.: to Lykia, Z 168,
171.

Λύκιοι: the Lykians, — dwellers
in Lykia, B 876.

Λυκόργος: Lykurgos, king of the
Edones in Thrace, a contemner
of Dionysos; Z 130.

λύκος: a wolf.

Λύκτος: Lyktos, an ancient town
in Crete, B 647.

λύμα, -ατος, (λούω): defilement,
impurity.

Λυρνησσός: Lyrnessos, a town in
Mysia, B 690.

λύω, fut. λύσω, λύσει, part. mid.

λυσόμενος; aor. ἔλυσε(ν) λύσε, λυ-
σαν, inf. λύσαι, part. fem. λύσας;

perf. pass. plur. 3 λέλυνται; aor.
pass. λύθη: to loose, to unyoke,
to set free, to dismiss (an as-
sembly), to ransom (in mid.), to
destroy, to relax (E 176, 296).

Λωβάομαι, aor. opt. sing. 2 λωβή-
σαιο: to offer insult.

λώβη: shame, disgrace.

Λωβητήρ, -ήρος: a railer.

Λώϊων, Λώϊον, comp. to ἀγαθός:
better.

Λωτός: clover, B 776.

M

μ' stands usually for μέ, but some-
times, as in Z 165, for μοί.

μά, adv. of swearing: by, followed
by acc. of the name of the god
or the thing by which one
swears; οὐ μά γὰρ Ἀπόλλωνα,
no, by Apollo; ναὶ μά τότε σκήπ-
τρον, verily, by this sceptre.

Μάγνητες: the Magnētes, dwellers
in Magnesia, in Thessaly, B 756.

μαῖός: nipple.

μάθον, see μανθάνω.

Μαίανδρος: the Maiandros (Mae-
ander), a river in Ionia and
Phrygia, noted for its winding
course, B 869.

μαιμάω, part. pres. fem. μαιμώωσα,
aor. μαιμήσε: to desire earnestly,
to rage, to be furious.

μαίνομαι: to rage, to rave, to be
furious.

Μαίων, -ονος: *Maion*, son of *Haimon*, a Theban, Δ 394.

μάκαρ, -αρος: *blessed, happy*.

μακρός, 3; *long, high*; the neut. forms μακρόν μακρά, as adverbs: *far*, — μακρὰ βιβῶν, *with long strides*; with verbs meaning to shout, to call: *loud*, — μακρόν ἄνυσε, *shouted loud*.

μάλα, a strengthening adv.: *very, very much, by all means*; ἀλλὰ μάλα, *but indeed, but of course*.

μαλακός, 3: *soft, gentle*.

μάλιστα, adv., superl. of μάλα: *chiefly, especially, most*.

μᾶλλον, adv., comparat. of μάλα: *more, rather, better*.

μάν, (μήν): *in truth, moreover*; ἄγρει μάν, *come now*.

μανθάνω, aor. 2 μάθον: *to learn*.

μαντεύομαι, (μάντις): *to prophesy, as a seer*.

Μαντινέη: *Mantinēā*, a town in *Arkadia*, B 607.

μάντις, -ιος: *seer, prophet, soothsayer*.

μαντοσύνη: *art of divination, soothsaying*.

μαργαίνω: *to rage*, E 882.

μαρμαίρω: *to sparkle*.

μάρναμαι, part. gen. dual μαρναμένων: *to quarrel, to contend*.

μάρτυρος: *a witness*.

Μάσσης, -ητος: *Mases*, a city in *Argolis*, B 562.

μαστιγίζω, aor. μᾶστιξεν: *to lash, to whip*; μᾶστιξεν δ' ἐλάαν, E 366, *she lashed the horses to start them*.

μάστιξ, -ιγος: *a lash, a whip*.

ματάω, aor. subj. dual 3 ματήσετον: *to shrink, to hang back*.

μάχαιρα: *knife*.

Μαχάων, -ονος: *Machāon*, son of *Asklepios*, famed for his skill in the art of healing; B 732, Δ 193.

μαχεῖται, μαχεόιτο, -οινο, μαχέσαιο, μαχέσασθαι; see μάχομαι.

μάχη: *battle, fight*; *battle-field*.

μαχητής, (μαχέομαι): *fighter, warrior*.

μάχομαι and μαχέομαι; pres. opt.

μαχεόιτο, -οινο and μαχοίαιτο; imperf. μαχόμεν; fut. μαχήσομαι,

μαχεῖται, μαχήσεσθαι; aor. ind. μαχησάμεθα, opt. μαχέσαιο, inf.

μαχέσασθαι: *to fight, to contend, as in battle*; *to quarrel, to strive, to be at variance*.

μάψ, adv.: *recklessly, impudently, idly, in vain*.

μαψιδίως: *wantonly*.

μέ, acc. of ἐγώ: *me*.

μεγάθυμος, (θυμός): *great-hearted*.

μεγαίρω: *to grudge*.

μεγαλ-ήτωρ, -ορος, (ῆτορ): *great-hearted, high-spirited*.

μέγαρον, (μέγας): *the main room of a house, hall*; *house, palace*.

μέγας, μεγάλη, μέγα, gen. μεγάλου, -οιο, etc.: *great*; applied to

moral qualities, persons and things, and denoting extension in all directions. E 161, σὺν

μεγάλῳ ἀπέτισαν, *they make amends with great sacrifice, or they make dear amends*. — The

neuters μέγα and μεγάλα are used as adverbs: *very, very*

much, mightily, loudly, earnestly, by far. — Comp. μείζων, superl. μέγιστος.

μέγεθος, -εος: *size*.

Μέγης, -ητος: *Meges*, son of *Phyleus*, B 627.

μέγιστος, superl. of μέγας.

μεδέων, -οντος: *ruler*; Ἰδῆθεν μεδέων, *who rulest from Ida*.

Μεδέων, -ωνος: *Medēon*, a town in *Boeotia*, B 501.

μέδομαι, imperf. dual 3 μεδέσθην: *to take thought for, to give heed to (with gen.)*; *to devise, to contrive*.

μέδων, -οντος: *ruler, captain*.

Μέδων, -οντος: *Medon*, son of *Oileus*, and commander of the warriors from *Methōne*, B 727.

μεθ-άλλομαι, aor. part. μετάλμενος: *to leap upon, to leap at*.

μεθείω, μεθέμεν; see μεθήμι.

μεθ-έπω, imperf. μέθεπε: *to drive (horses) after, to drive in quest of (with two accusatives)*.

μεθ-ήμων, -ον, (μεθήμι): *slack, negligent*.

μεθ-ίημι, ind. pres. sing. 2 μεθιείς: aor. 2 subj. μεθείω, inf. μεθέμεν: *to abate, to relax, to desert*; *to be slack, to shrink from (with gen.)*.

μεθ-ίστημι, imperf. μεθίστατο: *to stand among, to join the company of, to join*.

μεθ-ομιλέω, imperf. sing. 1 μεθομιλεον: *to associate with*, A 269.

μειδᾶω, aor. μείδησεν, part. μειδῆσασα: *to smile*.

μείζων, comparat. of μέγας.

μελινος, (μελίη): *ashen, of ash wood*.

μελίχιος, 3: *gentle, soft, kindly*.

μείνε, μείνατε, μείνεις, μείναι; aor. forms of μένω.

μείρομαι, perf. sing. 3 ἔμμορε: *to receive as one's share*; in perf. *to have, to enjoy (with gen.)*.

μείς, μηνός, μηνί, μήνα: *month*.

μείων, comparat. of μικρός: *less, lesser*.

μέλαθρον: *roof-timber, ceiling, dwelling*.

μελαίνω, (μέλας), imperf. pass. μελαίνετο: *to blacken, to stain*.

Μελάνθιος: *Melanthios*, a Trojan, Z 36.

μέλας, μέλαινα, μέλαν, gen. μέλανος, etc., comparat. μελάντερος: *black*.

Μελέαγρος: *Meleager*, former king of the *Aitolians*, B 642.

μέλι, -ιτος: *honey*.

Μελίβοια: *Meliboia*, a town in *Thessaly*, B 717.

μελίη: *ash-tree, ashen spear*.

μελι-ηδής, (μέλι, ἡδύς): *honey-sweet*.

μέλισσα, (μέλι): *bee*.

μελί-φρων, -ον, (φρήν): *honey-sweet*.

μέλλω: *to be about to, to be on the point of, to be going to, to be destined to (with following inf.)*.

μέλπω: *to celebrate with song*.

μέλω, fut. μελήσει, μελήσουσι, and μελήσεται; perf. μέμηλεν, subj.

μεμήλη, part. μεμηλώς; plup. μεμήλει: *to be an object of care, concern, or thought, the object*

of the care or concern being

the subject of the verb, and the person concerned in the dat. In Z 708, — πλούτοιο μεμηλώς, — the part. is used personally, — *caring for his wealth*.

μέμαα, epic perf. with intensive pres. meaning; imperat. μεμάτω, part. μεμαώς, μεμανία, μεμαῶτος, etc., and μεμαότες; plup. plur. 3 μέμασαν: *to be eager, to long for* (with gen.); *to press eagerly on*.

μεμακνία, see μηκάομαι.

μέμηλεν, -η, -ώς, -ει; see μέλω.

μέμνημαι, μεμνημένος; see μιμνήσκω.

μέμονα, perf. with intensive pres. meaning: *to be eager, to wish*.

μέν, as conj., in connection with a following δέ, serves to contrast two words or phrases; ὑμῖν μὲν θεοὶ δοῖεν, παῖδα δ' ἐμοὶ λῦσαι, A 18, *may the gods grant you . . . , and do ye release to me . . .*; ἐννήμαρ μὲν . . . , τῇ δεκάτῃ δέ . . . , A 53. — As adv., μέν is a strengthening particle, as in A 154, 234, and may sometimes be rendered by such a word as *verily, indeed*, but oftener cannot be well translated by any English word.

μενεαίνω, inf. pres. μενεαινέμεν: *to be very eager, to be furious*.

Μενέλαος: Menelāos, king of Lakeldaimon, son of Atreus, brother of Agamemnon and husband of Helen. He is described as a warrior of great bodily prowess, but without his brother's genius for command. His disposition

is marked by benevolence and gentleness. As a warrior he is courageous and valiant, but not so impetuous and bold as Aias and Diomedes. B 408, 581.

μενε-πτόλεμος, 2: *stubborn in battle*.

Μενεσθεύς, -ῆος: Menestheus, leader of the Athenians, B 552.

Μενέσθης: Menesthes, a Greek, slain by Hektor, E 609.

Μενoitιάδης, -ας: son of Menoitios, (Patroklos), A 387.

μένος, -εος: *anger, valor, fury, strength*, in plur., with same meaning.

μένω, imperf. ἔμενον μένον, inf. μενέμεν; aor. ἔμεινας: *to wait, to await, to abide, to remain*.

μερμηρίζω, imperf. μερμήριζε; aor. μερμήριξε: *to be in doubt, to ponder, to be divided in mind, to be perplexed*.

μέροψ, -οπος: *mortal*.

Μέροψ, -οπος: Merops, ruler and famous seer in Perkote on the Hellespont, B 831.

Μέσθλης: Mesthles, leader of the Maionians, B 864.

μέσος, μέσσος, 3: *middle, in the middle*. The neut. μέσον, μέσσον, frequent as a noun: *the middle, the midst, the space between* (with gen.).

Μέσση: Messe, a city and harbor in Lakonia, B 582.

μεσσηγύς, prep. with gen.: *between*.

Μεσσηίς, -ίδος: Messēis, a spring in Thessaly, Z 457.

μετά; (1) adv.: *among (them)*, A 48, *around* A 199. (2) prep. with dat. and acc.; with dat., *among, in the midst of*; with acc., *into the midst of, after, next to*; κάλλιστος μετά Πηλεΐωνα, B 674, *the fairest next to Peleus' son*.

μετα-δρομάδην, adv.: *while running after, in pursuit*.

μεταλλάω, imperat. μετάλλα; aor. μετάλλησαν: *to inquire after, to question*.

μετάλμενος, see μεθαλλομαι.

μετα-μάζιος, (μαζός), adj.: *between the nipples, between the breasts*.

μεταμώνιος, 2: *void, of no effect*.

μεταξύ, adv.: *between*, A 156.

μετα-πρέπω: *to be conspicuous, to be pre-eminent*, (with dat.).

μετα-σσεύομαι: *to hasten after*.

μετα-τρέπω: mid., *to turn towards, to pay heed to* (with gen.).

μετ-αυδάω, imperf. μετηύδα: *to speak, — among, or to*.

μετά-φημι, imperf. μετέφη; aor. μετέειπε(ν): *to speak, — among, or to*.

μετα-φράζομαι, fut. μεταφρασόμεθα: *to consider afterward*, A 140.

μετά-φρενον: *the upper part of the back*.

μετέειπε(ν), see μετάφημι.

(1) μέτ-ειμι, (εἶμι), subj. μετέησιν, opt. μετείη; fut. μετέσσομαι -εται: *to be present among, to belong to; to intervene* (B 386).

(2) μέτ-ειμι, (εἶμι): *to go after, to follow*; pres. with fut. meaning.

μετ-έρχομαι, imperat. μετέρχεο, fut. μετελεύσομαι, aor. 2 part. μετελθών: *to go after, to enter among, to go into, to attend to*.

μετεσσεύοντο, imperf. of μετασσεύομαι.

μετέσσομαι, -εται; see μέτειμι (1).

μετέφη, see μετάφημι.

μετ-οίχομαι, imperf. μετώχετο: *to go after, to pursue*.

μετ-όπισθε(ν), adv.: *behind, there-after, afterwards*.

μέτ-ωπον, (μετά, ὦψ): *forehead*.

μεῦ, gen. of ἐγώ: *of me, me*.

μή, (1) negative adverb: *not, that not*; (2) conjunction: *lest*. The adv. μή denies conditionally, or relatively to the will or the thought of the speaker or some other person, while οὐ denies absolutely. Hence μή is used, — in prohibitions and threats, as in A 26, 295, 363, 545, 550; in conditions, as in A 137, 324; in sentences of purpose, with ἵνα, ὥς, ὅφρα, as in A 118, 578; with general relatives, as in B 302; in wishes, as in Z 57.

Μή is conj., *lest*, in A 28, 555, 566, 587.

μηδέ: *but not, and not, not even*; μηδέ . . . μηδέ, *neither . . . nor*.

μήδομαι, imperat. μήδεο; aor. μήσατο: *to devise, to plan, to take counsel*.

μήδος, -εος: *plan, device, counsel*.

Μηθώνη: Methōne, a town in Magnesia, B 716.

μηκάομαι, perf. part. fem. μεμα-
κυΐαι: *to bleat.*

μηκέτι, adv.: *no more, no
longer.*

Μηκιστεύς, -ης and -τος: *Mekis-
teus*, B 566.

Μηκιστιάδης: *son of Mekisteus*, —
Euryalos, Z 28.

μήλον: *sheep, goat*; plur., *small
cattle, sheep and goats.*

μήν, strengthening particle: *in
truth, verily.*

μήνα, μήνας; see μέis.

μήνις, -ιος: *lasting anger, wrath.*

μηνίω, aor. part. μηνίσας: *to be
violently angry, to continue in
wrath.*

Μηονίη: *Maionia*, ancient name
of Lydia, Γ 401.

Μηονίς, -ίδος: *a Maionian wo-
man*, Δ 142.

μήρα, irreg. plur. of μηρίον.

μηρίον, plur. μηρία and μῆρα:
thigh, thigh-piece. The thigh-
pieces were cut from the thighs
of animals killed for sacrifice,
were covered with pieces of
flesh from other parts, wrapped
in a double covering of fat, and
thus burnt on the altar.

Μηριόνης: *Meriones*, a friend of
Idomeneus, B 651.

μηρός: *the thigh*, of men and of
animals.

μήστωρ, -ωρος, (μήδομαι): *counsel-
lor, master, deviser, causer.*

μήτε, (τέ): *and not, nor*; μήτε...
μήτε, *neither... nor.*

μήτηρ, μητέρος μηρός, μητέρι μηρί,
μητέρα, μητερ: *mother.*

μητίετα, (μητίομαι): *counsellor,
lord of counsel*, epithet of
Zeus.

μητίομαι, aor. subj. μητίσομαι: *to
devise, to plan.*

μητις, -ιος: *wisdom, counsel.*

μητρική: *step-mother.*

μήτρως, -ως, (μήτηρ): *mother's
brother, uncle.*

μήχος, -εος: *resource, help, coun-
sel, relief.*

Μήων, -ονος: *a Maionian*, B 864.

μία, see εἷς.

μιαίνω, aor. subj. μίηνη; aor. pass.
plur. 3 μιάνθην: *to dye, to
stain.*

μιαί-φόνος, (φόνος): *blood-stained,
stained with slaughter*, epithet
of Ares.

μίσγνυμι and μίσγω, subj. mid. sing.
2 μίσγεαι, part. μισγόμενος; im-
perf. μίσγον; plur. pass. έμέ-
μικτο; aor. 1 pass. plur. 3
έμιχθεν, part. μιχθείς; aor. 2
pass. ind. έμίγην, μίγη, subj.
μιγέωσιν, opt. μιγείης, inf. μιγή-
μεναι, part. μιγέντα: *to mix*;
mid. *to consort with, to mingle
with, have intercourse with,
to meet in hostile encounter*;
γλῶσσ' έμέμικτο, Δ 438, *their
speech was mixed.*

Μίδεια: *Mideia*, a town in Boeo-
tia, B 507.

μικρός, 3: *little, short.* Comp.
μείων.

Μίλητος: *Milētos*; (1) a famous
and wealthy commercial city of
the Ionians, B 868. (2) a city
in Crete, B 647.

μιλτο-πάρηος, 2, (μίλτος, παρήιον):
red-cheeked, epithet of ships,
which had their bows painted
red.

μιμνάω, (μένω): *to linger, to
tarry.*

μιμνήσκω and μνάομαι, fut. μνή-
σονται, inf. μνήσεσθαι; imperf.
έμνώοντο; aor. act. part. μνή-
σασα; aor. mid. μνήσαντο, opt.
plur. 3 μνησαίαθ', imperat. μνή-
σασθε; perf. mid. μέμνημαι part.
μεμνημένος: act., *to remind of
(with gen.)*; mid., *to recall to
mind, to remember, to bethink
one's self of, to pay heed to.*
The perf. has pres. meaning,
— μέμνημαι, *I remember.*

μῖμνω (= μιμένω), imperf. μῖμνον;
pres. part. dat. plur. μιμνόντεσσι:
to remain, to linger, to wait for.
μῖν, acc. sing. of the pron. of the
3d pers. in all three genders,
equivalent to αὐτόν αὐτήν αὐτό:
him, her, it.

Μινύειος, adj.: *of the Minyai*, B
511.

μῖνυνθα, adv.: *for a little while.*

μινυνθάδιος: *of short duration, des-
tined to a short life.*

μινυρίζω: *to whine.*

μισγ-άγκεια, (άγκος): *a meeting-
place of waters*, Δ 453.

μίσγω, see μίσγνυμι.

μιστύλλω, imperf. μίστυλλον: *to
cut into small pieces.*

μίτρη: *taslet, kilt of mail*, a broad
girdle worn by warriors below
the belt and the cuirass.

μιχθείς, see μίσγνυμι.

μνήσονται, μνήσεσθαι, μνήσασα,
μνήσαντο, μνησαίαθ', μνήσασθε;
see μιμνήσκω.

μνηστός, (μνάομαι): *wooed, wedded.*

μογέω, (μόγος): aor. (έ)μόγησα:
to toil, to travail.

μόγος: *toil, labor*, Δ 27.

μοῖρα, (root μερ): *fate, portion, lot,
destiny, life-time*; *what is right,
just, and proper*; κατὰ μοῖραν,
according to right, as is just.

μοιρη-γενής, -ές: *favoured by fate at
birth, child of fortune*, Γ 182.

μολούσα, see βλώσκω.

μολπή, (μέλπω): *song.*

μορμύρω: *to roar, to thunder.*

μόρος, (μείρομαι): *lot, fate, doom.*

μόρσιμος, 2: *fated, destined.*

μόνους, (μόνος): *alone.*

Μούσα: *Muse.*

μοχθίζω: *to pine, to suffer*, B 723.

Μύγδων, -ονος: *Mygdon*, king in
Phrygia, Γ 186.

Μύδων, -ωνος: *Mydon*, a Paphla-
gonian, E 580.

μυθέομαι, aor. subj. plur. 1 μυθή-
σομαι: *to tell, relate, recount,
interpret.*

μῦθος: *speech, word, saying.*

μυία: *fly.*

Μυκάλη: *Mykale*, a mountain in
Ionia, opposite Samos, B 869.

Μυκαλησσός: *Mykalessos*, a town
in Boeotia, B 498.

μυκάομαι, aor. 2 plur. 3 μύκον: *to
creak, to groan.*

Μυκήνη: *Mykene*, a city in Argolis,
where Agamemnon reigned, B
569, Δ 476.

μύκον, see μυκάομαι.

Μύνης, -ητος: *Mynes*, king at Lyrnessos, B 692.

μυρίκινος, adj.: *of tamarisk, tamarisk-*.

Μυρίνη: *Myrine*, daughter of Teukros, wife of Dardanos, B 814.

μύριος, 3: *very much, very large*; in plur., *very many, countless*.

Μυρμιδόνες, plur.: *the Myrmidons*, an Achaian people in Thessaly, under the rule of Achilles, A 180.

μύρομαι: *to weep, to lament*.

Μύρσινος: *Myrsinos*, a town in Elis, B 616.

Μυσοί, plur.: *the Mysians*, B 858.

μυχός: *innermost part, heart*.

μῶλος: *toil, tumult*.

μωμάομαι; fut. μωμήσονται: *to blame, to scorn*.

μῶνυξ, -υχος, (δυνξ): *single-hoofed, whole-hoofed*.

N

ναί, particle of strong affirmation: *yes, yea verily*.

ναιετάω, iterative imperf. ναιετάασκον: *to dwell*, Γ 387; *to inhabit*, B 539; *to lie, to be situated, to be dwelt in*, B 648, Δ 45; δόμοι εὖ ναιετάοντες, Z 370, *houses well built, or pleasantly situated*.

ναίω, iterative imperf. ναίεσκον: *to dwell*, B 412; *to inhabit*, Γ 74; of places, *to be situated*, B 626; εὖ ναιόμενον, A 164, *well peopled, populous*.

Νάστης: *Nastes*, leader of the Karians, B 867.

Ναυβολίδης: *son of Naubolos*, — Iphitos, B 518.

ναύτης, (ναῦς): *sailor*.

ναῦφιν, epic. gen. plur. of νηῦς: *from the ships*.

νεαρός, (νέος): *young*.

νεβρός, (νέος): *fawn*.

νέες, νεῶν, νέεσσι, νέας; see νηῦς.

νέηαι, see νέομαι.

νείαιρα, (νέος): *lower*; νείαιρη ἐν γαστρὶ, E 359, *in the lower part of the belly*.

νείατος, probably old superl. of νέος: *lowest, extreme, nethermost*.

νείκew, iterative imperf. νείκεισκον; see νείκew.

νείκew, aor. νείκεσεν: *to rail at, to upbraid, to abuse, to revile*.

νείκος, -εος: *discord, wrangling, strife*.

νείμαν, see νέμω.

νεκάς, -άδος, dat. plur. νεκάδεσσι: *heap of dead*.

νεκρός: *dead body*; νεκρούς τεθνηῶτας, Z 71, *dead corpses*.

νέκταρ, -ος: *nectar*, the drink of the gods.

νεκτάρεος, 3: *fragrant*, like nectar; *beautiful*.

νέκυς, -υος, (νεκρός): *dead body*; ἐν νεκύεσσι, E 397, *among the dead, in the lower world*.

νεμεσάω and νεμεσάω, aor. act. νεμέσησε, aor. pass. plur. 3 νεμέσθηεν: *to be indignant, to be angry with*.

νεμεσίζομαι: *to be angry with, to be amazed that*.

νέμεσις, -ιος, dat. νεμέσσι, fem.: *just indignation, blame*; οὐ νέμεσις, Γ 156, *it is no blame*.

νεμεσάω, see νεμεσάω.

νεμέσσηθεν, see νεμεσάω.

νεμεσσητός: *blameworthy, sinful, shameful*.

νεμέσσι, Z 335, dat. of νέμεσις.

νέμω, aor. plur. 3 νείμαν: *to distribute, to divide; to dwell upon, or in; to graze*; ὥσῃ πυρὶ χθὼν νέμοιτο, B 780, *as if the land were being consumed with fire*.

νέομαι, subj. sing. 2 νήηαι: *to go, to come, to return, to go home*. Pres. often with fut. meaning, as in Γ 257.

νέον, adv. from νέος: *lately, newly, but just*.

νέος, 3: *new, fresh, young, youthful*; νέοι, as noun: *young men*.

νεός, gen. of νηῦς.

νεοσσός: *young bird*.

νεο-τευχής, -ές, (νέος, τεύχω): *newly made*.

Νεστόρεος, 3: *Nestorian, Nestor's*, B 54.

Νεστορίδης: *son of Nestor*, — Antilochus, Z 33.

Νέστωρ, -ορος: *Nestor*, son of Neleus, ruler of Pylos in Messenia; conspicuous among the Greeks for age, wisdom, and eloquence; A 247, 249, 262, B 555, Δ 319.

νευρή: *bow-string*.

νεῦρον: *cord* made of sinew, used for fastening the iron head of an arrow to the shaft, Δ 151; *bow-string*, Δ 122.

νεύω, aor. νεῦσε: *to nod, to nod assent*, said of Zeus, A 528.

νεφέλη: *cloud, mist*.

νεφελ-ηγερέτα, (νεφέλη, ἀγείρω): *cloud-gatherer*, epithet of Zeus.

νέφος, -εος: *cloud*.

νέωτερος, comparative of νέος: *younger*.

νήα, νήας; see νηῦς.

νηγάτεος, of uncertain meaning: *newly-made or bright-shining*.

νήδυμος: *sweet, refreshing*; epithet of sleep.

νήιος, 2, (νηῦς): *belonging to a ship*; νήιον δόρυ, *ship-timber*.

νήϊς, -ίδος, (νάω): *naiad, fountain-nymph*.

Νηληϊός, 3: *Neleian*, epithet of Nestor, son of Neleus, B 20.

νηλής, -ές, dat. νηλεί, (νη-, ἔλεος): *pitiless, cruel*.

νημερτής, -ές, (νη-, ἀμαρτάνω): *unerring, true*; neut. sing. νημερτές; and neut. plur. νημερτέα, as adverbs: *verily, truly*.

νηνεμία, (νη-, ἀνεμος): *stillness in the air, calm*; νηνεμής, gen., in a calm, E 523.

(1) νηός, Att. ναός, (ναίω): *dwelling of a god, temple*.

(2) νηός, gen. of νηῦς.

νηπίαχος, 2: *childish, silly, young*.

νήπιος, 3: *tender, infant*, B 311; *fond, foolish*, B 873.

Νήριτον: *Neriton*, a mountain in Ithaca, B 632.

νήσος, fem.: *island*.

νηὺς, νηὺς νεὺς, νηῖ, νηῖα νέα, νηες νέες, νηῶν νεῶν ναῦφιν, νηυσὶ νήεσσι νέεσσι ναῦφιν, νηας νέας, fem., (νάω): *ship*.

νικάω, fut. inf. νικησέμεν: *to conquer, to be victorious, to triumph, to prevail*.

νίκη: *victory*.

νικησέμεν, see νικάω.

Νιρεὺς, -ηος: *Nireus*, the fairest of the Greeks at Troy, after Achilles, B 671.

Νῖσα: *Nisa*, a town in Boeotia, B 508.

Νίσυρος: *Nisyros*, an island near Kos, B 676.

νιφάς, -άδος, dat. plur. νιφάδεσσι, fem.: *snow-flake*.

νόεω, (νόος), aor. ἐνόησε and νόησε: *to see, to perceive by the senses, to mark*, Γ 374; *to be wise*, A 577; *to take thought*, E 665; νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω, A 577, *to look before and after*.

Νοήμων, -ονος: *Noemon*, a Lykian, E 678.

νόθος, 3: *bastard*.

Νομίων, -λονος: *Nomion*, a Karian, father of Amphimachos, B 871.

νόμος, (νέμω): *pasture*.

νόος: *mind*, A 363; *purpose, plan*, B 192.

νοστήω, (νόστος): *to go back, to return home*.

νόστος, (νέομαι): *a return home, or homeward*.

νόσφι(ν): *away from, apart; νό-*

σφιν βουλευώσι, B 347, *take secret counsel*.

νοσφίζομαι, (νόσφι): *to turn away from, to reject*.

Νότος: *South wind*, B 145, Γ 10.

νοῦσος, (Att. νόσος): *disease, plague*.

νύ, enclitic, weakened from νῦν: *now*, B 258; *so, then*, A 382; a particle of inference, often hardly translatable; strengthens a question, A 414, Δ 31; or a statement of a reason, A 416.

νύμφη, voc. νύμφα: *bride, lady*.

νῦν: *now, now then*.

νύξ, νυκτός: *night, darkness*.

νύξ', aor. of νύσσω, E 46.

νύς, (nurus): *daughter-in-law, or any woman connected by marriage*.

Νυσηῖον: *Nyseion*, a mountain in Thrace, Z 133.

νύσσω, aor. νύξε: *to pierce*.

νώ, see νῶι.

νῶι, dual of ἐγώ; nom. νῶι, gen. and dat. νῶιν, acc. νῶι, νῶ: *we two, us two*.

νωλεμέως: *without pause, unflinchingly*.

νωμάω, (νέμω): *to distribute, to give to each his portion*, A 471; *to wave to and fro*, Γ 218; *to wield, to brandish*, E 594.

νώροψ, -οπος: *flashing*, epithet of bronze.

νώτον, plur. νῶτα: *back*, of men and animals; the *back*, or the *surface*, of the sea.

Ξ

ξανθός, 3: *yellow, blond, golden-haired*.

Ξάνθος: (1) *Xanthos*, a Trojan, son of Phainops, E 152; (2) the *Xanthos*, a river of Lykia, B 877, E 479; (3) the *Xanthos*, a river of the Troad, so called by the gods, but known among men as the Skamander (Σκάμανδρος), Z 4.

ξενίον: *a gift of hospitality*, given by a host to a departing guest; and hence, generally, *a friendly gift*.

ξείνιζω, aor. ἐξείνισσα, ξείνισσε, ξείνισε: *to receive as a guest, to entertain*.

ξείνο-δόκος, (ξείνος, δέχομαι): *one who receives guests, a host*.

ξείνος, (Att. ξένος): *a stranger*; hence, one connected by ties of hospitality, *a guest*, or *a host*; or even, as in Z 215, a descendant of such, *an hereditary guest-friend*.

ξεστός, 3, (ξέω): *polished*; an epithet of building material, stone or wood.

ξέω, aor. ἔξεσε: *to scrape, to polish*, ἀπὸ δ' ἔξεσε χεῖρα, Z 81, *lopped off his hand*.

ξίφος, -εος: *sword*.

ξύλ-οχος, (ξύλον, ἔχω): *wood-land, thicket*.

ξύν, prep.: *with*; see σύν.

ξυνάγω: *to bring together, to collect*; ξυνάγειν Ἄρηα or ἔριδα Ἄρηος, *to begin the battle*.

ξυν-δέω, aor. ξυνδήσαι: *to bind* (hand and foot).

ξυν-έηκε, ξύν-εσ, ξύν-ιεν: see ξυνίημι.

ξύν-ειμι (ξύν, εἶμι): *to go together*.

ξυνήμιος, 3: *common*; ξυνήμια, A 124, *things owned in common, common stock*.

ξυν-ιημι, aor. 1 ξυνέηκε, aor. 2 imperat. ξύνες, imperf. plur. 3 ξύνιεν: *to bring together, to instigate; to listen to, to obey, to recognize*.

ξυστόν, (ξύω): *spear-shaft, spear*.

Ο

ὁ, ἡ, τό, pronoun and article. Besides Attic forms, the following epic ones are found;—gen. sing. τοῖο, nom. plur. masc. and fem. τοί, ταί, (these forms being always pronouns), gen. plur. fem. τῶν, dat. τοῖσι, τῇσι, τῇς. As pron.: *this, that; he, she, it*, A 9, 12, 43, 47, 57, etc.; ὁ μὲν . . . ὁ δέ: *the one, . . . the other*. As def. art.: *the*, A 33, 35, 56, etc. The neut. sing. acc. τό as adv.: *therefore*, Γ 176, E 827.

ὁ, ἡ, τό, relative pronoun, declined like the preceding, except that ὁ, ἡ, οἷ, αἷ are accented: *who, which, what*. Equivalent in meaning to ὅς, ἣ, ὅ, as relative. A 36, 72, 125, 249, 319, 388, 392, 430.

ὁ, neut. of ὅς, ἣ, ὅ, used as conj. = ὅτι: *that*, A 120, 244, 412, 518.

δαρ, -αρος, dat. plur. ὄρεσσιν, fem.: *wife*.

δαρίζω, imperf. δάριζε: *to dally, to converse familiarly*.

ὀβελός: *a spit*.

ὀβριμο-εργός, (ἔργον): *violent of deed*.

ὀβριμο-πάτηρ, (πατήρ): *daughter of an awful sire, epithet of Athene*.

ὀβριμος, 2: *strong, mighty, violent, ponderous*.

ὀγδώκοντα, (ὀκτώ): *eighty*.

ὄγε, ἤγε, τόγε, the pron. ὅ, ἡ, τό strengthened by the intensive particle γε: *this, that; he, she it*.

ὄγκος: *barb*.

Ὀγχηστός: *Onchestos, a town in Boeotia, B 506*.

ὀδάξ, (δάκνω), adv.: *with the teeth*.

ὄδε, ἧδε, τόδε, the pron. ὅ, ἡ, τό strengthened by the demonstrative enclitic δέ: *this*; sometimes to be translated by the adv. *here*, as ἀνδρὶ ὅστις ὄδε κρατεῖ, E 175, *at this man who lordeth it here*.

Ὀδῖος: *Odios, leader of the Ali-zōnes, B 856, E 39*.

ὀδός, f.: *way, journey*.

ὀδοός, ὀδόντος: *tooth*.

ὀδύνη, dat. plur. ὀδύνῃσι; in plur.: *pangs, pains*.

ὀδυνή-φατος, (root φεν): *pain-destroying, assuaging, soothing*.

ὀδύρομαι: *to wail, to lament*.

ὀδύσαντε, see ὀδύσσομαι.

Ὀδυσσεύς, Ὀδυσεύς, -ῆος, -ῆι, -ῆα, -εῦ: *Odysseus, Ulysses, son of Laertes and Antikleia, husband of Penelope and father of Telemachos. Odysseus had his dwelling in Ithaca, and his dominion extended over that and the neighboring islands and the opposite mainland. He ranks as the shrewdest and craftiest of the Greeks. Frequent epithets of Odysseus are πολύμητις, μῆτιν ἀτάλantos Διί, πτολίπορθος, πολυμήχανος*.

ὀδύσσομαι, aor. ὀδύσαντο: *to be angry*.

ὄεσσι, see οἷς.

ὄζος: *twig, branch, bough; descendant*.

ὄθεν, adv.: *whence*.

ὄθι, adv.: *where*.

ὀθομαι, imperf. ὀθετο: *to care for, to heed, with gen.; to scruple, with part.; οὐκ ὀθετ' αἰσυλα ῥέζων, E 403, scrupled not to do evil*.

ὀθόνη: *linen*; plur.: *veil*.

ὀθριξ, ὀτριχος, acc. plur. ὀτριχας (θριξ): *of like hair, like in coat, B 765*.

οἱ, enclitic, dat. sing. of the personal pron. of the 3d pers.: *(to) him, (to) her, A 72, 79, etc.*

οἶγνυμι, imperf. οἶγνυντο; aor. ὦξε, part. οἶξασα: *to open*.

οἶδα, οἶσθα, οἶδε; see εἶδω (3).

οἰότης, -ες, (ἔτος): *of the same age*.

οἰζυρός, 3: *wretched, lamentable, grievous*.

οἰζύς, -ύος: *sorrow, woe*.

οἰζύω: *to endure sorrow, to be afflicted*.

οἰκαδε, adv. (οἶκος): *homeward, home*.

οἰκεύς, -ῆος: *member of the household; plur., the household, the family*.

οἰκέω, opt. pass. οἰκέοιτο; aor. pass. plur. 3 ᾤκηθεν: *to inhabit, to settle; τριχθὰ ᾤκηθεν, B 668, they settled in three parts*.

οἶκίον, (οἶκος): *house, home*.

οἶκοι, adv.: *at home*.

οἰκόν-δε, adv.: *homeward, home*.

οἶκος: *house, home, dwelling*.

Ὀϊλεύς, -ῆος: *Oileus, king in Lokris, and father of the lesser Aias and of Medon, B 527, 727*.

οἰμωγή: *groaning*.

οἰμῶζω, (οἶμοι), aor. ᾤμωξεν, part. οἰμῶξας: *to groan, to cry with a groan*.

Οἰνεΐδης, -ας: *son of Oineus, — Tydeus, E 813*.

Οἰνεύς, -ῆος: *Oineus, king at Kalydon in Aitolia, father of Tydeus and Meleagros. Bellerophon was his guest-friend, Z 216, 219*.

οἶνο-βαρής, -ές, (βαρύς): *heavy with wine, sottish*.

Οἰνόμαος: *Oinomaios, an Aitolian, E 706*.

οἶνος: *wine*.

οἶνοχέω and οἶνοχοεύω, imperf. οἶνοχόει, φῶνοχόει and ἐφῶνοχόει: *to pour wine, to pour*.

οἶνο-χόος, (χέω): *a wine-pourer, cup-bearer*.

οἶνο-οψ, -οπος, (ὤψ): *wine-colored, dark-colored*.

οἶξασα, see οἶγνυμι.

οἶο, epic gen. of οἷς, poss. pron.: *his*; οἶομαι, οἶω and οἶω: *to think, to deem, to imagine, to purpose, to intend*.

οἶος, 3: *alone, unattended, singly*.

οἶος, οἶη, οἶον, relative adjective: *of which kind, as, — referring to a correlative τοῖος, or similar word expressed or understood*; οὐ πω τοίους ἴδον ἀνέρας, οἶον Πειρίθοόν τε Δρύαντά τε, A 263, *I never saw such men as Peirithoos and Dryas*; οἶη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν, Z 146, *as is the generation of leaves, such is likewise that of men*. The τοῖος, or similar demonstrative, being usually wanting, οἶος is to be translated: *such as*; μένος, οἶον ἔχεσκε Τυδεύς, E 126, *might, such as Tydeus possessed*. Exclamatory, as in E 638: *what a man!* After verbs of seeing and knowing: *what kind of*; so in B 192, 194, 320, Γ 53, E 221. Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρη . . . οἶον ἀπώλεσε λαόν; E 757, *dost thou not blame Ares because he has destroyed such a goodly company?* so οἶον ἄκουσεν, Z 166, *because he had heard such things*.

οἶω, (οἶος), aor. pass. οἶώθη: *to leave alone*; pass., Z 1, *was left to itself*.

οἷς, gen. οἷος οἷός, acc. οἷν, plur. nom. οἷες, gen. οἷων, οἷων, dat. οἷεσσι, οἷεσσι: *sheep (of either sex)*.

οἶσει, -ετε, -έτον, -ομεν, -έμεναι; fut. forms of φέρω.

οἶσθα: *thou knowest*, see εἶδω (3).

οἶστεύω, aor. imperat. οἶστέυσον: part. οἶστέυσας: *to shoot with an arrow*.

οἶστός: *arrow*. The Homeric arrow consisted of a shaft of wood or reed, had a metal point furnished with barbs, was sometimes three-pointed, E 393, and was feathered, E 171.

οἶτινες, see οἷστις.

οἶτος: *fate*; κακὸν οἶτον ὀλλυσθαι, Γ 417, *to perish by an evil fate*.

Οἶτυλος: *Oitýlos*, a town in Lakonia, B 585.

Οἶχαλιεύς: *an Oichalian*, B 596, 730.

Οἶχαλιη: *Oichalia*, a town in Thessaly, B 730.

Οἶχαλιθεν, adv.: *from Oichalia*, B 596.

οἶχνέω, iterat. imperf. οἶχνεσκον: *to come*.

οἶχομαι, imperf. ὄχετο: *to go, to go away, to be gone*; ὥς μ' ὄφελ' οἶχεσθαι προφέρουσα θύελλα, Z 346, *would that a storm had carried me off*.

οἶω and οἷω; see οἶομαι.

οἰωνιστής, (οἰωνίζομαι): *augur*.

οἰωνο-πόλος, (πολέω): *augur*.

οἰωνός: *bird of prey, bird of omen, augury*.

οἰκνέω: *to hesitate, to refuse*.

ὄκνος: *faintness*.

ὀκρυόεις, -εσσα, -εν: *jagged*.

ὀκρυόεις, -εσσα, -εν: *abominable*.

ὀκτά-κνημος, (κνήμη): *eight-spoked*.

ὀκτώ: *eight*.

ὀλβιο-δαίμων, -ονος: *blest by deity, favored by heaven*.

ὀλεθρος, (ὀλλυμι): *destruction, ruin, death*.

ὀλείται, see ὀλλυμι.

ὀλέκω, (ὀλλυμι), imperf. mid. ὀλέκοντο: *to destroy, to slay*; mid., *to perish*.

ὀλέση, -ης, ὀλέσθαι, ὀλέσσαι, ὀλέσση, -ης, ὀλῆαι; see ὀλλυμι.

ὀλίγος, 3: *little, small*; neut.

ὀλίγον as adv.: *little, but little*;

ὀλίγον οἱ παῖδα ἐοικότα, E 800, *a son but little like himself*.

Ὀλιζών, ὠνος: *Olizon*, a town in Magnesia, B 717.

ὀλλυμι, (stem ὀλ), act. part. pres. gen. plur. ὀλλύντων; mid. or pass. ὀλλυμένων; aor. 1 ind. ὤλεσα, subj. ὀλέσης ὀλέσσης, ὀλέση ὀλέσση; aor. 2 ind. ὤλοντο, subj. sing. 2 ὀλῆαι, inf. ὀλέσθαι; perf. 2 subj. ὀλώλῃ; act., *to destroy, to slay, to lose*; mid. and perf. 2 act., *to perish, to die, to be slain*.

ὀλοός, (ὀλοός): *destructive, cruel*.

ὀλολυγή: *cry of lamentation*.

ὀλοός, 3, (ὀλλυμι), comp. ὀλοώτερος: *cruel, deadly, calamitous*.

Ὀλοοσσών, -όνος: *Oloosson*, a town in Thessaly, B 739.

ὀλοό-φρων, -ον, (ὀλοός, φρήν): *deadly*.

ὀλοφυδνός: *lamenting, woful*.

ὀλοφύρομαι: *to lament, to wail*.

Ὀλυμπιάς, -άδος, adj. fem.: *Olympian*, B 491.

Ὀλύμπιος: *Olympian*; as noun, *the Olympian*, i. e. Zeus.

Ὀλυμπος and Οὔλυμπος: *Olympus*, a lofty, serrated mountain range, with several snow-covered peaks, on the border of Thessaly and Macedonia; conceived as the dwelling-place of the gods.

ὀλυραι, plur.: *spelt*.

ὀλώλῃ, see ὀλλυμι.

ὄμαδος, (ὄμός): *turmoil, uproar*.

ὄμβρος: *rain*.

ὄμ-ηγερής, -ές, (ὄμός, ἀγείρω): *assembled, collected*.

ὄμ-ηλικίη, collective noun: *persons of one's own age; one's age-fellows*.

ὀμιλέω, aor. ὀμίλησα: *to consort with, to associate with, to be one of*.

ὀμιλος: *throng, press, turmoil of battle*.

ὀμίχλη: *mist*.

ὄμμα, -ατος: *eye*.

ὀμνυμι, fut. ὀμοῦμαι; aor. subj. ὀμόσση, imperat. ὀμοσσον: *to swear*; ἐπὶ (adv.) μέγαν ὄρκον ὀμοῦμαι, A 233, *I will swear a great oath therewith*.

ὀμοῖος and ὀμοῖος, 3: *like, common*; πελειάσιν ἴθμαθ' ὀμοῖαι, E 778, *like doves in their gait*, γῆρας ὀμοῖον, *the common lot of age*.

ὀμοιώω, aor. pass. inf. ὀμοιωθήμεναι: *to make like*; pass., *to make one's self like, to rival, to presume to equal*.

ὀμο-κλέω, aor. iterative, ὀμοκλήσα-

σκε, part. ὀμοκλήσας: *to chide, to shout*; δεινὰ ὀμοκλήσας, E 439, *with a terrible shout*.

ὀμοκλή, (καλέω): *rebuke*.

ὀμόργνυμι, imperf. ὀμόργνυ: *to wipe*; with ἀπό, adv., E 416, *to wipe away*.

ὀμός, 3: *like, common*.

ὀμόσση, ὀμοσσον; see ὀμνυμι.

ὀμοῦ, adv.: *at once, at the same time, together with* (with dat.).

ὀμοῦμαι, see ὀμνυμι.

ὀμφαλόεις, -εσσα, -εν: *bossed, bossy*.

ὀμφαλός: *navel*.

ὀμφή: *voice*; used only of a divine voice.

ὀμῶς, adv.: *alike, equally, equally with* (with dat.).

ὄναρ: *a dream*.

ὀνειδείοις, 2: *chiding, scolding, railing*.

ὀνειδίζω, aor. imperat. ὀνειδισον: *to revile, to scold*.

ὀνειδος, -εος: *reproach, blame, upbraiding*.

ὄνειρο-πόλος, (πολέω): *interpreter of dreams*.

ὄνειρος, (ὄναρ): *dream*; personified B 6, 16, 22.

ὀνίνημι, fut. inf. act. ὀνήσειν, mid. ind. sing. 2 ὀνήσῃ; aor. ὄνησα, ὄνησας: *to aid, to avail, to be of service, to make glad*; ὀνήσῃ, *thou shalt be refreshed*.

ὀνομάζω, imperf. ὀνόμαζεν: *to name, to call by name*.

ὀνομαι, aor. opt. ὀνόσαιτο: *to make light of*.

ὀνομαίνω, aor. subj. ὀνομήνω: *to name*.

ὀνόσαιτο, see ὀνομαί.

ὀξυ-βελής, -ές, (βέλος): *sharp, keen-pointed*, Δ 126.

ὀξύεις, -εσσα, -εν: *keen-pointed*.

ὀξύς, -εία, -ύ: *sharp, violent, piercing*; the neuters ὀξύ and ὀξέα as adverbs: *keenly, quickly, loudly*; ὀξέα κεκληγώς, B 222, *with shrill cry*.

ὄου, B 325, for οὐ, gen. neut. of ὄς, ἦ, ὅ.

ὄπα, acc. of ὄψ.

ὀπάξω, aor. ὤπασαν: *to grant*, Z 157; *to beset, to pursue*, Δ 321, E 334.

ὀπηδέω, imperf. ὀπῆδει: *to attend, to wait upon*; ἀνεμώλια μοι τόξα ὀπηδεῖ, E 216, *vain is the service of the bow to me*.

ὀπί, dat. of ὄψ.

ὀπιτεύω: *to gaze upon, to spy out*.

ὀπισθε(ν), ὀπιθεν: *behind, hereafter*.

ὀπίσω and ὀπίσσω, adv.: *backwards, back, behind; hereafter, in the future*.

ὀπλότερος: *younger*.

Ὀπόεις, -εντος: *Opous*, chief city of the Lokrians, B 531.

ὀπός: *sap of the fig-tree*, used for curdling milk, E 902.

ὀπότε and ὀππότε: *when, whenever*; B 794, Δ 334, *till*; μένοντες ὀππότε πύργος ὀρμήσειε, Δ 334, *waiting for a column to advance*.

ὀππότερος, 3: *which* (of two).

ὀππως = ὀπως.

ὀπταλέος, 3: *roasted*.

ὀπτάω, aor. ὤπησαν: *to roast*.

ὀπωπα, perf. of ὀράω.

ὀπωρινός, 3: *of late summer or autumn, autumnal*.

ὀπως and ὀππως: *as, how, in order that*.

ὀράω and ὀρόω, pres. act. ind. ὀρόω ὀρῶ, opt. ὀρόωτε, part. ὀρόων ὀρῶν; mid. inf. ὀράσθαι; imperf. ὀράτο; fut. ὄψεται, ὄψεσθαι; perf. ὀπωπα; (for second aorists εἶδον and εἰδόμην see εἶδω): *to see, to behold*, (trans.); *to look, to gaze*, (intrans., as in A 350 and Γ 325); ἄψ ὀρόων, *looking behind him*.

ὀρέγω and ὀρέγνυμι, pres. act. part. ὀρεγνύς; aor. act. subj. ὀρέξῃ; aor. mid. ὠρέξατο ὀρέξατο, imperat. ὀρεξάσθω: act. *to stretch forth*, (A 351); mid. *to stretch forth one's hands*, (Z 466, with gen., παιδός, *towards the boy*); mid., *to thrust, to lunge*, (Δ 307, E 851); act., *to give, to bestow, to grant*, (E 33, 225, 260).

ὀρεκτός, 3: *out-stretched*.

ὀρέομαι, (= ὀρνυμι), imperf. ὀρέοντο: *to hasten*.

Ὀρέσβιος: *Oresbios*, a Boeotian, E 707.

ὀρεσ-κῶος, (ὄρος. κεῖμαι): *dwelling in the mountains*.

Ὀρέστης, -αο: *Orestes*, a Greek, E 705.

ὀρεστιάς, -άδος, (ὄρος): *mountain*, (adj.), epithet of nymphs, Z 420.

ὀρεσφι, epic gen. plur. of ὄρος.

Ὀρθή: *Orthe*, a town in Thessaly, B 739.

ὀρθόω, aor. pass. part. ὀρθωθείς: *to straighten up, to place upright*.

ὀρίνω, aor. act. ὀρίνεν; aor. pass. ὀρίνθη: *to rouse, to stir, to excite*; ὀρινομένη θάλασσα, B 294, *the furious sea*.

ὄρκιον, usually in plur.: *oath*, Δ 158; the animal offered as victim in sacrifice to confirm or pledge an oath, offering, victim, Γ 245, 269; *treaty, covenant, truce*, sanctioned with oaths, B 124, Γ 73, 94, etc.; θάνατόν νύ τοι ὄρκι' ἔταμνον, Δ 155, *the covenant I made is death to thee*.

ὄρκος: *oath*, A 239; *object by which one swears, oath*, B 755.

ὀρμαίνω, imperf. ὀρμαινε: *to revolve, to ponder, to consider*.

ὀρμάω, (ὀρμή): imperf. mid. ὠρμάτο; aor. act. ind. ὠρμησε, opt. ὀρμήσειε; aor. pass. dual 3 ὀρμηθήτην: trans. (Z 338), *to urge*; intrans., *to hasten, to rush forward, to advance, to make assault*.

Ὀρμένιον: *Ormenion*, a town in Magnesia, B 734.

ὀρμή: *venture, essay, attempted exploit; onset, assault*; ἐς ὀρμήν ἔγχεος ἐλθεῖν, E 118, *to come within reach of the spear*.

ὀρμημα, -ατος: *striving, longing*.

ὀρμος: *anchorage, harbor*.

Ὀρνεαί: *Orneiai*, a town in Argolis, B 571.

ὄρνις, -ιθος: *bird*.

ὄρνυμι, pres. act. imperat. ὄρνυθι; pres. mid. ind. ὄρνυται, imperat. ὄρνυσθε, part. ὀρνύμενος; imperf. mid. ὠρνυτο; aor. 1 act. ind. ὠρσε, subj. plur. 1 ὄρσομεν; aor. 2 act. ὠρορε; aor. 2 mid. ind. ὠρτο, imperat. ὠρσο; mixed aor. mid. imperat. ὄρσο ὄρσεν; perf. ὄρωρεν; plup. ὀρώρει: act., *to rouse, to urge on, to send, to drive*; mid., with perf. and plup. act., *to arise, to bestir one's self, to hasten, to rush*; ὠρνυτο χαλκῷ, E 17, *made an onslaught with his spear, or let fly his spear*.

ὄρος, -εος, epic gen. plur. ὄρεσφι: *mountain*.

ὀρούω, aor. ὄρουσεν: *to spring, to dart, to leap*.

ὀρόω, see ὀράω.

ὄρσο, ὄρσευ, ὄρσο, ὄρσομεν; see ὄρνυμι.

Ὀρσιλοχος: *Orsilochos*; (1) ruler at Pherai in Messenia, E 546; (2) son of Diokles, E 542, 549.

ὀρυμαγδός: *din, noise*.

ὀρφανικός: *orphan*.

ὄρχαμος: *leader, ruler, prince*.

Ὀρχομενός: *Orchomēnos*; (1) the ancient city of the Minyai (Μινύειος, *Minyaeon*), in Boeotia, B 411; (2) a town in Arkadia, B 605.

ὄρωρε, ὀρώρει; see ὄρνυμι.

ὄς, ἦ, ὅ, gen. οὐ ὄου, ἧς ἧς, etc., dat. plur. fem. ἧς ἧσι: (1) relative pron., *who, which, what*; ἐξ οὗ, A 6, *from the time when, or ever since*; ὅ and ὅ τε, neut.

acc., used as conjunction, = *ὅτι*: *that, because, in that*, A 120, 244, 412, 518, Δ 32, E 331, 433. — (2) demonstrative pron.: *he, she, it*, as in Z 59, — *μηδ' ὅς*, *not even he*.

ὅς, ἡ, ὃν and ἑός, ἐή, ἐόν, gen. οἷο and ἐοῖο, etc., possessive pron.: *his, her*.

ὅσος and ὅσσος, 3, relative adj., referring to a demonstrative (τόσος τόσσος) expressed or understood: *as large as, as great as, as many as, all who*; οὐτι τόσος ὅσος Τελαμώνιος, B 528, *by no means so great as the Telamonian*; οὐδ' οἱ τόσοι ἦσαν ὅσοι Ἀχαιοί, Γ 190, *not even they were so many as the Achaeans*; Τρῶες, ἐφέστιοι ὅσοι ἔασιν, B 125, *the Trojans, as many as are native*; ὅσοι θεοὶ εἰς ἔν' Ὀλύμπῳ, A 566, *all the gods that are in Olympus*.

The neut. ὅσον, ὅσσον, as adv.: *as much, as far*, E 786, Z 450–454, and after verbs of seeing and knowing: *how much, how far*, A 186, 516.

ὅς περ, ἡ περ, ὃ περ, the rel. pron. strengthened by the enclitic *πέρ*: *just . . . who, even . . . who, who however*; θεός, ὅς περ ἔφηεν, B 318, *the very god that revealed him*; ὅς ρ' ἔβαλέν περ, Δ 524, *even he that smote him*; ὃν πέρ φασι θεὰς ἐξέμμεναι, Z 100, *who, nevertheless, they say, is born of a goddess*. ἡ περ, Z 41, *whither also*.

ὅσσα: *rumor*.

ὅσσάτιος: *how great, how large*, E 758.

ὅσσε, dual nom. and acc.: *eyes*.

ὅσσομαι: *to look*; *κακ' ὀσσόμενος*, A 105, *with an evil look*.

ὅσσος, 3, see ὅσος.

ὅς τις and ὃ τις, ἡ τις, ὃ τι and ὃ τιτι, acc. plur. masc. οὓς τινας, neut. plur. ὅσσα; indef. rel.: *who, whoever*, B 188; in indirect questions: *who*, Γ 167, 192. Acc. sing. neut. ὃ τι as adv.: *why*, A 64.

ὅταν = ὅτε ἄν: *whenever*.

ὅτε: *when*; relative adv. of time, referring to an antecedent (τότε, ἔνθα, ἔπειτα) usually not expressed, Γ 221, E 334.

ὅτι and ὅτιτι; (1) adv. with the superlative, as in ὅτι τάχιστα, Δ 193: *as quickly as possible*. (2) conj., always with indic.: *because, that*.

ὀτραλέως, adv.: *quickly, promptly*. Ὀτρεΐς, -ῆος: *Otreus*, king in Phrygia, Γ 186.

ὀτρηρός, 3: *nimble, active*.

ὀτριχας, see ὀθριξ.

ὀτρύνω, imperf. ὀτρυνε, aor. ὤτρυνε: *to urge on, to impel*.

ὀττι, see ὅτι.

οὐ, οὐκ, οὐχ, οὐκέ, neg. adv.: *not*; denies directly and absolutely, and in questions implies an affirmative answer.

οὐδας, -εος, dat. οὐδαι: *floor, ground*.

οὐδέ, (δέ), conj.: *and not, but not, not even*; οὐδέ γὰρ οὐδέ, E 22, *by no means whatever*.

οὐδέν, neut. of οὐδεῖς, οὐδεμία, οὐδέν, (οὐδέ, εἰς), as adv.: *not at all*.

οὐδέ ποτε: *never*.

οὐδός: *threshold*.

οὐκ = οὐ before a vowel with a smooth breathing.

Οὐκαλέγων, -οντος: *Ukalëgon*, a Trojan elder, Γ 148.

οὐκ-έτι, adv.: *no longer, no more*.

οὐκί = οὐ in the expression καὶ οὐκί at the end of a sentence.

οὐλαμός: *throng, press, crowd*.

οὐλόμενος, 3: *ruinous, accursed, dire*.

οὐλος, (ὄλλυμι): *destructive, baneful, baleful*.

οὐλό-χυται, fem. plur., (οὐλαί, χέω): the barley-grains which were scattered on the victim, in sacrifice, as a preliminary offering: *sacrificial barley*.

Οὐλυμπόνδε, adv.: *to Olympus*.

Οὐλυμπος, see Ὀλυμπος.

οὖν: *so, therefore, then, accordingly, now, of course*.

οὐνεκα: *because*; τοῦδ' ἔνεκα . . . οὐνεκα, A 110, *for the reason that*.

οὐνομα, -ατος, (epic for ὄνομα): *name*.

οὐ ποτε: *not ever, never*.

οὐ πω: *not yet*.

οὐ πως: *in no wise, not at all*.

Οὐρανίων, -ωνος, (οὐρανός): (1) *heavenly, dwelling in heaven*; as noun in plur.: *the celestials, the dwellers in heaven*. (2) plur.: *the sons of Uranos, — the Titans*, E 898.

οὐρανό-θεν, adv.: *from heaven*.

οὐρανό-θι, adv., in the phrase, οὐρανόθι πρό: *along the sky, through the air*.

οὐρανός: *the heavens, the sky*; the dwelling-place of the gods, *heaven*.

οὔρεα, plur. of οὔρος = ὄρος: *mountains*.

οὔρεϋς, -ῆος: *mule*.

(1) οὔρος: *wind, fair wind*.

(2) οὔρος, -εος, epic for ὄρος: *mountain*.

οὐρός: *trench, launching-way*, B 153.

οὐτάξω and οὐτάω, aor. 1 οὔτησε, οὔτασε; aor. 2 ind. sing. 3 οὔτα, inf. οὐτάμεν: *to wound*; ἔλκος ὃ με οὔτασεν ἀνὴρ, E 361, *a wound which a man inflicted on me*.

οὔτε: *and not, nor*; οὔτε . . . οὔτε: *neither . . . nor*.

οὔτησε, see οὐτάξω.

οὐτιδανός, (οὔτις): *worthless*.

οὐ τις, οὐ τι: *no (adj.), no one*; οὐ τις ἀνὴρ, E 172, *no man*; usually as a substantive, as in A 88. Neut. οὐ τι as adv.: *by no means, not at all*.

οὐ τοι, adv.: *certainly not*.

οὗτος, αὕτη, τοῦτο, demonstrative pron.: *this, that*; used both adjectively and substantively, and very frequently in neut., as in A 193. It may precede or follow the noun which it limits as an adj., and is but rarely accompanied by the article.

οὕτω and οὕτως, adv.: *thus, so*;

οὕτως . . . ὥς, Δ 178, *so . . . as*.

οὐχ = οὐ before a vowel with a rough breathing.

ὀφείλω and ὀφείλλω, imperf. ὀφελλον, ὀφελλεν; aor. 2 ὀφελες, ὀφελε(ν):

to owe, ought; τιμὴν πέρ μοι

ὀφελλεν Ὀλύμπιος ἐγγυαλίξαι, Α 353, *the Olympian ought to have granted me honor*. With

αἶθε and ὥς, and in Ζ 350 without any particle, it is used to

express a wish that cannot be fulfilled: αἶθ' ὀφελες ἦσθαι, Α 415, *would thou wert sitting!*

ὀφείλλω: *to increase, to exalt*.

Ὀφέλτιος: *Opheltios*, a Trojan, Ζ 20.

ὀφθαλμός, (root ὀπ): *the eye*.

ὄφρα, conjunction; (1) of time: *while, so long as, until*; (2) of purpose: *in order that*; λεληγμένος ὄφρα συλήσειε, Δ 465, *eager to despoil*.

ὀφρύς, -ύος, f.: plur., Α 528, *brow*.

ὄχα, adv.: *by far*.

ὄχεσφι, epic dat. plur. of ὄχος.

ὄχεύς, -ηος, (ἔχω): *fastening*, Γ 372; *buckle*, Δ 132.

Ὀχήςσιος: *Ochesios*, an Aitolian, Ε 843.

ὀχθέω, aor. ὤχθησαν, part. ὀχθήσας: *to be troubled, to be displeased, to be angry*.

ὄχθη: *bank* (of a river).

ὄχος, -εος, (ἔχω), dat. plur. ὀχέεσιν and ὄχεσφιν; always in plur.: *chariot*.

ὄψ, ὀπός, ὀπί, ὄπα: *voice, cry*.

ὀψέ: *late, long afterwards*.

ὀψεαι, see ὀράω.

ὀψί-γονος, (ὀψέ, γόνος): *born afterwards; yet to be born*.

ὀψιμος, (ὀψέ): *late*, Β 325.

ὀψις, -ιος, (root ὀπ): *appearance, aspect*.

ὀψι-τέλεστος, (ὀψέ, τελέω): *coming late to fulfilment*, Β 325.

Π

πάγη, see πήγνυμι.

παγ-χρύσεος: *all of gold*, Β 448.

πάγχυ, adv.: *wholly*.

πάθοι, see πάσχω.

Παιήων, -ονος: *Paion*, the physician of the gods, who heals Ares and Hades when they are wounded, Ε 401, 899.

παίων, -ονος: *paean*, a hymn of praise sung to Apollo for deliverance from pestilence, Α 473.

Παίονες, plur. of Παίων: *the Paionians*, allies of the Trojans from Amydon in Macedonia, Β 848.

παῖς and παῖς, παιδός: *boy, girl, youth, maid; son, daughter*.

Παισός: *Paisos*, (= Ἀπαισός), a town in Asia Minor, Ε 612.

παιφάσσω: *to appear here and there with the rapidity of lightning, to flash along*.

παλαι: *of yore, for a long time, long ere this*.

παλαι-γενής, -ές, (γένος): *born long ago, aged*.

παλαιός, 3: *ancient, of old times*.

παλάμη, gen. sing. Γ 368, and dat. sing. Γ 338, παλάμηφιν: *hand*.

παλάσσω, imperf. παλάσσετο; perf. part. pass. πεπαλαγμένος: *to spatter*.

παλ(ι)-λογος, (λέγω): *collected again*, after being once distributed, Α 126.

παλιμ-πλάζομαι, aor. pass. part. παλιμπλαγχθέντας: *to be driven back, to wander back*.

πάλιν, adv.: *back, back again, again*; πάλιν λάξεσθαι μῦθον, Δ 357, *to take back one's words*.

παλιν-άγρετος, (ἀγρέω): *revocable*.

παλιν-ορσος, (ὀρνυμι): *springing back, starting back*, Γ 33.

Παλλάς, -άδος, (πάλλω): *Pallas*, epithet of Athene as wielder of spear and aegis, Α 200, etc.

πάλλω, imperf. πάλλε, -ον; aor. 1 πήλε: *to brandish, to wield; to shake*, Γ 316, 324; *to dandle, to toss*, Ζ 475.

πάμπαν, (πᾶν reduplicated), adv.: *entirely, wholly*.

παμ-ποίκιλος, 2: *all variegated, all embroidered*.

πάμ-πρωτα, adv.: *first of all*, Δ 97.

παμ-φαίνω: *to shine brightly*; παμ-φαίνων, *all glittering*.

παμφανών, -ωντος, fem. -ωσα: *gleaming, dazzling*.

πάν-αγρος, 2, (ἄγρη): *catching everything*, Ε 487.

παν-αίολος, 2: *bright, glistening*.

Παν-αχαιοί: *the Pan-Achaians*, the Achaeans collectively, Β 404.

Πάνδαρος: *Pandäros*, leader of the Trojan Lykians, famous as an archer. By wounding Menelaos he prevented the conclusion of peace, Β 827, Δ 88, Ε 95.

Παν-έλληνες: *the Pan-Hellēnes*, the Hellenes collectively, Β 530.

παν-ημέριος, 3, (ἡμέρη), adj., agreeing with subject, but to be translated: *all day long*.

Πάνθοος: *Panthöos*, a Trojan elder, Γ 146.

παν-νύχιος, 3, (νύξ), adj.: *all night long*, agreeing with subject.

Πανοπεύς, -ηος: *Panöpeus*, a town in Phokis, Β 520.

παν-συδίη, (σεύω), adv.: *in all haste, with all zeal*.

πάντη, adv.: *on all sides, everywhere*.

παντοῖος, 3, (πᾶς): *of all kinds*.

πάντο-σε, adv.: *in all directions, on all sides*.

παππάζω: *to call papa*.

παπταίνω, aor. part. παπτήνας: *to look carefully for, to try to find*, Δ 200; *to look about*, Δ 497.

πάρ = παρά.

παρά, παραί, πάρ; (1) adv.: *beside, near by*, as in Α 611, Β 279, Γ 135, Δ 330, Ε 112.

(2) prep. with gen., dat., and acc.:

Gen., *from, from beside*; παρά μηροῦ, *from his thigh*; πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη, Δ 468, *his side*

which showed itself (from) beside his shield.

Dat., near, by, by the side of, beside.

Acc., to a place or position near or beside, to, in, on, along, beside, near; βλήτο κνήμην παρὰ σφυρόν, Δ 518, he was hit on the leg, near the ankle; λαὸν στήσον παρ' ἐρινεόν, Ζ 433, station the host beside the fig-tree; νέοι παρ' αὐτὸν ἔχον πεμπώβολα χερσίν, Α 463, the young men (stepping up) beside him, held the forks in their hands.

πάρα, with retracted accent, is used, (1) for παρά following its noun, as in γαμβροῖο πάρα, Ζ 177; (2) for πάρεστι or πάρεσι, as in τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, Ε 603, there is always one of the gods by his side.

παρα-βλήδην, (παραβάλλω): covertly, with malicious intent, Δ 6.

παρα-βλώσκω, perf. παρμέμβλωκε: to go to the side of; perf., to stand by the side of, to help.

παρα-δέχομαι, aor. παρεδέξατο: to receive from.

παρά = παρά.

παρ-αἰσῖος: threatening, betokening ill, Δ 381.

παρ-αἰσσω, aor. παρήξεν: to rush by, to hasten on.

παρα-κοίτης, (κοίτη): husband.

παρά-κοιτις, -ιος: wife.

παρα-λέγομαι, aor. παρέλέξατο: to lie with.

παρα-πείθω, aor. παρέπεισεν: to persuade.

παραστάς, see παρίστημι.

παράσχη, see παρέχω.

παρα-τρέω, aor. παρέτρεσαν: to leap aside, to shy.

παράφημι, aor. 2 subj. παρείπη, part. παρειπών, -ούσα: to counsel, to persuade, to win over.

παρδαλή, (πάρδαλις), adj. fem. used as noun: panther's skin.

παρέασι, see πάριμι.

παρ-έζομαι, imperat. παρέζεο; imperf. παρέζετο: to sit beside, to take a seat beside.

παρειά, plur.: cheeks.

πάρ-ειμι, (εἶμι), ind. pres. plur. 2 πάρεστε, 3 παρέασι; fut. παρέσεται: to be present, to be at one's disposal; ἵπποι οὐ παρέασι καὶ ἄρματα, Ε 192, I have no horses and chariot.

παρείπη, παρειπών, -ούσα; see παράφημι.

παρελέξατο, see παραλέγομαι.

παρ-έρχομαι, fut. sing. 2 παρελεύσεαι: to elude, to outwit.

παρέσσεται, πάρεστε; see πάριμι.

παρ-έχω, aor. subj. παράσχη: to grant, to show.

παρήιον, (παρειά): cheek-piece.

πάρ-ημαι, part. παρήμενος: to sit beside.

Παρθένιος: Parthenios, a river in Paphlagonia, Β 854.

παρθένος: maiden, virgin.

Πάρις, -ιος: Paris, also called Ἀλέξανδρος, son of Priam. Under the protection of Aphrodite he carried off Helen, wife of Menelaos, and so became the cause of the Trojan war. Γ 442, Ζ 290, etc.

παρ-ίστημι, part. mid. παριστάμενος; imperf. παρίστατο; aor. 2 παρέστης, part. παραστάς: in mid. and in aor. 2 act., to stand beside, to stand close by, to come and stand beside, to help.

παρ-ίσχω, inf. παρισχέμεν: to hold, to keep ready.

παρμέμβλωκε, see παραβλώσκω.

πάροιθε(ν), adv.: in front, before; prep. with gen.: in front of, before.

παρ-οίχομαι, imperf. παρόχετο: to pass on.

πάρος, adv.: before, formerly, of old, in the past; often used with the article τό, as in Ε 806; πάρος οὐ . . . πρὶν, Ε 218, not until; followed by acc. with inf. as in πάρος τάδε ἔργα γενέσθαι, Ζ 348, before these things came to pass.

Παρρασίη: Parrhasie, a town in Arkadia, Β 608.

παρόχετο, see παροίχομαι.

πάς, πάσα, πᾶν, gen. παντός πάσης, dat. plur. πᾶσι and πάντεσσι, πάσησι: each, every, the whole, all. Neut. plur. acc. πάντα, as adv.: wholly.

πάσσαλος: peg, nail, to hang anything on.

πάσσω: to spread, to lay.

πάσχω, aor. 2 opt. πάθοι; perf. plur. 2 πέποσθε: to suffer; μή τι πάθοι, Ε 567, lest anything befall him, i. e. lest he be slain.

πατέομαι, aor. ἐπάσαντο: to taste, to partake of.

πατέω (πάτος): aor. πάτησαν: to tread, to trample: κατὰ δ' ὄρκια πάτησαν, Δ 157, they trampled the covenant under foot.

πατήρ, gen. πατέρος πατρός, dat. πατέρι πατρί, gen. plur. πατέρων: father.

πάτος: the beaten path.

πάτρη: fatherland, native country.

πατρίς, -ίδος, (πατήρ), as an adj. with γαῖα, and alone, as a noun: fatherland.

Πάτροκλος, voc. Πατρόκλεις: Patroklos, son of Menoitios and Sthenele, friend and companion of Achilles, Α 337. Clad in the armor of Achilles he fights with Hektor and is slain,—book 16. His funeral forms the subject of book 23.

πατρῷος, 3, (πατήρ): relating to one's father or ancestor, ancestral, hereditary.

παῦρος, comp. παυρότερος: small, scanty.

παυσωλή, (παύω): pause, respite.

παύω, imperat. παῦε; fut. part. παύσουσα; aor. act. ind. παῦσαν. subj. sing. 3 παύσῃσι, opt. παύσειεν, part. fem. παύσασαι; aor. mid. ind. παύσαντο, inf. παύσασθαι, part. παυσάμενοι; perf. πέπανται, part. πεπαυμένοι: act., to stop, to put an end to, to cause one to desist; mid., to cease, to rest, to desist.

Παφλαγών, -όνος, plur. Παφλαγόνες: the Paphlagonians, inhabitants of a district of Asia Minor on the Pontus, Β 851, Ε 577.

παχύς, -εία, -ύ: *thick, stalwart, stout.*

πεδάω, (πέδη), aor. ἐπέδησε πέδησε: *to ensnare.*

πέδιλον: *sandal.*

πεδίον: *plain.*

πεδίον-δε, adv.: *into the plain.*

πέζος: *a footman, as a footman, on foot.*

πείθω, imperf. with and without aug.; fut. ind. πείσεις, inf. act. πείσμεν, mid. πείσεσθαι; aor. 2 act. opt. plur. 1 πεπίθοιμεν; aor. 2 mid. ind. πιθόμην, ἐπίθοντο, subj. πίθαι, πίθηται, opt. πίθοιο, imper. plur. πίθεσθε; perf. ind. plur. 3 πεποίθασιν, subj. πεποίηθης, part. πεποιθώς; pluperf. plur. 1 ἐπέπιθμεν: act., *to persuade, to win over, to prevail upon*; mid., *to allow one's self to be persuaded, to obey*; perf. and plup., with pres. and imperf. meaning: *to trust, to rely on, to be of good courage.*

πεινάω: *to be hungry.*

Πειραιδης, -ας: *son of Peiraïos, — Ptolemaios, Δ 228.*

πείραρ, -ατος, plur. πείρατα: *toils, snares.*

πειράω, πειράται, πειράν, πειρώμενος; imperf. ἐπειράτο; fut. πειρήσομαι; aor. mid. ἐπειρήσαντο, imperat. πείρησαι; aor. pass. inf. πειρηθῆναι: *to try, to test, to make trial of, to attempt, to essay.*

Πειρίθοος: *Peirithōos, king of the Lapithae, Α 263, Β 741.*

Πείροος, -εω: *Peirōos, leader of the Thracians, Β 844, Δ 520.*

πείρω, aor. ἔπειραν; perf. pass. part. πεπαρμένος: *to pierce*; ἡλοισι πεπαρμένον, Α 246, *studded with nails.*

Πελάγων, -οντος: *Pelāgon*; (1) a leader of the Pylians, Δ 295; (2) a Lykian, comrade of Sarpēdon, Ε 695.

πελάζω, (πέλας): aor. πέλασεν πέλασεν, πέλασαν, pass. πελάσθη; aor. 2 mid. ἔπληντο: act., *to bring near, to bring to, to bring upon*; mid. and pass., *to come to, to clash together.*

Πελασγικός: *Pelasgian*; τὸ Πελασγικὸν Ἄργος, see Ἄργος (3).

Πελασγός: *Pelasgian*; plur., the *Pelasgians*, Β 843.

πελειάς, -άδος: *dove.*

πέλεκυς, -εος: *axe.*

πελεμίζω, aor. pass. πελεμήθη: *to shake*; pass. *to be shaken, to stagger, to reel.*

Πελίης, -ας: *Pelias, ruler of Iolkos, brother of Aïson and uncle of Jason, Β 715.*

Πελλήνη: *Pellēne, a town in Achaia, Β 574.*

Πέλοψ, -πος: *Pelops, son of Tantalos, Father of Atreus, Β 104.*

πέλω and πέλομαι, syncopated imperf. ἔπλεο, ἔπλετο: *to move, to become, to be*; κλαγγή γεράνων πέλει οὐρανόθι πρό, Γ 3, *a clamor of cranes goes along the sky*; ὠκύμωρος ἔπλεο, Α 418, *thou wast made short-lived, i.e. thou art destined to short life.*

πελώριος, 3, (πέλωρ): *monstrous, huge, mighty.*

πέλωρον: *monster, portent.*

πέμπω, imperf. ἔπεμπε and πέμπε; fut. πέμψω; aor. ἔπεμψεν, inf. πέμψαι: *to send, to take, to carry, to escort.*

πεμπ-ώβολον, (πέντε, ὀβελός): *five-pronged fork, used in sacrificing.*

πενθερός: *wife's father, father-in-law.*

πένθος, -εος: *sorrow, grief, suffering.*

πένομαι: *to be busy about, to be engaged in.*

πεντα-έτηρος, (ἔτος): *five years old.*

πεντήκοντα: *fifty.*

πεπαλαγμένον, see παλάσσω.

πεπαρμένος, see πείρω.

πέπαυται, πεπαυμένος; see παύω.

πέπηγεν, see πήγνυμι.

πεπίθοιμεν, see πείθω.

πεπληγώς, -υῖα; see πλήσσω.

πέπλος: *a cloth for covering a chariot, Ε 194; robe, the principal garment of women*; hence the epithet ἐλκεσίπεπλος, *trailing-robed*, applied to women.

πεπνυμένος, see πνέω.

πεποίθασιν, πεποίηθης, πεποιθώς; see πείθω.

πέποσθε, see πύσχω.

πεποτήταται, see ποτάομαι.

πεπρωμένον, see πορ-.

πέπτανται, see πετάννυμι.

πεπύθοιτο, see πυθάνομαι.

πεπυκασμένα, see πυκάζω.

πέπων, -ονος, voc. πέπον, adj. and noun, used only in addressing persons: *dear, good friend, Ε*

109, Ζ 55; *coward, weakling, Β 235.*

πέρ, enclitic strengthening particle: *very, Α 352, 416; even, Α 211, 260; although, however, Α 131, 241, 275, 546, 577, 586, 587, 588; at any rate, Α 353, 508.*

Περαῖβοι: *the Peraibians, a Pelasgic tribe in Thessaly, Β 749.*

περάω, inf. περάαν; fut. περήσειν; aor. ἐπέρησε πέρησε: *to pierce, to pass through, to cross.*

Πέργαμος: *Pergāmos, the citadel of Ilios, Δ 508, etc.*

Περγασίδης: *son of Pergāsos, — Deikōon, Ε 535.*

πέρην, adv. with gen.: *opposite, Β 535; beyond, on the other side of, Β 626.*

πέρθω, aor. πέρσεν, part. πέρσας: *to destroy, to lay waste.*

περί; (1) adv.: *about, around, Α 236, Β 19, 43, Γ 384, Ε 776; before, in advance, Α 258; especially, Δ 53, Ε 566. οἱ περὶ βουλὴν Δαναῶν ἐστέ, Α 258, who are in advance of (surpass) the Danaans in counsel.*

(2) prep. with gen., dat., and acc.:

Gen., *before, beyond, more than, Α 287, 417, Β 831, Ε 325; for, as in μαχήσονται περὶ σείο, Γ 137, will fight for thee.*

Dat., *about, on*; in Δ 53, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι, περί is an adv. strengthening the verb.

Acc., *about, around; by the side of, Γ 408.*

περί, with retracted accent, is used for περί following its noun, as in E 739.

περι-βαίνω, aor. 2 inf. περιβῆναι: to bestride, for the purpose of protecting, in battle, one who has fallen.

περί-δρομος, (περιδραμεῖν): turning round, running round; capable of being run round, accessible, open.

περι-έχω, aor. 2 mid. imperat. περισχεο: to protect, with gen. A 393.

περι-ίστημι, aor. 2 περίστησαν: aor. 2, to stand about, to place one's self about, to surround.

περι-καλλής, -ές, (καλός): very beautiful.

περι-κλυτός: very famous, splendid.

περι-κτείνω: to slay round about.

περίσχεο, see περιέχω.

περι-τέλλομαι: to revolve, to roll round.

περι-τρέφω, pass.: to curdle, to thicken; γάλα ὡκα περιτρέφεται κυκώοντι, E 903, milk quickly curdles as one stirs it.

περι-τροπέω: to revolve, to roll around.

Περίφας, -αντος: Periphas, an Aitolian, slain by Ares, E 842; the only instance in Homer of a god slaying a mortal in battle.

περι-φραδέως, adv.: very carefully.

περί-φρων, -ον, (φρήν): wise, intelligent.

περι-ώσιον, adv.: beyond measure, immoderately.

Περκώσιος: of Perkōte, B 831, Z 30.

Περκώτη: Perkōte, a town on the Hellespont, B 835.

περόνη: pin, brooch.

πέρσεν, πέρσας; see πέρθω.

πέσε, -ον, -οιεν, -είν, -ών, -όντος, etc.; see πίπτω.

πέσσω, inf. πεσσέμεν; to digest; to gorge one's self with, to enjoy, B 237; to brood over, Δ 513.

πέταλον: leaf.

πετάννυμι, aor. πέτασαν, part. πετάσας; perf. pass. plur. 3 πέπτανται: to spread, to spread over, to stretch forth; πέπλοι πέπτανται, E 196, the cloths are spread over them.

πετεηνός, (πέτομαι): winged, feathered.

Πετεών, -ώνος: Petēon, a village in Boeotia, under the rule of Thebes, B 500.

Πετεώς, -ῶο: Petēos, father of Menestheus, B 552, Δ 327.

πέτομαι, aor. 2 ἔπτατο, part. πταμένη; imperf. dual πετέσθην: to fly.

πέτρη: rock.

πετρήεις, -εσσα, -εν, (πέτρη): rocky.

πέφανται B 122, see φαίνω.

πέφανται, E 531, and πεφνέμεν, Z 180; see root φεν.

πεφρικυῖαι, see φρίσσω.

πεφύασι, see φύω.

πεφυγμένον, see φεύγω.

πεφύκει, see φύω.

πή: whither.

πή, enclitic: to some place, to any place; in any way; ἢ πῇ με πολίων ἄξεις; Γ 400, wilt thou lead me to some city? οὐδέ πῃ ἔστι, Z 267, nor can it be in any way.

πηγεσί-μαλλος: thick-fleeced, Γ 197.

πηγή: spring, source.

πήγνυμι, aor. ἔπηξε πήξε, part. πήξας; perf. πέπηγεν; aor. 2 pass. πάγη: to fix, to force, to drive, to thrust, to build; perf. and pass. to stick, to remain fixed; ἔγχεα πέπηγεν, Γ 135, their spears are planted in the ground.

Πήδαιος: Pedaios, son of Antenor, E 69.

Πήδαςος: Pedāsos, a town of the Lelēges in Troas, Z 35.

Πήδαςος: Pedāsos, son of Bukolion, Z 21.

πήλε, see πάλλω.

Πηλείδης, -αο, -εω; Πηληιάδης, -αο, -εω; and Πηλείων, -ωνος: son of Peleus, — Achilles; A 1, 146, 188, etc.

Πηλεύς, -ήος: Peleus, son of Aiākos, and father of Achilles by the Nereid Thetis, A 489.

Πήλιον: Pelion, a lofty, wooded mountain range on the coast of Thessaly, B 744.

πήμα, -ατος, (πάσχω): suffering, anguish; cause of suffering, bane.

πημαίνω, aor. opt. 3 πημήναιαν: to sin, to transgress, to do wrong.

Πηνειός: Peneios, the chief river of Thessaly, rising in Mt. Pindos and flowing through the vale of Tempe into the Thermaic Gulf, B 752.

Πηνέλεως, -ω: Penelēos, a leader of the Boeotians at Troy, B 494.

πήξε, πήξας; see πήγνυμι.

πήός: kinsman, relative by blood or by marriage.

Πηρείη: Peraia, a district of Thessaly, B 766.

πηρός: maimed, crippled, blind.

πήχυς, -εος, m.: arm.

Πιδύτης: Pidytes, a Trojan from Perkōte, Z 30.

πιέειν, πίησθα; see πίνω.

πιθόμην, -ηαι, -ηται, -οιο, -εσθε; see πείθω.

πιθέω, aor. part. πιθήσας, (πείθω): to obey.

πικρός, 3: piercing, bitter.

πίμπλημι, imperf. pass. πίμπλαντο: to fill.

πίναξ, -ακος: tablet.

πίνω, inf. πινέμεναι; aor. 2 subj. sing. 2 πίησθα, inf. πιέειν: to drink.

πίπτω, imperf. πίπτε; aor. 2 ἔπεσε πέσε, πέσον, πέσοιεν, πεσείν, πεσών, -όντος: to fall, to be slain.

πίσσα: pitch, Δ 277.

πιστός, 3, (πείθω): faithful, trusty; ὅρκια πιστά, a solemn covenant.

πιστόομαι, aor. πιστώσαντο: to pledge one's faith.

πίσυνος, 3, (πείθω): trusting to relying on, with dat.

Πιτθεύς, -ῆος: *Pittheus*, son of Pelops and king in Troizène, Γ 144.

Πιτύεια: *Pityeia*, a town in Mysia, B 829.

πίων, -ον, gen. πίονος: *fat, rich*.

πλάζω, aor. pass. part. πλαγχθέν-τας: *to hinder, to thwart*; pass. *to be driven*.

Πλάκος: *Plakos*, a mountain in Mysia, at the foot of which lay the town of Thebe, Z 396, 425.

Πλάταια: *Plataia*, a town in Boeotia, B 504.

πλατάνιστος: *plane-tree*.

πλατύς, -εία, -ύ: *broad; ranging widely, wide-grazing*.

πλέας, acc. plur. masc. of πλείων.

πλείος, 3: *full*.

πλείστος, 3, superl. of πολὺς: *most*. Neut. πλείστον as adv.: *most, the most*.

πλείων, πλείον and πλέων, πλέον, dat. plur. πλεόνεσσι, acc. plur. masc. πλέας; comparat. to πολὺς: *more*; τὸ πλείον, *the greater part*; οἱ πλέονες Λύκιοι, E 673, *the Lykian multitude, the rank and file*, as distinguished from their leader, Sarpēdon.

πλευρόν: plur. πλευρά, *side*.

Πλευρών, -ῶνος: *Pleuron*, an ancient city in Aitolia, B 639.

πλέω, imperf. ἔπλεον: *to sail*.

πλείων, πλέον; see πλείων.

πληγή, (πλήσσω): *a blow*.

πληθύς, -ύος, f.: *multitude, the common sort*.

πλήθω, part. dat. πλήθοντι: *to be full*.

πλήμνη, (πλήθω): *the nave, the hub of a wheel*.

πλήξε(ν), πλήξαντε; see πλήσσω.

πλήξ-ιππος: *horse-striking, chariot-driving*.

πλησίος, 3: *near, standing by*; as noun, *neighbor*. Neut. πλησίον, as adv.: *near, close by*, with gen., Γ 115, Z 249.

πλήσσω, aor. I πλήξε(ν); aor. 2 ἐπέπληγον; perf. part. πεπληγώς, -ύια: *to strike, to beat; to beat up, to raise*.

πλούτος: *wealth, riches*.

πνέω and πνέω, perf. mid. part. πεπνυμένος: *to breathe*; perf. mid., *to be wise, to be discreet*; πεπνυμένος, *sage, wise*.

πνεύμων, -ονος, (πνέω): *lung*.

πνοή, (πνέω): *breath, blast, gust*.

Ποδαλείριος: *Podaleirios*, a famous physician, son of Asklepios and brother of Machaon, B 732.

ποδ-άρκης, -ες, (πούς, ἀρκέω): *fleet-footed*, epithet of Achilles.

Ποδάρκης, -εος: *Podarkes*, brother of Protesilaos, B 704.

πόδεσσιν, see πούς.

ποδ-ήνεμος, 2: *wind-footed, swift as the wind*.

ποδ-ώκεια: *fleetness of foot*, B 792.

ποδ-ώκης, -ες, (ώκός): *fleet-footed*.

ποθέω, imperf. iterative, ποθέεσκε: *to long for, to yearn for, to sorrow for, to miss*.

ποθή: *longing, desire*; ποθή ἐμεῖο, *desire for me*.

ποθί, enclitic: *ever, at any time*.

ποιέω, aor. ποιήσε, ποιήσατο, subj. sing. 3 ποιήσεται; perf. pass. πεποιήται: *to make, to do, to build*.

ποιήεις, -εσσα, -εν, (ποίη): *grassy*.

ποιητός, 3, (ποιέω): *well-made*.

ποίκιμα, -ατος: *variegated adornment, decoration*.

ποικίλος, 3: *many-colored, richly adorned, finely wrought*.

ποιμαίνω: *to be a shepherd, to tend flocks*.

ποιμήν, -ένος: *shepherd*; often used metaphorically, as in Eng., — Δ 296, E 513.

ποιμνήσιος, (ποιμήν): *pertaining to flocks, sheep-*.

ποινή: *recompense, requital*.

ποιός, 3: *what kind of, what*.

ποιπνύω, (πνέω): *to bustle about, to pant with exertion*.

πολέες, πολέας, πολέεσσι; see πολὺς.

πολεμῖος, 3: *warlike, of war*.

πολεμίζω and ποτολεμίζω: *to wage, to wage war, to fight*.

πολεμιστής: *warrior, god of war*.

πόλεμόν-δε, adv.: *into battle, to war*.

πόλεμος, ποτολεμος: *war, battle*.

πολέων, gen. plur. of πολὺς.

πόληες, nom. plur. of πόλις.

πολιότης: *citizen*, B 806.

πόλιν-δε: *to the city*.

πολιός, 3 and 2: *gray*.

πόλις and ποτολις, gen. πόλιος ποτολιος, dat. πόλει ποτολει, acc.

πόλιν, nom. plur. πόληες, gen.

πολίων, acc. πόλιας πόλεις: *city*; ἄκρη πόλις = ἀκρόπολις.

Πολίτης: *Polites*, son of Priam, B 791.

πολλάκι, adv., (πολλός): *often*.

πολλόν, neut. of πολλός (= πολὺς), used as adv.: *greatly, much, by far*.

πολυ-αῖξ, -ικος, (αἰσσω): *stormy, furious*.

πολύ-αρνι, dat.: *rich in flocks*, B 106.

πολυ-βενθής, -ές (βένθος): *very deep*.

πολύ-βουλος, 2, (βουλή): *rich in counsel*, epithet of Athene.

πολυ-δαίδαλος, 2: *artistic, curiously wrought*.

πολύ-δακρυς, acc. -υν, (δάκρυ): *very tearful, lamentable*.

πολυ-δεῖρας, -άδος, (δεῖρας): *many ridged*.

Πολυδεύκης, -εος: *Polydeukes*, — Pollux, son of Zeus and Lede, and brother of Kastor and Helen, Γ 237.

πολυ-δίψιος, 2, (δίψα): *very thirsty, dry*.

πολύ-δωρος, 2, (δώρον): *having many gifts, well-portioned*.

πολύ-ζυγος, 2, (ζυγόν): *having many banks of oars, well-benched*. B 293.

πολυ-ηχής, -ές, (ῆχη): *echoing, loud-sounding*.

Πολύιδος: *Polyidos*, a Trojan, E 148.

πολύ-κεστος, 2: *embroidered*, Γ 371.

πολυ-κληίς, -ίδος: *well-benched*.

πολύ-κλητος, 2, (καλέω): *called from many places*.

πολύ-κμητος, 2, (κάμνω): *laboriously wrought*.
 πολύ-κνημος, 2, (κνημός): *having many mountain spurs, many-ridged*, B 497.
 πολυ-κοιρανίη, (κοίρανος): *the rule of many*, B 204.
 πολυ-κτημων, -ον, (κτημα): *much-possessing, wealthy*, E 613.
 πολυ-λήιος, (λήιον): *rich in meadow-land*, E 613.
 πολύ-μηλος, (μήλον): *rich in flocks of sheep*.
 πολύ-μητις, -ιος: *having many devices, crafty, wise*.
 πολυ-μήχανος, (μηχανή): *having many resources, inventive, wise*.
 πολύ-μυθος: *of many words, talkative*.
 Πολυνείκης, -εος: *Polyneikes*, son of Oidipos and brother of Eteokles, Δ 377.
 Πολύξεινος: *Polyxeinos*, leader of the Epeians, B 623.
 πολυ-πάμων, -ον, (πέπαμαι): *much-possessing, wealthy*, Δ 433.
 Πολυποίτης, -αο: *Polypoites*, a Greek leader, B 740.
 πολύς, πολλή, πολύ; besides Attic forms, the following are found, — gen. πολέος, acc. πολύν (both masc. and fem.), plur. nom. πολέες πολεῖς, gen. πολέων πολάων πολλέων, dat. πολλοῖσι πολλῇσι πολέσι πολέεσσι, acc. πολέας: *much, large, broad, long*; plur. *many*; οἱ πολλοί, B 483, *the many, the multitude*. Neut. sing. πολύ and πολλόν, and plur.

πολλά, as adv.: *much, by far, often*; πολλά ἤρᾱτο, A 35, *he prayed aloud*; πολὺ πρό, Δ 373, *far in front of*. Comparat. πλείων. Superl. πλείστος.
 πολύ-σκαρθμος, (σκαίρω): *lithe, agile*.
 πολυ-σπερής, -ής, (σπείρω): *scattered abroad*.
 πολυ-στάφυλος, (σταφυλή): *rich in vines*.
 πολύ-στονος, (στένω): *causing many groans, deplorable, bitter*.
 πολυ-τρήρων, -ωνος: *rich in doves*.
 Πολύφημος: *Polyphēmos*, a Lapi- the from Larissa, A 264.
 πολύ-φλοισβος, 2: *loud-sounding*, epithet of the sea.
 Πολυφόντης: *Polyphontes*, slain by Tydeus in the ambuscade at Thebes, Δ 395.
 πολύ-χαλκος: *abounding in bronze, brazen*.
 πομπή, (πέμπω): *convoy, safe-conduct*.
 πονέομαι, imperf. ἐπονείτο πονέοντο, part. πονεύμενος: *to labor, to toil in battle, to be busy*.
 πόνος, (πένομαι): *toil, task, labor, toil of battle*.
 ποντο-πόρος, (πείρω): *sea-going, sea-faring*.
 πόντος: *the sea, the deep*.
 πόποι, exclamation of surprise, anger, or pain: *O strange! O shame! alas!*
 πορ-, root of aor. 2 πόρε, πόρον, subj. πόρη; perf. part. πεπρω- μένον: *to give, to bestow*; πε- πρωμένον ἐστί, Γ 309, *it is fated*.

πορθέω, imperf. ἐπόρθεον: *to de- stroy*.
 πόρκης: *ring about the shaft of a spear to hold the head, ferule*.
 πόρος: *ford*.
 πορσύνω, fut. part. fem. πορσυνέ- ουσα: *to prepare*.
 πόρτις, -ιος, f.: *heifer*.
 πορφύρεος, 3, (πορφύρω): *dark- gleaming, dark, gloomy, purple*.
 Ποσειδάων, -ωνος: *Poseidon*, Nep- tune, son of Kronos and Rhea, brother of Zeus and Hades, and god of the Sea, A 400.
 Ποσιδήιος: *consecrated to Posei- don*, B 506.
 (1) πόσις, -ιος, (πίνω): *drink*.
 (2) πόσις, -ιος, dat. πόσει, acc. plur. πόσιος: *husband*.
 ποσσί, see πούς.
 ποταμός: *river*.
 ποτάομαι, perf. plur. 3, with in- tensive pres. meaning, πεποτή- αται: *to fly*.
 ποτέ, with elision ποτ' and ποθ', enclitic adv.: *once, at one time, (in the past); one day, some day, (in the future); εἴ ποτε: if ever; οὐ ποτε, μή ποτε: never*.
 πότερος, 3: *which of two*, E 85.
 ποτί = πρόσ, adv. and prep.
 ποτι-δέγμενος, see προσδέχομαι.
 πότμος, (πίπτω): *lot, fate, death*.
 πότνια, a female title of honor, ap- plied to goddesses and to mor- tals: *revered, dread, sovereign, lady*.
 ποτόν, (πίνω): *drink, wine*.

ποῦ, interrog. adv.: *where?*
 πού, enclit. adv.: *anywhere, some- where, in any way, perhaps, it seems*.
 πούλυ-βότειρα, (βόσκω): *much- nourishing, bounteous*.
 πουλύν, see πολύς.
 ποῖς, ποδός, dat. plur. ποσί, ποσσί, πόδεσσι: *foot*.
 Πράκτιος: *the Praktios*, a river in Troas, B 835.
 πραπίδες, plur., dat. πραπίδεσσι: *the diaphragm*; figuratively, as in A 608, *understanding, mind*.
 πρέσβυς, fem. πρέσβα: *reverend, old*; πρέσβα θεά, E 721, *dread goddess*. Superl. πρεσβύτατος: *oldest, most reverend*.
 πρήθω, aor. πρήσε: *to blow, to burn*.
 πρηγής, -ής, (πρό): *headlong, for- ward, prone*.
 πρήσσω, aor. inf. πρήξαι: *to do, to accomplish*.
 Πριαμίδης: *son of Priam*, B 817.
 Πρίαμος: *Priamos*, Priam, son of Laomedon and king of Troy. At the time of the war, Priam was an old man, and he took no part in the fighting. Ac- cording to Homer he was the father of fifty sons, chief among whom was Hektor. A 119, 255, etc.
 πρίν, adv. and conj. (πρό): *before, sooner, hitherto*. Used with the inf.; πρίν νῶ πειρηθῆναι, E 219, *before we make trial*; λαδνέρυκά- κετε πρίν πεσείν, Z 81, *rally the*

host before they fall; αλλά με γαῖα καλύπτει πρὶν πυθέσθαι, Z 465, *may the earth cover me before I hear*. To this πρὶν with the inf. is often joined another with the leading verb; οὐδ' ὁ γε πρὶν Δαναοῖσιν λαιγὸν ἀπώσσει, πρὶν δόμεναι, A 98, *nor will he remove the pestilence from the Danaans, before they give*; see also B 348, 355, 414, Δ 115, E 288.

πρό; (1) adv.: of place, *before, forth*; of time, *before*, A 70; οὐρανὸν πρό, Γ 3, *before the heavens, or along the sky*.

(2) prep. with gen.: *before, in front of*; πρὸ ὁδοῦ ἐγένοντο, Δ 382, *had started on their way*; πολὺν πρὸ φίλων, *far in advance of his friends*.

προ-βαίνω, perf. προβέβηκας: *to go beyond, to outstrip*.

προ-βάλλω, aor. 2 mid. προβάλλοντο: *to throw before one's self, to scatter*.

προ-βέβουλα, defective perf. with the meaning of an intensive pres., as if from προβούλωμαι: *to prefer*.

προ-βλής, -ήτος, (προβάλλω): *projecting, jutting*.

προ-γενέστερος, compar. of προγενής, -ής: *elder*.

προ-δοκή, (προδέχομαι): *lurking-place*.

προέηκε, see προέημι.

προ-ερέσσω, aor. προέρεσαν: *to row forward*.

προ-ερύω, aor. προέρυσεν: *to draw forth, to launch*.

πρό-εἰς, see προέημι.

προθέουσι, see προτίθημι.

Προθοήνωρ, -ορος: *Prothoēnor*, a Boeotian leader, B 495.

Πρόθοος: *Prothōos*, leader of the Magnētes, B 756.

προ-θυμή, (πρόθυμος): *zeal*, B 588.

προ-ῥάπτω, fut. προῖάψει προῖάψει, aor. προῖάψεν: *to send forth, to hurl down*.

προ-ῖημι, ind. pres. sing. 3 προῖει; imperf. προῖει; aor. 1 act. προέηκε; aor. 2 imperat. πρόες: *to send forth, to send away, to yield, to give up, to discharge, to shoot*.

προ-ῖστημι, part. aor. 1 προστήσας: *to set forth, to present as champion*, Δ 156.

Προῖτος: *Proitos*, king at Tiryns, Z 157.

προ-καθ-ίζω: *to alight further forward*, B 463.

προ-καλέω and προκαλίζομαι, aor. mid. imperat. προκαλέσσαι; imperf. προκαλίζετο: *to call forth, to challenge*.

προ-μαχίζω, (πρόμαχος): *to play the champion*.

πρό-μαχος, (μάχη): *a fighter in the front rank*.

πρόμος, (πρό): *one who fights in front, a champion*.

προ-πάρειθε(ν), prep. with gen.: *before, in front of, along*.

πρό-πας, -ασα, -αν: *all, whole*.

προ-πρηνής, -ής; neut. as adv.: *forwards*.

προ-ρέω: *to flow onward*.

πρός, προτί and ποτί; (1) Adv.: *besides, moreover, in addition*, E 307.

(2) Prep. with gen., dat., and acc.:

Gen., *from*; τιμὴν ἀρνύμενοι πρὸς Τρώων, A 160, *winning honor from the Trojans*; πρὸς Διός, A 239, *at Zeus' command*; μάρτυροι πρὸς θεῶν, A 339, *witnesses before the face of the gods*; ἡ σοὶ ἄριστα πεποιήται πρὸς Τρώων, Z 56, *good deeds have been done for thee by Trojans*; πρὸς ἄλλης, Z 456, *at another woman's bidding*; αἶσχε' ἀκούω πρὸς Τρώων, Z 524, *I hear shameful things from the Trojans*.

Dat., *upon, at, near*; ποτὶ γαῖῃ ἀγκλῖνας, Δ 112, *resting it upon the ground*; ποτὶ γούνασι, E 408, *on his knees*; πρὸς περόνῃ, *on or against a pin*.

Acc., *to, toward, against*; εἶμι πρὸς Ὀλύμπου, A 420, *I am going to Olympus*; πρὸς ἀλλήλους ἔπεα ἀγόρευον, Γ 155, *spoke words to each other*; πρὸς τεῖχεα Θήβης, A 378, *against the walls of Thebes*; πρὸς Διομήδεα τεύχε' ἄμειβε χρύσεια χαλκείων, Z 235, *exchanged armor with Diomedes, golden for bronze*.

προσ-αμύνω: *to avail, to be of use*; οὐ προσαμύνει, E 139, *does not drive him away, makes no defence*.

προσ-αρηρῶς, -νῖα, -ός: *closely fitted*; perf. part. with intrans. meaning, as if from προσ-αρηρίσκω.

προσ-αυδάω, imperf. προσηύδα: *to speak*, Δ 24; *to address*; with acc. of the person and dat. of the words, A 539; and with two accusatives, A 211.

προσ-βαίνω, aor. 2 part. προσβάς; mixed aor. προσεβήσεται: *to go to, to step upon*.

προσ-δέχομαι, aor. 2 part. ποτιδέγμενος: *to wait*.

πρόσ-εμι, (εἶμι); part. προσιόντα: *to come towards, to come on*.

προσ-έειπον, -(εῖν); aor. 2 of πρόσ-φημι.

πρόσθεν, πρόσθε; (1) adv.: *before, in front, first*; (2) prep. with gen.: *in front of, before*. In Δ 54 πρόσθεν follows its case.

πρόσσω: *forwards*.

πρόσ-φημι, imperf., with aor. meaning, προσέφη; aor. 2 προσέειπε(ν): *to address, to speak to*.

προσ-φωνέω, imperf. προσεφώνεε: *to address, to speak to*.

πρότερος, (πρό), comparat.: *former, earlier, elder*; πρότεροι ἄνθρωποι and οἱ πρότεροι: *the men of old times, the forefathers*.

προτέρω, adv.: *further*.

προτι-βάλλομαι, -εαι: *to punish, to chasten*.

προ-τίθημι, pres. ind. plur. 3 προθέουσιν: *to permit, to suffer*.

πρό-τονος, (τείνω): *fore-stay of a ship*.

προ-τρέπομαι, imperf. προτρέποντο; aor. 2 inf. προτραπέσθαι: *to turn towards, to abandon one's self to*.

προ-φέρω: *to carry off, to utter, to reproach with, to offer.*

προ-φεύγω, aor. 2 part. προφυγόντα: *to escape.*

πρό-φρων, -ονος, (φρήν): *forward-minded, zealous, ready, adv. προφρονέως: with all one's heart, readily.*

προ-χέω, imperf. mid. προχέοντο: *mid., to pour forth.*

πρυλέες, -ων, dat. πρυλέεσσι: *foot-soldiers.*

πρύμνη: *stern of a ship.*

πρυμνήσια, neut. plur.: *stern-hawsers.*

πρυμνός, 3: *extreme, last; γλῶσσα πρυμνή, E 292, the root of the tongue; πρυμνόν (neut.) θέναρως, E 339, the wrist.*

Πρύτανις, -ιος: *Prytānis, a Lykian, E 678.*

πρώην, (πρό), adv.: *of late, recently.*

πρώϊα, adv.: *day before yesterday.*

Πρωτεσίλαος: *Protesilāos, leader of Thessalians at Troy. He was the first Greek to leap to the land and the first to be slain, B 698.*

πρώτιστος, 3, superl. to πρώτος: *first of all. Neut. plur. πρώτιστα as adv.: first.*

πρωτό-γονος, (γίγνομαι): *first-born, firstling.*

πρωτο-παγής, -ής, (πήγνυμι): *newly made.*

πρώτος, 3, (πρό), superl.: *first, foremost, in either place or time. The neuters πρώτον and πρώτα, and also τὸ πρώτον, τὰ*

πρώτα, as adverbs: *first, at first, πρώτος ῥυμός, Z 40, the end of the pole.*

πταμένη, see πέτομαι.

πτελέη: *elm.*

Πτελεός: *Ptelēos; (1) an Achaian town in Thessaly, B 697; (2) a place in Elis, B 594.*

πτερόεις, -εσσα, -εν, (πτερόν): *winged, feathered, fluttering.*

πτέρυξ, -υγος, dat. plur. πτερύγεσσιν: *wing.*

Πτολεμαῖος: *Ptolemaios, father of Agamemnon's charioteer, Eury-mēdon, Δ 228.*

πτολεμίζω, see πολεμίζω.

πτόλεμος, see πόλεμος.

πτολίεθρον, (πόλις): *city, town; Ἰλίου πτολίεθρον, the citadel of Ilios.*

πτολί-πορθος, (πτόλις, πέρθω): *city-destroying, waster of cities.*

πτόλις = πόλις.

πτύγμα, -ατος, (πτύσσω): *a fold.*

πτυκτός, 3, (πτύσσω): *folded, closed.*

πτωσκάω, inf. πτωσκαζέμεν: *to shrink, to skulk, Δ 372.*

πτώσσω: *to shrink, to skulk.*

Πυγμαῖοι, (πυγμή): *the Pygmies, a fabulous nation of dwarfs, Γ 6.*

πυθέσθαι, see πυνθάνομαι.

πύθω, fut. πύσει: *to rot (trans.).*

Πυθώ, and Πυθών, acc. -ῶνα: *Pytho, ancient name of the region in Phokis, where were the temple and oracle of the Pythian Apollo; B 519.*

πύκα, adv.: *carefully.*

πυκάω, perf. pass. part. πεπυκα-
σμένα: *to cover.*

πυκινός = πυκνός.

πυκνός and πυκινός, 3: *thick, dense, strong, cunning, wise.*

Πυλαιμένης: *Pylaemēnes, an ally of the Trojans, B 851, E 576.*

Πύλαιος: *Pylaios, leader of Pelas-gians, B 842.*

πύλη: *door, gate; always used in the plur., with reference to the two wings of a double door or gate.*

Πυλήνη: *Pylēne, a town in Aito-lia, B 639.*

Πύλιος, (Πύλος): *of Pylos, Py-lian, Δ 248.*

Πυλοιγενής, -ής, (γίγνομαι): *born in Pylos, Pylian, epithet of Nestor, B 54.*

Πύλος, fem.: *Pylos, a town on the western coast of the Pelo-ponnesos, the seat of Nestor's government, A 252, B 77.*

πύματος, 3: *last, hindmost, outer-most; ἀντιξή πυμάτη θέεν ἀσπίδος, Z 118, the rim that ran round the outer edge of the shield.*

πυνθάνομαι, aor. 2 ind. ἐπύθοντο, subj. πύθαι, opt. πεπύθοιτο, plur. 3 πυθοίαιτο, inf. πυθέσθαι: *to learn, to hear, to find out, with gen. in A 257.*

πύξ, adv.: *with the fist; πύξ ἀγα-θός, Γ 237, skilful in boxing.*

πῦρ, πυρός: *fire.*

Πυραίχμης: *Pyraichmes, an ally of the Trojans, B 848.*

Πύρασος: *Pyrāsos, a town in Thessaly, B 695.*

πύργος: *tower; column of troops.*

πυρή, (πῦρ): *pyre.*

πῶ, enclitic particle: *ever, yet, at all; always used with a nega-tive.*

πωλόμαι, (πέλομαι), iterative im-perf. πωλέσκειτο: fut. πωλήσεται: *to go frequently, to mingle.*

πῶμα: *cover.*

πῶς, interrog. adv.: *how?*

πῶς, enclit. adv.: *in any way; οὐ μέν πως, not at all.*

πῶν, -εος: *flock.*

F

ρά, ῥ', enclitic particle, = ἄρα.

ρέα and ρεία, adv.: *easily, at ease.*

ρέεθρον, (ρέω): *stream.*

ρέζω, fut. inf. ρέξειν; aor. ἔρεξε, subj. ρέξη, inf. ρέξαι: *to do, to do harm to, (with κακόν and acc. of the person); to sacrifice. αἰσυλα ρέζων, violent of deed; κακὸν ρέζουσιν, a wrong-doer; τίς σε τοιάδ' ἔρεξε; who hath treated thee thus? ξεινοδόκον κακὰ ρέξαι, to do wrong to a host.*

ρέια = ρεία.

ρέω, imperf. ἔρρεεν, ρέεν, ρέε: *to flow.*

ρήγμιν, -ινος, (ρήγνυμι): *the beach.*

ρήγνυμι, fut. inf. ῥήξειν; aor. ἔρρη-ξεν ῥήξε(ν): *to break; mid., to break (intrans.); κύμα χέρσῳ ῥηγνύμενον, Δ 425, a wave break-ing upon the land.*

ῥηιδίως: *easily.*

Ῥήνη: *Rhene, mother of Medon by Oileus, B 728.*

ρίγέω, (ρίγος), fut. inf. *ρίγήσειν*; aor. *ρίγησεν*; perf. subj. *ἐρρίγησι*: to shudder, to shudder at, to dread.

ρίγιον, comparative: *more grievous, more dreadful*.

ρίγιστα, neut. plur.: *most cruelly*, E 873.

ρίμφα, adv.: *swiftly, nimbly*.

ρίνός: *skin, shield* (of ox-hide).

Ῥίπη: *Rhipe*, a town in Arkadia, B 606.

ρίπτω, aor. *ρίψε, ῥίψ'*: to throw, to hurl, to cast.

ρίς, ῥινός, acc. *ῥίνα*: the nose.

Ῥόδιος: a *Rhodian*, B 654.

ῥοδο-δάκτυλος: *rosy-fingered*, epithet of the Dawn.

Ῥόδος: *Rhodes*, an island in the Karpathian Sea, off the coast of Asia Minor; B 655, 667.

ῥοή, (ῥέω): *stream, flood*.

ῥυμός: *pole* of a chariot.

ῥυσίπτολις = ἔρυσίπτολις.

Ῥύτιον: *Rhytion*, a town in Crete, B 648.

ῥωγαλέος, 3: *torn*.

Σ

σ' stands usually for σέ, but sometimes, as in A 170, for σοί, and, in Z 490, for the possessive neut. plur. σά.

Σαγγάριος: *Sangarios*, the principal river in Bithynia, Γ 187.

σακέσ-παλος, (σάκος, πάλω): *shield-brandishing*, E 126.

σάκος, -εος: *shield*; used synonymously with ἀσπίς.

Σαλαμίς, -ίνος: *Salāmis*, an island off the coast of Attica in the Saronic Gulf, B 557.

Σάμος: *Samos*, an island near Ithaka, included in the kingdom of Odysseus, B 634.

σάος: *safe*; found only in comparative, σαώτερος: *safer*.

σαώω, fut. *σαώσεις, σαώσετον*; aor. *σάωσε*, subj. plur. I *σαώσομεν*: to save, to rescue, to protect, to bring off in safety.

Σαρπηδών, -όνος, voc. *Σαρπηδόν*: *Sarpēdon*, son of Zeus and Laodameia, ruler of the Lykians and ally of the Trojans, B 876, E 633, Z 198.

Σατνιόεις, -εντος: the *Satniōeis*, a mountain torrent in Mysia, Z 34.

σάφα, adv.: *clearly, certainly, exactly*.

σαώτερος, superl. of σάος: *safer, more safely*.

σέ, acc. of σύ, pron. of second person.

σεβάζομαι, aor. *σεβάσσατο*: to be ashamed, to stand in awe.

σέβομαι: to feel shame, to be ashamed.

σέθεν, σείω; gen. forms of σύ.

σείω: to brandish, to shake.

Σέλαγος: *Selāgos*, father of Amphios, E 612.

Σεληπιάδης: son of *Selepios*, — Euenos, B 693.

σέλινον: *parsley*.

Σελλήεις, -εντος: the *Sellēeis*; (1) a river in Elis, B 659; (2) a river in Troas, B 839.

σέο, σεῦ; gen. forms of σύ.

σεύω, imperf. *ἐσσεύοντο*; aor. act.

ἔσσενα, σεῦε; aor. mid. *σεύατο*, subj. *σεύωνται*; perf. part. mid. with pres. meaning and retracted accent, *ἐσσύμενον*: act. to chase, to drive, to cause to flow; mid. to hasten, to rush, to assail. αἶμα *ἔσσενα βαλὼν*, B 208, I hit them and drew blood; αὐτὸν *σεύωνται*, Γ 26, assail him.

σήμα, -ατος: *sign, omen, token, mound*. ἐπὶ σῆμ' *ἔχεεν*, Z 419, raised up a mound.

σημαίνω, (σήμα): to give orders, to be captain.

σημάντωρ, -ορος, (σημαίνω): *captain, commander*.

σήπω, perf. *σέσηπε*: to rot; δοῦρα *σέσηπε*, the timbers are rotten.

Σήσαμος: *Sesāmos*, a town in Paphlagonia, B 853.

Σηστός: *Sestos*, a town on the European shore of the Hellespont, opposite Abydos, B 836.

Σθένελος: *Sthenēlos*, son of Capaneus, and a commander of Greeks at Troy; B 564, Δ 367.

σθένος, -εος: *strength, courage*.

σιγαλόεις, -εσσα, -εν: *shining, bright*.

σιγῇ: *silence*; dat. *σιγῇ*, in silence.

σιδήρεος, 3, (σίδηρος): *made of iron, iron* (adj.).

σίδηρος: *iron*, symbol of hardness; things made of iron.

Σιδονίηθεν, adv.: *from Sidon*, Z 291.

Σιδόνιος, 3: *Sidonian*, Z 290.

Σικυών, -ώνος: *Sikýon*, a town in north-eastern Peloponnesos, near the Corinthian Gulf, B 572.

Σιμόεις, -εντος: the *Simōeis*, a small river that unites with the Skamander in the Trojan plain; Δ 475, E 774.

Σιμοείσιος: *Simoeisios*, a Trojan hero, slain by Aias, Δ 474.

Σίντιες, plur.: the *Sinties*, the most ancient inhabitants of Lemnos; A 594.

Σίσυφος: *Sisýphos*, son of Aiōlos, founder of Ephýra or Corinth, "craftiest of men," Z 153.

σίτος: *wheat, wheat bread*.

σιωπάω: to be silent.

σιωπή: *silence*; *σιωπῇ*, in silence.

Σκαίαι πύλαι (and without πύλαι Γ 263): the *Skaian* (western) gate of Troy, on the side of the city facing the Greek camp; Γ 145, 263, Z 237: called also the "Dardanian" gate, E 789.

σκαίος: *left, western*; *σκαίῃ*, with the left hand.

(1) Σκαμάνδριος, 3: *Skamandrian*, pertaining to the river Skamander, B 467.

(2) Σκαμάνδριος: *Skamandrios*; (1) Hektor's son, otherwise called Astyanax, Z 402; (2) son of Strophios, a Trojan, E 49.

Σκάμανδρος: *the Skamander*, the main river of Troas, rising in Mt. Ida, and flowing west and north-west into the Hellespont near Sigeion. Among the gods it was known as the Xanthos; E 774. In E 77 the name signifies the river-god, *Skamandros*.

Σκάρφη: *Skarphe*, a town in Lokris, near Thermopylai, B 532.

σκηπτούχος, (σκήπτον = σκήπτρον, ἔχω): *sceptre-bearing*; epithet of kings.

σκήπτρον: *sceptre, staff*, borne as symbol of authority by kings, priests, seers, heralds, and judges.

σκιδναμαι, imperf. ἐσκίδναντο: *to scatter* (intrans.).

σκιόεις, -εσσα, -εν, (σκιή): *shadowy, casting long shadows*.

σκόπελος: *rock*.

σκοπή, (σκοπός): *a high place whence a prospect can be had, a place of outlook*.

σκοπός, (σκέπτομαι): *sentinel, watchman*.

σκότιος, (σκότος): *in the dark, in secret*, Z 24.

σκότος: *darkness*.

σκύομαι: *to be angry with* (with dat.).

Σκῶλος: *Skolos*, a village in Boeotia, B 497.

σμαραγέω: *to resound*.

σμερδαλέος, 3: *terrible*; neut. σμερδαλέον and σμερδαλέα, as adv.: *terribly*.

σμερδνός, 3: *terrible*.

Σμινθεύς, -ήος: *Smintheus*, epithet of Apollo; of uncertain origin and meaning.

σμῶδιξ, -ιγγος: *a weal, a stripe*.

σοί, dat. of pron. σύ.

Σόλυμοι: *the Solymi*, a warlike people of Lykia in Asia Minor, Z 184, 204.

σός, σῶος, σῶς: *safe*.

σός, 3, (σύ), possessive pron.: *thy, thine*.

Σπάρτη: *Sparta*, the chief city of Lakonia or Lakedaimon, the home of Menelaos, B 582.

σπάρτον: *rope*; **σπάρτα:** *rigging*.

σπάω, aor. act. σπάσεν, mid. ἐσπάσατο: *to draw, to draw out*.

σπείσης, see σπένδω.

σπένδω, aor. subj. σπείσης: *to pour a libation*.

σπέος, -εος: *a cave*.

σπέσθαι, see ἔπω.

σπεύδω: *to hasten, to be eager*.

σπινθήρ, -ήρος: *a spark*.

σπλάγχνον, plur. σπλάγχνα: *the vitals, the nobler inward organs*.

σπονδή, (σπένδω): *libation, offering of wine in sacrifice*.

σπουδή: *haste, zeal*; dat. σπουδῇ: *with difficulty, hardly*.

σταθμός, (ἵστημι): *stall, stable, pen, corral, farmstead*.

στάς, στάσα, στάντων; aor. 2 part. of ἵστημι.

στάσκειν, aor. iterat. of ἵστημι.

στατός, (ἵστημι): *of a horse, stalled, that has been kept in the stall*.

σταφύλη: *plumb-line, level*; σταφύλη ἴσαι, *equal by the level*, i. e. *perfectly matched*.

στείλαν, στείλαντο; see στέλλω.

στεῖρα: *keel, stem*.

στείχω: *to march*.

στέλλω, aor. act. στείλαν, mid.

στείλαντο: *to array, to marshal; to send, to appoint; to take in, to furl*.

στέμμα, -ατος, (στέφω): *fillet, wreath*.

στεναχίζω, imperf. στεναχίζετο: *to groan, to resound*.

στενάχω: *to groan*.

Στέντωρ, -ορος: *Stentor*, a Greek at Troy, whose cry was as loud as that of fifty men, E 785.

στέρνων, also στέρνα, plur.: *breast*.

στεύμαι, στεύται, imperf. στεύτο: *to act as if one would, to assert, to threaten*; στεύται ἔπος ἐρέειν, Γ 83, *acts as if he were about to speak*; στεύτο εὐχόμενος νικησέμεν, B 597, *averred with boasting that he would conquer*.

στεφανώω, (στέφανος), perf. pass. ἐστεφάνωται: *to put round about like a crown*; ἦν πέρι πάντη φόβος ἐστεφάνωται, E 739, *which panic encircles on all sides like a crown*.

στή, aor. 2 ind., στήη, subj., of ἵστημι.

στήθος, -εος, epic gen. στήθεσφιν: *breast*.

στηρίζω, aor. ἐστήριξε: *to lean against* (trans.).

στήσαντο, στήσασα, στήσασθαι, στήσε(ν), στήσον; aor. 1 forms of ἵστημι.

στήτε, στήτην; aor. 2 forms of ἵστημι.

στιβαρός, 3: *thick, stout, strong*.

στίλβω: *to shine*.

στιξ, f., στιχός: *row, rank*.

στιχάομαι, ἐστιχώντο: *to march*.

στόμα, -ατος: *mouth, face*.

στόμαχος, (στόμα): *throat*.

στοναχή, (στενάχω): *groan*.

στόνος: *groaning*.

Στρατή: *Stratie*, a town in Arkadia, B 606.

στρατός: *camp, army*.

στρατόομαι, (στρατός), imperf. ἐστρατόωντο: *to be encamped, to go on an expedition*.

στρεπτός, (στρέφω): *well twisted, pliant*.

στρέφω, fut. mid. στρέψεσθε; aor. pass. στρεφθέντι, στρεφθέντε: mid. and pass., *to turn, to turn away, to turn back*, (intrans.).

στρουθός, f.: *sparrow*.

Στρόφιος: *Strophios*, E 49.

στυγερός, 3: *hateful*.

στυγέω: *to hate, to fear, to shun*.

Στύμφηλος: *Stymphēlos*, a town in Arkadia, B 608.

Στύξ, Στυγός, f.: *the Styx*, a river in the lower world, by which the gods swore their most solemn oath; B 755.

Στύρα, neut. plur.: *Styra*, a city in Euboea, B 539.

στυφελίζω, aor. ἐστυφέλιξε: *to bear back, to thrust aside*.

σὺ and τὴν, gen. σέο, σεῦ, σείο, σέθεν, dat. σοί, τοί, acc. σέ; (for dual see σφῶι, and for plur., ὑμεῖς); pron. of the 2d pers.: thou.

συγ-καλέω, aor. part. συγκαλέσας: to call together.

συλάω and συλεύω, fut. συλήσετε; imperf. ἐσύλα σύλα, ἐσύλευον; aor. opt. συλήσειε: to take out, to unsheathe, to take off; to despoil, to strip.

συμ-βάλλω, pres. ind. συμβάλλετον; aor. 2 imperat. συμβάλετε: to bring together, to confront; to join, to mingle.

Σύμη-θεν, adv.: from Syme, an island off the coast of Karia: B 671.

συμ-μίσσομαι: to mingle, (intrans.).

σύμ-πας, -ασα, -αν, (σύν, πᾶς): all, all together.

συμ-πήγνυμι, aor. συνέπηξε: to curdle, E 902.

συμ-φράδμων, -ονος, (συμ-φράζομαι): counsellor, B 372.

συμ-φράζομαι, aor. συμφράσσατο: to consult with, to devise plans with.

σύν and ξύν; (1) adv.: together, in confusion, A 579, Δ 269, 447; σύν δ' ἡμῖν δαῖτα ταραξή, throw our feast into confusion; σύν γ' ὄρκει ἔχευαν, have broken their oaths.

(2) prep. with dat.: with, with the help of; σύν τε μεγάλῳ ἀπέτισαν, Δ 161, make amends with great (sacrifice).

συν-άγω and ξυν-άγω, imperf. σύν-αγον: to bring together, to collect; συνάγειν Ἄρηα or ἔριδα Ἄρηος, to join battle.

συν-δέω and ξυν-δέω, aor. inf. ξυν-δῆσαι, to bind, to fetter.

σύν-ειμι and ξύν-ειμι, (εἶμι), pres. part. ξυνιόντες; imperf. dual συνίτην: to come together, to meet.

συνέπηξε, aor. of συμπήγνυμι.

συν-έχω, imperf. σύνεχον, epic perf. συνόχωκα, part. dual συνοχωκότε: to come together, to clasp with each other; τῷ ὤμῳ ἐπὶ στήθος συνοχωκότε, B 218, shoulders contracted upon his breast.

συν-θεσλή, (συντίθημι): covenant, agreement; injunction, behest.

συν-ίημι, see ξυν-ίημι.

συν-ορίνω: to set in motion; mid. to put one's self in motion, to start.

συνοχωκότε, see συνέχω.

συν-τίθεμαι, mid., aor. imperat. σύνθεο: to give heed, to attend.

σὺς, σνός, σνί, dat. plur. σνσί, (comp. ὕς): boar, swine.

σφ' = σφί, Γ 300.

σφάζω, aor. ἔσφαξαν: to cut the throat, to kill.

σφεῖς, nom. (not found in Homer) gen. σφείων, dat. σφίσι(ν), σφί(ν), σφ', acc. σφέας; plur. of the pron. of the 3d pers.: they, them.

σφέτερος, 3, and σφός, pron. poss. 3d pers. plur.: their.

σφυρόν: ankle.

σφῶι acc., σφῶιν dat., (both enclitic), dual of the pron. of the 3d pers.: them (two).

σφῶι, σφῶ nom. and acc., σφῶιν gen. and dat.; dual of the pron. of the 2d pers., σύ: you, ye (two).

σφωίτερος, (σφῶι): your, of you two, A 216.

σχεδὴν, adv. (σχεδόν): hand to hand.

Σχεδῖος: Schedios, leader of Phokians, B 517.

σχεδόν, adv.: near, close, in close fight.

σχεθε, -ον, aor. 2 of ἔχω.

σχήτλιος, 3, (ἔχω): cruel, wicked, rash.

σχίζα: split wood.

σχοῖατο, aor. 2 opt. mid. plur. 3 of ἔχω.

Σχοῖνος: Schoinos, a town in Boeotia, B 497.

σῶμα, -ατος: dead body, carcass.

σῶς (= σάος, σόος), acc. σῶν: safe.

Τ

τ' stands for τέ.

ταί, fem. plur. of δ, ἡ, τό, — epic for αἱ.

Ταλαιμένης, -εος: Talaimēnes, leader of the Maionians, B 865.

Ταλαῖονίδης, -αο: son of Talāos, B 566.

ταλασί-φρων, -ονος, (τλήναι, φρήν): stout-hearted, steadfast.

ταλαύριος: stubborn, steadfast.

Ταλθύβιος: Talthybios, a herald of Agamemnon, A 320.

τάλλα = τὰ ἄλλα.

τάμε, see τάμνω.

ταμεί-χρως, -οος: cutting the body, piercing.

ταμή: housewife.

ταμῆς, (τάμνω): dispenser, lord, master.

τάμνω, (Att. τέμνω), imperf. ἔταμνον

τάμνε; aor. 2 ind. τάμον -ε, subj.

τάμητε τάμωμεν, opt. τάμοι, part.

ταμόντες: to cut; τέμενος τάμον,

Z 194, meted out a domain;

with ὄρκιον meaning a covenant

or treaty: to conclude, to ratify, to pledge.

τανύ-πέπλος, (τανύω, πέπλος): long-robed.

τανύω, aor. τάνυσσαν, τανυσσάμενος: to place in a row, to stretch.

ταράσσω, aor. subj. ταραξή; plur.

τετρήχει: to disturb, to throw

into confusion, A 579; the plur.

is intrans., and has the mean-

ing of an imperf.: was in an uproar.

ταρβέω, aor. τάρβησεν, part. ταρβήσας, ταρβήσαντε: to be terrified, to feel dread; to fear, to be afraid of.

Τάρνη: Tarne, a town in Lydia, afterwards Sardes, E 44.

Τάρφη: Tarphe, a town in Lokris, B 533.

τάρφος, -ιος: thicket.

ταῦρος: bull.

τάχα: soon, quickly.

τάχιστα, adv., superl. of τάχα: very quickly, most quickly;

ὅ, τι τάχιστα, as quickly as possible.

ταχύ-πωλος, (πῶλος): *having fleet horses.*

ταχύς, -εία, -ύ: *swift, fleet, nimble, speedy.* Comp. neut. θάσσον as adv.: *more speedily.* Superl. neut. plur. τάχιστα as adv.: *most quickly.*

τέ, an enclitic particle: *and*, as in A 57, Γ 80; often doubled and used correlatively with καί, ἡδέ, ἰδέ: *both . . . and*, as in A 20, B 58, etc. τέ is often used with relative and other pronouns and adverbs, and with conjunctions, to express a connection that cannot be translated by any English word.

Τεγέη: *Tegēa*, an ancient city in Arkadia, B 607.

τέγιος, (τέγος): *roofed.*

τεθηπότες, see θαπ.

τεθναίης, -αίη, τεθνηώς, -ῶτα, -ῶτας; see θνήσκω.

τείνω, (τα, ταν, τεν), aor. ἔτεινε(ν) τεῖνε(ν), part. τεῖνας: plup. τέτατο, τετάσθην, τέταντο: *to draw, to stretch* (as reins, the chin-strap of a helmet, a bow); *to fasten* (ἐξ ἄντυγος, *to the chariot-rim*); *to stretch, to stretch out* (as a slain warrior, on the ground).

τείρω, (τερ), imperf. act. ἔτειρεν, mid. τείρετο: *to oppress, to press hard, to trouble, to vex, to distress.*

τειχεσι-πλήτης: *stormer of walls*, epithet of Ares, E 31, 455.

τειχιόεις, -εσσα, (τείχος): *well-walled.*

τείχος, -εος: *wall*; the city wall of Troy, and the extemporized wall of the Greeks about their ships.

τέκε, aor. 2 of τίκτω.

τεκμαίρομαι, (τέκμωρ), aor. τεκμήραντο: *to destine, to ordain.*

τέκμωρ, neut.: *token, pledge.*

τέκνον, (τίκτω): *child, young, little one.*

τέκος, -εος, dat. plur. τέκεσσι τεκέεσσι, (τίκτω): *child, offspring.*

τεκταίνομαι, (τέκτων), aor. τεκτήνατο: *to build.*

τέκτων, -ονος: *workman, artisan, carpenter, builder.*

Τέκτων, -ονος: *Tekton*, a Trojan, son of Harmon, E 59.

τελαμών, -ῶνος, (τλήναι): *shoulder-belt, baldrick.*

Τελαμώνιος: *Telamonian*, son of Telamon, epithet of the greater Aias, B 528.

τέλειος, 2, (τελέω): *unblemished.*

τελέω and τελείω, pres. τελεί, τελείται; fut. inf. pass. τελέεσθαι; imperf. pass. ἐτελείετο; aor. ind., ἐτέλεσσας, ἐτέλεσσεν, subj. τελέσω, τελέσση, opt. τελέσειε; perf. pass. part. τετελεσμένος, -ον: *to fulfil, to accomplish, to bring to pass.*

τελής, -εσσα, -εν, (τέλος): *unblemished, perfect.*

τέλλω, plup. ἐτέταλτο; always used with an adverbial ἐπί: *to enjoin, to commit, to entrust*; τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασόμεν, B 643, *to whom all had been committed, for him to be king.*

τέλος, -εος: *accomplishment, fulfilment; end, aim, purpose*; τέλος θανάτου, *the doom of death.*

τέμενος, -εος, (τάμνω): *ground cut off from the public land as the special property of a ruler, royal domain*; *ground consecrated to a deity, sanctuary.*

Τένεδος: *Tenēdos*, an island off the coast of the Troad, A 38, 452.

Τενθηρόδων, -όνος: *Tenthredon*, leader of Magnesians, B 756.

τένων, -οντος, (τείνω): *sinew.*

τέο = τίνος, gen. neut. (B 225) of τίς.

τεός, 3, = σός, pron. poss. 2d pers.

τέρας, -ατος, dat. plur. τεράεσσι: *sign, omen, portent.*

τέρην, -εῖνα, -εν: *tender, soft, delicate.*

τερπι-κέραυνος, (τρέπω, κεραυνός): *wielder of the thunder-bolt*; or perhaps derived from τέρπω: *delighting in the thunder-bolt.*

τέρπω, imperf. πέρπετο, -οντο; aor. 2 pass. subj. plur. ἰ τραπέομεν (for ταρπῶμεν): *to take pleasure, to delight*; ὁ δὲ φρένα τέρπετο, *he was glad at heart.*

τεσσαράκοντα: *forty.*

τέσσαρες, acc. τέσσαρας: *four.*

τεταγών, defective aor. 2 part., with epic reduplication, from root ται: *to seize.*

τέταντο, see τείνω.

τέταρτος, 3, (τέσσαρες): *fourth*; τὸ τέταρτον, adv.: *the fourth time.*

τέτατο, τετάσθην; see τείνω.

τέττηκα, see τήκω.

τέτληκα, τέτλαθι, τετληότες; see τλήναι.

τέτμε, see ἔτεμον.

τετραμμένοι, perf. part. of τρέπω.

τετραπλή, adv.: *fourfold.*

τετρα-φάλῃρος, (φάλῃρα): *with four knobs, or with fourfold crest.*

τετραχθά, adv.: *into four pieces.*

τετρήχει, see παράσσω.

τετριγῶτας, see τρίζω.

τέττα, a kindly and respectful form of address to an elder: *father, Sir.*

τέττιξ, -εγος, dat. plur. τεττίγεσσι: *cicada, locust.*

τετύκοντο, τέτυκται, τετυγμένον; see τεύχω.

τευ, enclitic, = τινός, gen. of τίς.

Τευθρανίδης, -αο: *son of Teuthrānos*, — Axýlos, Z 13.

Τεύθρας, -αντος: *Teuthras*, a Greek, E 705.

Τεύκρος: *Teukros*, son of Telamon and half-brother of Aias; the best archer in the Greek army; Z 31.

τεύξε, τεύξεσθαι; see τεύχω.

Τευταμίδης, -αο: *son of Teutāmos*, — Lethos, B 843.

τεύχος, -εος, (τεύχω): *arms, armor*; always in plur.

τεύχω, (τυχ, τυκ), imperf. τεύχε; fut. mid. with pass. meaning τεύξεσθαι; aor. ἔτευξε, τεύξε; perf. τέτυκται, τετυγμένον; plup. ἐτέτυκτο τέτυκτο; aor. mid. τετύκοντο; aor. pass. ἐτύχθη: *to make, to build; to cause, to*

bring to pass, to accomplish, to make ready, to ordain; in perf. and plup. pass., to have been made, and so, to be. αὐτοὺς δὲ ἐλώρια τεύχε, A 4, *made the men themselves a prey; κάμε τεύχων, B 101, had laboriously made; αἰθούσῃσι τετυγμένον, Z 243, furnished with colonnades; θάνατος καὶ μοῖρα τέτυκται, Γ 101, death and fate are appointed; νόστος κεν ἐτύχθη, B 155, return would have been accomplished; ἔργον ἐτύχθη ἀργαλέον, Δ 470, the work grew hot; ὅς ταμίης τέτυκται, Δ 84, who is the dispenser.*

τέχνη: art, skill.

τῇ, adv.: there, in that spot; thither.

τήκω, (τακ), perf. τέτηκα: to melt; κλαίουσα τέτηκα, Γ 176, I am wasted with weeping.

τῆλε, adv.: far.

τηλεθῶν τηλεθώσα, part. pres., as if from **τηλεθῶ:** blooming, flourishing.

τηλε-κλειτός: far-famed.

Τηλέμαχος: Telemächos, son of Odysseus and Penelöpe, B 260, Δ 354.

τηλό-θεν: adv. (τῆλε): from afar.

τηλό-θι, adv. (τῆλε): far from (with gen.).

τηλό-σε, adv. (τῆλε): at a distance, far away.

τηλοῦ, adv.: far away.

τηλύγετος, 3: late born, tenderly beloved.

Τηρεΐη: Tereia, a mountain in Mysia near Zeleia, B 829.

τί', τίεν, τίεσκετο, τίετο; see **τίω.**

τίη = τί ἤ or τί ἦ: why.

τίθημι, (θε), pres. ind. sing. 3 τίθησι, part. τιθέντες; imperf. τίθει; fut. inf. θήσειν; aor. 1 ἔθηκε(ν) ἔθηκε; aor. 2 act. ind. ἔθεσαν θέσαν, subj. θήης, θείομεν, opt. sing. 1 θείην, plur. 3 θείην, imperat. θές, inf. θείναι θέμεναι; aor. 2 mid. ind. θέτο, ἔθεντο, imperat. 3 θέσθω: to put, to place, to lay, to set, to put on, to don; to make, to render, to cause, to appoint, to establish. Ἀχαιοὶς ἄλγε' ἔθηκεν, A 2, brought woes on the Achaians; λαῶν μιν ἔθηκε, B 319, made him stone, or turned him to stone; φιλό-τητα τίθησι, Δ 83, establishes friendship; ἐς δ' ἑκατόμβην θέομεν, A 142, let us put a hecatomb aboard; εὐ ἀσπίδα θέσθω, B 382, let each put his shield in good order.

τιθήνη: nurse.

τίκτω, (τεκ), imperf. ἔτικτε(ν) τίκτε; aor. 2 act. τέκον, ἔτεκες, ἔτεκεν ἔτεκ' τέκε(ν) τέκ', part. fem. τεκούσα; aor. 2 mid. τέκετο τέκετ' τέκεθ': to bring forth, to bear; to beget; (act. and mid. with same meaning).

τιμάω, fut. τιμήσουσι; aor. ind. τίμησας, subj. τιμήσης, -η, imperat. τίμησον: to honor, to do honor to.

τιμή, (τίω): recompense, satisfaction, (A 159, Γ 286, 288, 459, E 552); honor, dignity, (B 197, Z 193).

τινάσσω, aor. ἐτίναξε: to shake; χειρὶ ἐανού ἐτίναξε λαβούσα, Γ 385, with her hand seized her by the robe and shook her.

τίνυμαι, dual τίνυσθον: to punish.

τίνω, fut. τίσεσθαι; aor. act. opt. τίσειαν; aor. mid. ἐτίσατο, inf. τίσασθαι: act., to pay for, to atone for; mid., to take vengeance on, to punish; τίσασθαι Ἀλέξανδρον κακότητος, Γ 366, to punish Alexander for his wickedness.

τίπτε, τίπτ', τίφθ', (τί ποτε): why? why, I pray?

Τίρυνς, -υνθος: Tiryns, an ancient town in Argolis, famous for its walls built by the Cyclopes, B 559.

τίς, τί, indefinite adj. pron., enclitic; gen. τευ, dat. τινὶ and τῷ: as adj., some, any, one, many a, a certain; as pron., one, some one, any one, a man, every one; the neut. τί as adv.: somewhat, in any manner, at all. οἷός τις, E 638, what a one! ζάκοτός τις, Γ 220, a churl; ἢ τί μοι κεχολώσεται; E 421, wilt thou feel any anger against me?

τίς, τί, interrog. adj. pron., always orthotone; gen. τέο: as adj., what? as pron., who? what one? ἐς τί, E 465, how long? The neut. τί, as adv.: why? to what end?

τιταίνω: to draw (a chariot); to bend (a bow).

Τίτανος: Titānos, a place in Thessaly, B 735.

Τιταρήσιος: Titaresios, a river in Thessaly, B 751.

τιτύσκομαι: to aim.

τίφθ' = τίπτε.

τίω, imperf. τίεν τί', ἐτίομεν, τίον, mid. τίετο τίεσκετο; aor. ind. ἔτισας, ἔτισεν, subj. τίσωσιν, imperat. τίσον: to honor, to esteem.

τλήμων, -ονος (τλῆναι): patient, enduring.

τλῆναι, aor. inf., (stem ταλ, τλα), of a defective verb not found in pres.; fut. τλήσομαι; aor. 2 ἔτλη τλῆ, τλῆμεν, opt. τλαίης imperat. τλήτε; perf. τέτληκας, imperat. τέτλαθι, part. τετλη-ότες, (the perf. has meaning of the pres.): to bear, to suffer, to hold out, to endure; to dare, to venture, to take heart; τετλη-ότες εἰμέν, E 873, we suffer.

Τληπόλεμος: Tlepolēmos, son of Herakles, leader of Rhodians at Troy, B 653, E 659.

Τμῶλος: Tmolos, a mountain in Lydia, B 866.

(1) **τοί,** epic form of **σοί.** dat. of **σύ.**
(2) **τοί,** enclitic particle: surely, indeed, in truth.

(3) **τοί = οἱ,** nom. plur. masc. of **ὁ, ἡ, τό,** demonst. and rel.

τοιγάρ: therefore.

τοῖος, 3: such; often correlative with **οἷος, as,** — A 262.

τοιός-δε, -ήδε, -όνδε, (τοῖος and enclitic δέ): such, so good.

τοιούτος, -αύτη, -οὔτο: such.

τοκεύς, -ῆος, always plur., **τοκῆες, (τίκτω):** a parent.

τομή, (τάμνω): *trunk, stump*.
 τόξον: *bow, archery*; often in plur. with sing. meaning.
 τόσος and τόσος, 3: *so much, so great, so far*; in plur. *so many*. Often in correlation with ὅσος, — *so great as*. τρίς τόσσα, *three times as many*. The neut. τόσον, as adv.: *so much, so far*.
 τόσος-δε and τοσσός-δε, -ῆδε, -όνδε: *so great*.
 τοσσούτος, -αύτη, -οὔτο: *so much, so great; so many*.
 τότε, adv.: *then*.
 τοῦνεκα, (τοῦ ἔνεκα): *therefore*.
 τόφρα: *so long, the while*; τόφρα . . . ὅφρα: *so long as*.
 τράπε, see τρέπω.
 τραπέομεν, see τέρπω.
 τράποντο, see τρέπω.
 τράφη, τράφεν; see τρέφω.
 τρεῖς, τρία: *three*.
 τρέπω, aor. 1 ἔτρεψε(ν); aor. 2 ἔτραπεν τράπε, τράποντο; perf. mid. part. τετραμμένοι: *to turn, to change*; mid. *to turn*, intrans. τετραμμένοι, *with faces turned*. ἐπὶ ἔργα τράποντο, *turned to their tasks*.
 τρέφω, imperf. ἔτρεφον, -ε; aor. 1 θρέψε θρέψ'; aor. 2 act. ἐτραφέτην; aor. 2 pass. τράφη, plur. 3 τράφεν: *to breed, to nurture, to foster, to rear*; pass. and aor. 2 act.: *to be reared, to grow up*; ἐτραφέτην ὑπὸ μητρί, E 555, *were nurtured by their dam*; τράφη, B 661, *had grown up*; οἱ οἱ ἄμα τράφεν, A 251, *who had grown up with him*.

τρέχω, aor. ἔδραμε: *to run*.
 τρέω, inf. τρεῖν: *to flee*.
 τρήρων, -ωνος, (τρέω): *timid*.
 τρητός, 3: *inlaid or fretted*.
 Τρηχίς, -ῖνος: *Trachis*, a town in Thessaly, near Thermopylae, B 682.
 Τρήχος: *Trechos*, an Aitolian, E 706.
 τρηχύς, -εῖα, -ύ: *rough, rugged, jagged*.
 τρι-γλῶχιν, -ῖνος: *three-barbed*.
 τρίζω, perf. part. with intensive pres. meaning, τετριγώτας: *to chirp, to squeak* (of young birds).
 τριήκοντα: *thirty*.
 Τρίκκη and Τρίκη: *Trikke*, a town in Thessaly, B 729, Δ 202.
 τρι-πλῆ, adv., (τρίπλοος): *three-fold*, A 128.
 τρίς: *thrice*.
 τρισ-καί-δεκα: *thirteen*.
 τρίτατος, 3, (τρίτος): *third*.
 Τριτογένεια: *Trito-born*, epithet of Athene; (of uncertain origin and meaning), Δ 515.
 τρίτος, 3: *third*; τὸ τρίτον as adv.: *thirdly, in the third place*.
 τρίχα, adv., (τρίς): *in three parts*.
 τρίχας, acc. plur. of θρίξ.
 τριχθά adv. = τρίχα: *in three parts, into three pieces*.
 Τροιζήν, -ῆνος: *Troizen*, a town in Argolis, B 561.
 Τροίζηνος: *Troizēnos*, B 847.
 Τροίη: *Troy*; (1) the whole Trojan domain, *the Troad*. B 162, Γ 34. (2) the city of Troy, otherwise called Ilios (Ἰλῖος), A 129, B 141.

τρόμος, (τρέμω): *trembling, terror*.
 τροχός, (τρέχω): *wheel*.
 τρυφάλεια: *helmet*.
 Τρωαί, plur., acc. Τρώας: *Trojan women*, Γ 384, 411.
 Τρώας, -άδος: *a Trojan woman*, Z 442.
 Τρώες, Τρωῶν, plur. of Τρώς: *Trojans*, A 152.
 Τρώιος, adj.: *of Tros*; Τρώιοι ἵπποι, *the horses of Tros*, Γ 222.
 Τρώος, 3: *Trojan*, E 461.
 (1) Τρώς, Τρώος: *Tros*, son of Erichthonios, grandson of Dardānos, and father of Ilios, As-sarākos and Ganymēdes. The region over which he ruled as king received from him its name of Troy.
 (2) Τρώς, -ωός: *a Trojan*; found only in plur., Τρώες.
 τυγχάνω, (τυχ), aor. 1 part. τυχήσας; aor. 2 ind. ἔτυχες, τύχε, subj. τύχωμι, part. τυχών: *to hit; to light upon, to strike upon*; with gen. of the object or part hit.
 Τυδείδης, -αο and -εω: *son of Tydeus*, — Diomedes, E 1, 281.
 Τυδεύς, -ῆος and -έος, acc. Τυδῆ: *Tydeus*, son of Oineus and father of Diomedes, B 406, Δ 372, E 801.
 τυκτός, (τεύχω): *prepared, made, consummate, sheer*: τυκτὸν κακόν, E 831, *a consummate evil*.
 τύμβος: *tomb, mound, grave*.

τύνη = σύ: *thou*.
 τυπή, (τύπτω): *a blow*, E 887.
 τύπτω, imperf. τύπτε; aor. ind. τύψε, imperat. τύπον: *to strike, to beat against*.
 τυτθός, 2: *little, young*; neut. τυτθόν as adv.: *a little*.
 τυφλός: *blind*, Z 139.
 Τυφωεύς, -έος, dat. -εί: *Typhōeus*, a giant that lay under the earth in the land of the Arīmi in Kilikia, B 782.
 τύχε, τύχωμι, τυχών, τυχήσας; see τυγχάνω.
 τῷ and τῶ, adv.: *then, in that case; therefore*.
 τῶς and τῷς: *so*; μὴ τῶς σ' ἀπεχθήρω ὥς νῦν ἐφίλησα, Γ 415, *lest I so hate thee as now I love thee*.

Υ

Υάμπολις, -ιος: *Hyampōlis*, a town in Phokis, B 521.
 ὕβρις, -ιος: *insolence, abuse*.
 ὕγρός, 3: *liquid, watery, of the sea*.
 ὕδρος: *water-snake*.
 ὕδωρ, ὕδατος: *water*.
 υἱός, gen. υἱοῦ, υἱέος, υἱός, dat. υἱέι, υἱέι, υἱί, acc. υἱόν, υἱέα, υἱά, voc. υἱέ; dual υἱε; plur. υἱέες, υἱεῖς, υἱες, gen. υἱῶν, dat. υἱοῖσι, υἱάσι, acc. υἱέας, υἱας: *a son*.
 υἱωνός, (υἱός): *a grandson*.
 ὕλη: *a wood, forest*.
 Ὑλη: *Hyle*, a town in Boeotia, B 500, E 708.
 ὕληις, -εσσα, -εν, (ὕλη): *woody*.

ὑμεῖς and ὑμεῖς, gen ὑμέων, ὑμείων, dat. ὑμῖν, ὑμιν, ὑμιν, ὑμμι(ν), acc. ὑμέας, ὑμεῖς: plur. of pron. of 2d pers. σύ: ye, you.
 ὑμέτερος and ὑμός, 3, possessive, (ὑμεῖς): your.
 ὑμμεῖς, ὑμμι, ὑμμι; see ὑμεῖς.
 ὑμός = ὑμέτερος.
 ὑπαί, see ὑπό.
 ὑπ-αἰσσω, aor. part. ὑπαίξας: to spring from beneath.
 ὑπ-αντιάω, aor. part. ὑπαντιάσας: to face, to meet.
 ὑπατος, 3: highest, supreme.
 ὑπέδεισαν, (ὑπέδδεισαν), ὑπεδείδισαν; see ὑποδεῖδω.
 ὑπέδεξατο, see ὑποδέχομαι.
 ὑπ-εἰκω, fut. ὑπείξομαι, (with meaning of act.); aor. subj. plur. 1 ὑποείξομεν: to yield.
 ὑπείρεχε(ν), -ον, imperf. of ὑπειρέχω = ὑπερέχω.
 ὑπείροχος, 2, (ὑπειρέχω): prominent, conspicuous.
 Ὑπείρων, -ονος: *Hyperion*, a Trojan, E 144.
 ὑπ-έκ, prep. with gen.: out from under, out of the range of, away from.
 ὑπ-εκ-φέρω, imperf. ὑπεξέφερον, -εν: to carry away from, to rescue from.
 ὑπ-εκ-φεύγω, aor. 2 ὑπέκφυγε, opt. ὑπεκφύγοι: to escape.
 ὑπ-έρεθε(ν), adv.: beneath, Δ 147; in the lower world, Γ 278; from beneath (with gen.), B 150.
 ὑπέρ, prep. with gen. and acc.: over. With gen.: over, above,

on behalf of, concerning; ὑπέρ Δαναῶν, A 444, on behalf of the Danaans; ὑπέρ σέθεν, Z 524, about thee.

With acc.: over, above, against, beyond, in violation of; ὑπέρ ὅρκια, Γ 299, against the oaths; ὑπέρ αἶσαν, Z 487, against my fate; κατ' αἶσαν οὐδ' ὑπέρ αἶσαν, Γ 59, in measure and not beyond measure.

ὑπερ = ὑπέρ following its case, as in E 339.

ὑπερ-αλλομαι, aor. part. ὑπεράλμενον: to leap over.

ὑπερ-βασίη, (ὑπερβαίνω): transgression.

Ὑπέρεια: *Hyperēia*, a spring at Pherai in Thessaly, B 734, Z 457.

ὑπερ-έχω and ὑπειρέχω, imperf. ὑπείρεχον, -ε(ν); aor. 2 subj. ὑπέροχη: to hold over (with gen. B 426); to surpass, to tower above (ὦμους, by his shoulders, Γ 210); to hold or stretch hands over, in protection, (with dat. of person protected, Δ 249, E 433).

ὑπερ-ηγορέων, -οντος (ὑπέρ, ἀνήρ): overweening, insolent.

Ὑπερησλή: *Hyperesia*, a town in Achaia, B 573.

ὑπερθεν and ὑπερθε, adv., (ὑπέρ): above.

ὑπέρ-θυμος: high-souled.

ὑπερ-κύδαντας, a defect. acc. plur. as if from nom. ὑπερκύδας, -αντος: triumphant, glorying overmuch.

ὑπερ-μενής, -ές, gen. -έος, (μένος): most mighty.

ὑπέρ-μορα, adv.: contrary - to fate.

ὑπερ-οπλή, (ὑπέροπλος): haughtiness; in plur., A 205, haughty deeds.

ὑπέροχη, see ὑπερέχω.

ὑπερφ(α)λος: overweening, insolent.

ὑπερώιον, (ὑπέρ): upper chamber.

ὑπεστενάχιζε, see ὑποστεναχίζω.

ὑπέστην, ὑπέστημεν, ὑπέστην; see ὑφίστημι.

ὑπέστρεφε, see ὑποστρέφω.

ὑπέσχετο, see ὑπίσχομαι.

ὑπ-έχω, aor. 2 part. ὑποσχών: to put (mares to stallions).

ὑπήνεικαν, aor. of ὑποφέρω.

ὑπ-ίσχομαι, (έχω), aor. 2 ind. ὑπέσχετο, imperat. ὑπόσχεο, inf. ὑποσχέσθαι: to promise.

ὕπνος: sleep.

ὅπο, ὅπ', ὅφ', and ὅπαί; (1) Adv.: beneath, underneath, down, back; ὅπο τε τρόμος ἔλλαβε γυῖα, Γ 34, trembling seized his limbs beneath; ὅπο κεν ταλασίφρονά περ δέος εἶλεν, Δ 421, fear would have seized upon even a stout-hearted man (where the ὅπο has reference to the effect of fear upon the lower limbs), — similarly, E 862; ὅπαί δέ ἴδεσκε, Γ 217, gazed downward; χώρησαν δ' ὅπο, Δ 505, fell back or retired; ὅπο δέ Τρῶες κεκάδοντο ἀνδρὸς ἀκοντίσαντος, Δ 497, the Trojans fell back, before the spear-throwing of the man.

(2) Prep. with gen., dat., and acc.;

With gen.: under, beneath, B 268, 465, Γ 372, Δ 106, E 796; by, at the hands of, (to denote the agent after passive verbs and after verbs, like πίπτω and πάσχω, that have an implied passive meaning), A 242, B 334, Γ 61, 128, 436, Δ 276, 479, E 92, 559, Z 73, 134; πέλεκυς εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, Γ 61, the axe goes through the timber (driven) by a man; ἐρχόμενον ὑπὸ Ζεφύροιο, Δ 276, coming, (driven) by the west wind; ὑπ' αὐτοῦ ἔργα κατήριπε, E 92, works are destroyed by it.

With dat.: under, beneath, (usually to denote rest), B 307, 784, 866, Γ 13, E 693; by, (to denote the agent, like the gen.), E, 93, 555, 646, 699; with τίκτω, by, as in τέκε ὑπ' Ἀδμήτῳ, had by Admētos; very frequent with χερσίν and a gen., at the hands of, or by the hands of; ἐμῷ ὑπὸ δουρὶ δαμέντα, E 653, vanquished under my spear; ὑπὸ πομπῇ θεῶν, Z 171, under the convoy of the gods; ὑφ' ἡνιόχῳ εἰωθότι, E 231, under their wonted driver; ὑπὸ σκῆπτρῳ ἐδάμασσε, Z 159, made subject to the sceptre.

With acc.: beneath, under, against, (to denote both motion and rest), B 216, 673, Δ 279, 407, E 67; B 603, 824, Γ 371, E 267; λαὸν ἀγαγόνθ' ὑπὸ τείχος, Δ 407, having led an army up

against a wall; *ὑπ' ἧν τ' ἡλιόν τε*, E 267, *beneath the daylight and the sun*.
ὑπο = *ὑπό* immediately following its case, without elision, as in B 268, Δ 423.
ὑπο-βλήδην, adv., (*ὑποβάλλω*): *interrupting*.
ὑπο-δίδω, aor. *ὑπέδισαν*; plur. plur. 3 *ὑπεδίδισαν*: *to fear*; plur. with imperf. meaning.
ὑπο-δέχομαι, aor. *ὑπεδέξατο*: *to receive*.
ὑπόδρα, adv.: *sternly, angrily*.
ὑποείξομεν, see *ὑπείκω*.
Ἕποθῆβαι: *Lower Thebes*, in Boeotia, B 505.
ὑπο-κύομαι, aor. part. fem. *ὑποκυσαμένη*: *to conceive*.
ὑπο-λευκαίνομαι, (*λευκός*): *to grow white*.
ὑπο-λύω, aor. act. *ὑπέλυσε*; aor. mid. sing. 2 *ὑπελύσας*: *to loose, to relax; to release*; *ἔλθοῦσα ὑπελύσας δεσμῶν*, A 401, *thou didst come and release him from his bonds*.
ὑπο-μένω, aor. *ὑπέμειναν*: *to await an onset*.
ὑποπεπτηῶτες, see *ὑποπτήσσω*.
ὑπο-πλάκιος, 3, (*Πλάκος*): *lying at the foot of Mt. Plakos*, epithet of Thebe, Z 397.
ὑπο-πτήσσω, perf. part. plur. *ὑποπεπτηῶτες*: *to crouch under*, B 312.
ὑπο-στεναχίζω, imperf. *ὑπεστενάχιζε*: *to groan beneath*.
ὑπο-στρέφω, imperf. *ὑπέστρεφε*; aor. opt. *ὑποστρέψαιας*: *to turn*

about, to wheel (trans.), E 581; *to go back, to return*, Γ 407.
ὑπόσχο, *ὑποσχέσθαι*; see *ὑπίσχομαι*.
ὑπό-σχεσις, -ιος, (*ὑπίσχομαι*): *a promise*.
ὑποσχών, see *ὑπέχω*.
ὑπό-τροπος, 2, (*ὑποτρέπω*): *returning, coming back*.
ὑπο-φέρω, aor. *ὑπήνεικαν*: *to bear away*, E 885.
ὑπο-χέω, aor. *ὑπεχώρησαν*: *to retreat, to retire*.
ὑπο-οψιος, (*ὑφοράω*): *an object of contempt*.
ὑπίος, 3, (*ὑπά*): *supine, on one's back, backward*.
Ἕρλη: *Hyria*, a town in Boeotia, B 496.
Ἕρμλη: *Hyrmlne*, a town in Elis, B 616.
Ἕρτακίδης: *son of Hyrtakos*, — Asios, B 837.
ὑσμίνη, dat. *ὑσμίνι*, B 863: *battle, conflict*.
ὑσμίνην-δε, adv.: *into the battle*.
ὑστατος, 3, superl. to *ὑστερος*: *last, hindmost*, neut. plur. *ὑστατα*, as adv.: *for the last time*.
ὑστερος, 3: *next, later, younger*. Neut. *ὑστερον*, as adv.: *later, afterwards*.
ὑφαίνω, imperf. *ὑφαινον*, -ε: *to weave*, Γ 125, Z 456; *to contrive, to devise*, Γ 212, Z 187.
ὑφ-ηνίοχος: *charioteer*, Z 19.
ὑφ-ήμι, aor. 2 part. *ὑφέντες*: *to let down, to lower*.

ὑψ-ίστημι, aor. *ὑπέστην, ὑπέστημεν*, plur. 3 *ὑπέστην*: *to pledge, to promise*.
ὑψ-ερεφής, -ής, (*ὑψι, ἐρέφω*): *lofty-roofed*.
ὑψηλός, 3, (*ὑψι*): *lofty, high*.
Ἕψήνωρ, -ορος: *Hypsēnor*, a Trojan, E 76.
ὑψ-ηχής, -ής, (*ἦχος*): *loudly-neighing*.
ὑψι-βρεμέτης, -ας, (*βρέμω*): *thundering on high*; epithet of Zeus.
ὑψι-ζυγος, (*ζυγόν*): *enthroned on high*; epithet of Zeus.
ὑψι-πυλος, 2, (*πύλη*): *high-gated*.
ὑψ-όροφος, 2, (*ὄροφή*): *high-roofed*.
ὑψού, adv.: *high*.

Φ

φάανθεν, see *φαίνω*.
φάγε = *ἔφαγε*, aor. 2 of *ἔσθω*.
φαινός, 3 (*φάος*): *bright, radiant, blazing*.
φαίδιμος, 2, (*φαίνω*): *illustrious, famous*.
φαίην, *φαίης*, *φαίμεν*; see *φημί*.
Φαίνοψ, -οπος: *Phainops*, son of Asios, E 152.
φαίνω, pres. ind. *φαίνεται φαίνεθ'*, part. *φαίνων, φαινομένη*; imperf. *φαίνοτο*; aor. act. *ἔφηνε(ν)*; aor. pass. ind. sing. 3 *ἔφάνη φάνη*, plur. 3 *φάανθεν*, part. *φανέντα*; perf. pass. or mid. sing. 3 *πέφανται* (B 122): *act., to show, to manifest, to reveal*; pass., *to appear*.
Φαῖστος: *Phaistos*, an ally of the Trojans, E 43.
Φαιστός: *Phaistos*, a town in Crete, B 648.
φάλαγξ, -αγος, fem.: *battalion, column*.
φάλος: *the ridge of a helmet*; a conspicuous appendage, probably of metal, running over the helmet from the forehead to the neck, and serving for ornament. In it was inserted the crest.
φάν, imperf. plur. 3 of *φημί*.
φάνη, *φανέντα*; see *φαίνω*.
φάος, -εος and *φώς*, (*φῶς*): *light; salvation*, Z 6.
φαρέτρη: *quiver*.
Φάρις, -ιος: *Pharis*, a town in Lakonia, B 582.
φάρμακον: *drug, remedy*.
φᾶρος, -εος: *cloak*, worn by men of rank.
φάσανον: *sword*.
φάσαν, *φασί*, *φάτ'*, *φάτο*, *φάσθαι*; see *φημί*.
φάτνη: *manger*.
φέβομαι, inf *φέβεσθαι*, subj. *φεβόμεθα*; *to flee*.
Φεῖδιππος: *Pheidippos*, leader of the Greeks from the Sporades, B 678.
φείδομαι: *to spare*, (with gen.). (*φεν*), aor. 2 ind. *ἔπεφνε*, inf. *πεφνέμεν*; perf. plur. 3 *πέφανται* (E 531): *to kill, to slay*.
Φένεος: *Phenēos*, a town in Arkadia, B 605.
Φεραί, -ῶν: *Pherai*, a town in Thessaly, B 711.

Φέρεκλος: *Pherēklos*, builder of the ship on which Paris carried off Helen, B 59.

φέριστος = φέρτατος, superl. of ἀγαθός: *best, bravest*; voc. φέριστε, in address, *noble sir*.

φέρτατος, 3, superl. of ἀγαθός: *best, bravest*.

φέρτερος, 3, comparat. of ἀγαθός: *better, braver, more powerful*.

φέρω, imperf. φέρε, φέρον, φερόμην; fut. οἴσει, οἴσετον, οἴσομεν, οἴσετε, inf. οἰσέμεναι; aor. subj. ἐνείκω: *to bear, to carry, to bring*; the pass. sometimes has an intrans. meaning, as in A 592, πᾶν δ' ἡμαρ φερόμην, *all day I fell*; mid. *to carry off for one's self, to receive*, as in Δ 97, δῶρα φέρου, *thou wouldst receive gifts*; φέρων χάριν Ἑκτορι, E 211, *doing a favor to Hektor*; μητρὶ ἐπὶ ἡρα φέρων, A 572, *doing a kindness to his mother*.

φεύγω, fut. φεύξεσθε, φεύξονται; aor. 2 ind. φύγεν, φύγον, subj. φύγησιν, opt. φύγοι, φύγοιμεν, inf. φυγεῖν; perf. part. πεφυγμένον: *to flee; to flee from, to escape* (with acc.); μοῖραν οὐ τινὰ φημι πεφυγμένον ἔμμεναι, Z 488, *I say that no one has escaped destiny*.

φή = ἔφη, see φημί.

φή = ὥς: *as, like*.

Φηγεύς, -ης: *Phegeus*, priest of Hephaistos in Troy, E 11.

φήγινος, 3: *of oak*, E 838.

φηγός: *oak-tree*.

φημί, φῆς, φησί, φασί, opt. φαίην, φαίης, φαίμεν, part. φάντες; mid. inf. φάσθαι, part. φάμενος, -η; imperf. act. φῆς ἔφησθα, ἔφη φῆ, plur. 3 φάσαν ἔφαν φάν; imperf. mid. ἐφάμην, ἔφατο ἔφαρ' ἔφαθ' φάτο φάτ' φάθ', ἔφαντο: *to say, to maintain, to assert, to deem, to believe, to imagine*. φασί, *they say*; ἴσον ἐμοὶ φάσθαι, *to speak like me, to claim equality with me*; ἀνὴρ ὃν φημι, *the man whom I have in mind*; φῆ γὰρ ὃ γ' αἰρήσειν, B 37, *he fancied he should take*.

The imperf. and the inf. have aor. meaning. The pres. forms, except φῆς, are enclitic. The middle forms have active meaning. See εἶπον and εἶρω.

φήρ, gen. φηρός: *a monster*, used of the centaurs.

Φηρή: *Phere*, a town in Messenia, E 543.

Φηρητιάδης, -αο: *descended from Pheres*, B 763.

φῆς, φῆς, φῆ: see φημί.

φθάνω, aor. part. φθάμενος: *to anticipate*; ὅς μ' ἔβαλε φθάμενος, E 119, *who hit me first*.

Φθειρῶν: *Phtheiron*, a mountain in Karia, B 868.

Φθίη: *Phthia*; (1) an ancient town in Thessaly, the capital of the Myrmidons, B 683; (2) the district about the city, A 155.

Φθίηνδε, adv.: *to Phthia*.

φθινύθω, iterative imperf. φθινύθσκε: *to consume, to perish*.

φθίνω, fut. φθίσει; plup. plur. 3

ἐφθίατο: act., *to destroy*; mid. *to die, to pass away*.

φθισήνωρ, -ορος, (ἀνὴρ): *man-destroying, murderous*.

φθογγή and φθογγός, (φθέγγομαι): *voice*.

φθονέω, (φθόνος): *to grudge, to refuse*.

-φι, -φιν, an epic ending which, added to the stem of a noun, forms a gen. or dat. in both sing. and plur. It is sometimes locative, has the other meanings of the gen. and dat., and is used after prepositions.

φιλέω, (φίλος), iterat. imperf. φιλέεσκε; aor. 1 act. ἐφίλησα φίλησα, ἐφίλησε; aor. mid. ἐφίλατο, imperat. φίλαι; aor. pass. plur. 3 ἐφίληθεν φίληθεν: *to love, to be kind to; to entertain as a guest, to welcome* (Γ 207, Z 15). ἐφίληθεν ἐκ Διός, B 668, *were loved by Zeus*.

φιλο-κτεανώτατος, superl., (κτέανον): *most greedy of gain*, A 122.

Φιλοκτήτης: *Philoctetes*, left on the island of Lemnos by the Greeks on their expedition to Troy, but afterwards brought up to the scene of the war, because without the bow and arrows of Herakles, which he possessed, Troy could not be taken, B 718.

φιλο-μειδής, -ές, (μειδάω): *laughter-loving*, epithet of Aphrodite.

φίλος, 3, superl. φίλτατος: *dear, beloved, valued; friendly, agreeable, pleasing*; used also with

the force of a poss. pron.: *my, thy, his*, etc., as in B 261. φίλα φρονεῖν τινι, *to cherish kindly feelings towards anyone*.

φιλότης, -ητος, (φίλος): *love, friendship, kindness, welcome*.

φίλτατος, superl. of φίλος.

φίλως, adv.: *gladly*.

φλόγεος, 3, (φλόξ): *flaming, flashing*.

φλοιός: *bark of a tree*, A 237.

φλοῖστος: *tumult of battle*.

φοβέομαι, imperf. φοβέοντο; aor. pass. plur. 3 ἐφόβηθεν φόβηθεν, part. φοβηθείς: *to be put to flight, to flee in terror; to be terrified*, E 140.

φόβονδε, adv.: *to flight*.

φόβος, (φέβομαι): *flight*.

Φόβος: *Phobos, Flight*, attendant of Ares and brother of Δεῖμος, *Terror*; Δ 440.

Φοῖβος: *Phoibos, Shining*, epithet of Apollo, A 43, etc.

φοινίξ, -ικος: *purple*.

φοιτάω, imperf. ἐφοίτα φοίτα, φοίτων: *to go to and fro*.

πολκός: *bandy-legged*.

φόνος, (φεν): *death, slaughter*.

φοξός: *pointed, peaked*, B 219.

φορβή, (φέρβω): *fodder*.

φορέω, (φέρω), inf. φορῆναι; imperf. iterat. φορέεσκεν: *to bear, to carry, to wear*.

φορῆναι, see φορέω.

Φόρκυς, -υκος: *Phorkys*, a Phrygian, B 862.

φόρμιγξ, -ιγγος, fem.: *a lyre*.

φώς = φάως: *light*.

φώσσει, adv.: *to the light*.

φράζομαι, imperat. pres. φράζεο, φραζέσθω; imperat. aor. φράσαι: to consider, to bethink one's self, to beware.

φρήν, gen. φρενός: the diaphragm, as the seat of thought and emotion; the heart; the mind, the soul. Applied to animals, Δ 245. Often used in plur.

φρήτηρ: clan.

φρίσσω, (φρικ), perf. part. fem. πεφρικυῖαι, with pres. meaning: to bristle.

φρονέω, (φρήν): to deliberate, to consider, to entertain a purpose, to be disposed (so and so), to intend; ἀγαθὰ φρονέων, upright in heart; φίλα φρονέων, kindly disposed.

Φρύγες, plur.: the Phrygians, B 862, Γ 185.

Φρυγίη: Phrygia, a district in Asia Minor, Γ 184.

φῦ, see φύω.

φύγεν, φύγον, φύγησιν, φύγοι, φύγοιμεν, φυγεῖν; see φεύγω.

φύη, (φύω): form, stature.

Φυλάκη: Phylāke, a town in Thesaly, B 695.

Φυλακίδης, -ας: son of Phylākos, — Iphiklos, B 705.

Φύλακος: Phylākos; (1) father of Iphiklos, B 705; (2) a Trojan, Z 35.

φυλάσσω: to guard, to watch over, to be on the watch for.

Φυλείδης: son of Phyleus, — Meges, B 628.

Φυλεύς: Phyleus, son of Augeias, B 628.

φύλλον, (φύω): a leaf.

φύλον, (φύω): tribe, race.

φύλοπις, -ιδος, acc. φύλοπιν: battle, turmoil of battle, battle-din.

φυσιάω, part. pres. acc. plur. φυσιώντας: to snort.

φυσί-ζοος, (φύω, ζωή): life-giving.

φυταλή, (φυτόν): vineyard.

φυτεύω, (φυτόν), aor. ἐφύτευσαν: to plant.

φύω, fut. φύσει; aor. 2 φῦ; perf. ind. plur. 3 πεφύασι, subj. πεφύκη; plur. πεφύκει: to put forth, Δ 235, Z 148: to grow, to spring up, to grow up, Δ 109, 483, 484. Z 149; ἐν τ' ἄρα οἱ φῦ χειρὶ, Z 253, she grew to him with her hand, — she clasped her hand in his.

Φωκείς, gen. Φωκίων: the Phokians, B 517.

φωνέω, (φωνή), aor. φώνησεν, part. φωνήσας: to speak, to lift up one's voice.

φωνή: voice.

φώς, gen. φωτός: man, hero.

X

χ^ρ stands for κε with elision before an aspirate, as in Γ 53.

χάζομαι, subj. χαζώμεθα χαζώμεσθα, imperat. χάζεο; imperf. ἐχάζετο, χάζοντο; aor. 1 part. χασσάμενος; aor. 2 κεκάδοντο: to yield, to retreat, to give way.

χαίνω, aor. 2 opt. χάνοι: to yawn, to open.

χαίρω, (χαρ): imperat. χαίρετε; aor. ind. ἐχάρη χάρη, ἐχάρησαν, opt. χαρείη, plur. 3 κεχαροῖατο: to rejoice, to be glad; ἐχάρη ἀκούσας, Γ 76, was glad to hear; ἐδέξατο χαίρων, Δ 446, took with joy; χάρη δέ οἱ προσιόντι, E 682, rejoiced at his coming on; χαίρετε hail, — a formula of greeting.

χαίτη: hair, mane.

χαλεπαίνω: to be angry.

χαλεπός, 3: hard, difficult, harsh, cruel.

χαλκο-θώρηξ, -ηκος: with bronze cuirass.

χάλκεος and χάλκειος: of bronze, bronze (adj.).

χαλκεό-φωνος, (φωνή): brazen-voiced, E 785.

χαλκεύς, -ης, smith, worker in bronze.

χαλκ-ήρης, -ης, (ἀραρίσκω): bronze-bound, bronze-tipped, shod with bronze.

Χαλκίς, -ίδος: Chalkis; (1) chief city of Euboea, B 537; (2) a town in Aitolia, B 640.

χαλκο-βατής, -ές: with bronze threshold.

χαλκο-κορυστής, (κορύσσω): with bronze armor, bronze-armed.

χαλκός: bronze, bronze utensils. The Homeric χαλκός may have been unmixed copper. If it was an alloy, its composition is unknown.

χαλκο-χίτων, -ωνος: with bronze cuirass, mail-clad.

Χαλκωδοντιάδης: son of Chalkōdon, — Elephēnor, B 541, Δ 464.

χαμάδις, (χαμαί), adv.: to the ground.

χαμάξει, adv.: to the ground.

χαμαί, adv.: upon the earth, to the ground.

χανδάνω, aor. ἔχαδε: to contain.

χάνοι, see χαίνω.

χαράδρη: ravine.

χάρη, χαρείη; see χαίρω.

χαρίεις, -εσσα, -εν, gen. -εντος, (χάρις): pleasing, gracious.

χαριέστατος, 3, superl. of χαρίεις: most pleasing, most acceptable.

χαρίζομαι, aor. opt. χαρίσαιτο; perf. part. voc. κεχαρισμένε: to confer a favor, to do a kindness; to give gladly; in perf. to be dear, beloved. ἐμῷ κεχαρισμένε θυμῷ, E 243, dear to my heart:

χάρις, -ιτος, acc. χάριν, fem., (χαίρω): favor, grace, gratitude, thanks. χάριν φέρειν, to do a favor; χέριν ἄροιο Τρώεσσι, Δ 95, thou wouldst win favor in the eyes of the Trojans.

Χάριτες: the Graces, goddesses who confer grace and favor; E 338.

χάρμα, -ατος, (χαίρω): a joy, a pleasure.

χάρμη, (χαίρω): eagerness for battle, joy in fighting: battle.

Χάροπος: Charōpos, father of Aineus, B 672.

χασσάμενος, see χάζομαι.

χατίζω: to lack, to want.

χείμαρρος, (ρέω): swollen, with winter rains and melting snow.

χειμέριος, 3, (χείμα): of winter, wintry.

χειμών, -ώνος, (χείμα): *winter weather, storm.*

χείρ, gen. χειρός, dat. plur. χερσί χείρεσσι, fem.: *hand, arm.* ἔπεισιν καὶ χερσίν, A 77, *with word and deed.*

Χείρων, -ωνος: *Cheiron, a centaur, teacher of Asklepios and Achilles in medicine, Δ 219.*

χειρότερος = χερείων, comparat.: *worse, baser.*

χερείων, -ον, comparat.: *worse, inferior.* τὰ χερείονα νικᾷ, *the worse counsels prevail.*

χέρης, dat. χέρηι, acc. χέρηα: *inferior, of lower rank, A 80; inferior, worse, Δ 400.*

χερμάδιον, (χείρ): *a stone, as large as one can handle.*

χερ-νίπτομαι, aor. χερνίψαντο, (χείρ, νίπτω): *to wash one's hands, before sacrificing.*

χερσί, see χείρ.

χέρσος, fem.: *the land, as opposed to the water.*

χέω, pres. χέει, part. χέουσα, χέουσιν; aor. 1 ἔχευεν ἔχευε, ἔχευαν, ἐχέυατο; aor. 2 mid., in pass. meaning, χύντο; perf. pass. κέχυνται; plup. pass. κέχυτο κέχυθ': *to pour, Γ 270, E 776, B 19; to shed (with δάκρυ), Δ 413, Γ 142, Z 459, 496; to raise (a mound), Z 419; in pass., to gush forth, Δ 526; to spread, E 696; to huddle together, E 141. ἄνεμος χέει φύλλα, Z 147, the wind scatters the leaves; σύν γ' ὄρκια ἔχευαν, Δ 269, they have broken*

their oaths; ἐχέυατο πήχεε ἀμφὶ υἱόν, E 314, wound her arms about her son.

χήμεις, by crasis, for καὶ ἡμεῖς.

χήν, gen. χηνός: *a goose.*

χήρη: *widowed, a widow.*

χηρώω, (χῆρος), aor. χήρωσε: *to make desolate.*

χρησστής: *a distant relative, kinsman.*

χῆτος, -εος: *lack, want.*

χθιζός, adj., χθιζά, adv.: *yesterday.*

χθών, gen. χθονός, fem.: *the ground, the earth.* χθόνα δύμεναι, Z 411, *to go under the earth, i. e. to be buried.*

χίμαιρα: *a she-goat, Z 181.*

Χίμαιρα: *the Chimaira, a monster, described Z 179-183.*

χιτών, -ώνος: *tunic, the undergarment, or shirt, of linen, worn next the body, B 43, E 113. In the compound χαλκο-χίτων, the χιτών, by a figure of speech, means the cuirass. λαίνον χιτῶνα ἐννυσθαι, to put on a stone tunic, i. e. to be stoned to death.*

χλαῖνα: *mantle, cloak, the woollen outer garment of men, B 262.*

χολάς, -άδος, usually plur.: *entrails, bowels.*

χόλος: *anger.*

χολώω, fut. inf. χολωσέμεν; aor. mid. part. χολωσάμενος; aor. pass. ind. χολώθη, part. χολωθείς; perf. part. κεχολωμένον; fut. perf. mid. κεχολώσεται, -ται: act., *to make angry, to anger;* mid. and pass., *to become angry.*

χολωτός, 3, (χολώω): *angry.*

χορόν-δε, adv.: *to the dance.*

χορός: *the dance, dancing.*

χραισμέω, aor. 2 ind. χραῖσμε, subj. χραῖσμη, χραῖσμωσιν, inf. χραισμέιν: *to help, to be of service, to avail; to ward off.*

χραύω, aor. subj. χραύση: *to scratch, to wound slightly, to scotch, E 138.*

χρειώ, gen. χρείους, fem., (χρή): *need.*

χρή, an indeclinable noun, meaning *necessity, need*, and used as if with ἐστὶ understood, to signify: *it is necessary, there is need, ought.* οὐ χρὴ παννύχιον εὔδειν ἄνδρα, *a man ought not to sleep all night.*

Χρομῖος: *Chromios;* (1) son of Priam, E 160; (2) son of Neleus, Δ 295; (3) a Lykian, E 677.

Χρόμις, -ιος: *Chromis, a leader of Mysians, B 858.*

χρόνος: *time.*

χροός, χροά, gen. and acc. of χρώς.

χρυσ-άμπυξ, -υκος: *with gold frontlet, gold-frontleted.*

χρυσ-όροπος, (ἄορ): *with golden sword.*

χρύσεος and χρύσειος, 3, (χρυσός): *golden.*

Χρύση: *Chryse, a town on the coast of the Troad, with a temple of Apollo Smintheus, A 37, 390.*

Χρυσήϊς, -ίδος: *daughter of Chryses, given up by Agamemnon to her father, A 111.*

χρυσ-ήνιος: *gold-gleaming, or with golden reins (ήνία).*

Χρύσης: *Chryses, priest of Apollo at Chryse, A 11 etc.*

χρυσό-θρονος: *golden-throned.*

χρυσός: *gold.*

χρώς, gen. χροός, acc. χροά, fem.: *body, the surface of the body, the skin.*

χύντο, see χέω.

χυτός, 3, (χέω): *heaped up.*

χωλός: *lame.*

χώμαι, part. χωόμενος; aor. ἐχώσατο, subj. sing. 3 χώσεται, part. χωσάμενος: *to be angry.*

χωρέω, aor. χώρησαν: *to yield, to give way.*

χώρη: *place, spot.*

χώρος: *place, spot, space.*

Ψ

ψάμαθος, fem.: *sand, the sands.*

ψεδνός, 3: *scanty, sparse, B 219.*

ψευδής, -ής, dat. plur. ψευδέσσι: *a liar, Δ 235.*

ψεύδομαι, imperat. ψεύδεο, part. ψευδόμενος; aor. part. fem. ψευσαμένη: *to lie, to utter falsehood.*

ψεύδος, -εος: *lie, deception.*

ψυχή: *life, soul, spirit.* The ψυχή is the vital principle, which, at death, departs from the body through the mouth or through a wound, and henceforth dwells as a shade in the lower world.

ψυχρός, 3: *cold.*

Ω

ὦ, interj.: *O!* Thus accented before a vocative.

ὦ, interj., expressing astonishment or grief, and followed by μοί or πόποι: *oh! alas! ah me!*

ὦ, dat. of rel. pron., A 162, B 827, etc.; dat. of poss. pron., E 71, Z 53.

ὦδε: *thus, so, in this way*, referring to what precedes in B 258, but usually to what follows.

ὦδε . . . ὦς: *so . . . as.*

ὠθέω, aor. act. ὠσε ὠσαν; aor. mid. ὠσατο, opt. ὠσαιτο: *to push, to thrust, to thrust back, to drive off.* ὠσε δ' ἀπὸ ῥινὸν λίθος, E 308, *tore apart the skin.*

ὠγνυντο, imperf. of οἰγνυμι.

ὠξε, aor. of οἰγνυμι.

ὠκα, adv., (ὠκός): *quickly, swiftly.*

ὠκαλή: *Okalēa*, a village in Boeotia, B 501.

ὠκεανός: *the Ocean*, in the Homeric conception, a broad, flowing stream encircling the earth, and entirely distinct from the sea (θάλασσα, πόντος, ἄλς). Personified as a mighty deity.

ὠκηθεν, aor. pass. plur. 3 of οἰκέω.

ὠκύ-μορος, 2, superl. ὠκυμορώτατος: *doomed to early death, short-lived.*

ὠκύ-πορος, 2: *swift-sailing*, epithet of ships.

ὠκύ-πος, -οδος, (πούς): *swift-footed.*

ὠκύ-ροος, 2, (ρέω): *swiftly-flowing.*

ὠκός, ὠκεῖα and ὠκέα, ὠκύ: *swift, fleet, nimble.*

ὠλενίη πέτρη: *the Olenian rock*, the peak of Mt. Skollis in Achaia, B 617.

ὠλενος: *Olēnos*, a town in Aitolia, B 639.

ὠλεσα, aor. of ὀλλυμι.

ὠμίλησα, aor. of ὀμιλέω.

ὠμο-θετέω, (ὠμός, τίθημι), aor. 1 plur. 3 ὠμοθέτησαν: *to place pieces of raw flesh*, in the ceremony of sacrificing.

ὠμος, gen. and dat. dual ὠμοιν: *shoulder.*

ὠμός, 3: *raw, uncooked.*

ὠμο-φάγος, 2, (φαγεῖν): *eating raw flesh, ravening.*

ὠμωξεν, aor. of οἰμώζω.

ὠν, gen. plur. of rel. pron., E 651, and of poss. pron. Δ 306, E 328.

ὠνησας, aor. of ὀνίημι.

ὠνοχόει, imperf. of οἰνοχοέω.

ὠπα, acc. of ὠψ.

ὠπασαν, aor. of ὀπάζω.

ὠπησαν, aor. of ὀπτάω.

ὠρέξατο, aor. of ὀρέγνυμι.

ὠρεσσιν, dat. plur. of ὄαρ.

ὠρη: (1) *season*, especially spring.

(2) ὠραι, *the Hours*, the doorkeepers of Olympus, whose cloud-gate they open and shut: thus they preside over the weather.

ὠρμαινε, imperf. of ὀρμαίνω.

ὠρμάτο, ὠρμησε; imperf. and aor. of ὀρμάω.

ὠρνυτο, ὠρσε, ὠρτο, ὠρορε; see ὀρνυμι.

(1) ὦς or ὠς, adv. of the demons. pron. ὁ, ἡ, τό: *thus, so, in this way*, referring to what precedes,

A 33, 217; ἀλλὰ καὶ ὦς, *yet for all this*. In comparisons, ὦς . . . ὦς: *so . . . as*; or ὦς . . . ὦς: *as . . . so*, A 513, Δ 319.

(2) ὦς, the form taken by ὦς, *as*, when following its noun, as in B 190, 764, E 78. A short final syllable preceding this ὦς is usually lengthened.

ὦς; (1) Rel. adv. of manner and comparison: *as, how, like*, B 3, 10, 139, etc.; often corresponding to a demonst. adv., ὧς, ὧδε, οὕτως, in the principal clause, E 161, 499, etc.; used also to introduce expressions of wishing, Γ 173, 428, Z 281. ἦδε αὐδελφεὸν ὧς ἐπονείτο, B 409, *he knew how his brother was toiling*; μερμήριζε ὧς τιμήσειε, B 3, *he was pondering how he should honor*; ὧς ὧδε οἶνος, Γ 300, *like this wine*; κακὸν ὦς, B 190, *like a coward*.

(2) Conj.; temporal: *as, when*, A 600, etc.; to introduce an object clause, like ὅτι: *that*, A

110, etc.; final, like ἵνα, ὅπως: *in order that*, sometimes with ἄν or κέ, Γ 166, A 32.

ὦσε, ὠσαν, ὠσατο, ὠσαιτο; see ὠθέω.

ὦς εἰ: *as if*.

ὦς περ: *just as*; ὧς ἔσεται περ, *just as it shall be*.

ὥστε or ὥς τε: *just as, just like*.

ὦτε, dat. of rel. pron. ὧς, strengthened by enclit. τε: *to whom*.

ὠτειλή, (οὐτάω): *a wound*.

ὠτος: *Otos*, son of Poseidon and brother of Ephialtes, E 385.

ὠτρυνον, -ε; imperf. and aor. of ὀτρύνω.

ὠυτός, epic for ὁ αὐτός: *the same*, E 396.

ὠφελον, ὠφελος; see ὀφείλω.

ὠχ' = ὠκα with elision before an aspirate.

ὠχετο, imperf. of οἰχομαι.

ὠχθησαν, aor. of ὀχθέω.

ὠχόμεθα, ὠχοντο; imperf. of οἰχομαι.

ὠχρος: *paleness*, Γ 35.

ὠψ, gen. ὠπός, (ὀπ): *eye, face, countenance*.





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